



The Improvement Era
December 1966

Is This a Portrait of
the Prophet Joseph Smith?

See page 1074

E

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A



BYU is special -- Be sure you are ready

Yes, going to BYU is something special. High academic standards combined with physical and spiritual training in an ideal social climate add up to a superior education. Students planning to attend BYU should be prepared. They should try to earn good grades in high school. And remember, new applications for admission for autumn semester 1967 are due before April 30. This is a new and earlier deadline, which is very important to keep in mind. Students transferring from other colleges have until July 31. Also, all new students must take the American College Test, which is given in every state. Check with your local high school principal or college for materials. Only one more test remains before the deadline; it will be given Feb. 18, and you must apply in advance. The results of that test with your application and two transcripts of credits must be sent to BYU before April 30. Demand is great, but there is always room for the good scholar.



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Exploring the Universe

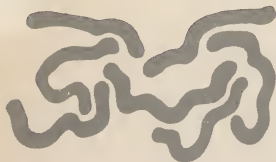
By Dr. Franklin S. Harris Jr.

STRETCH OF HUMAN SKIN

Studies of the mechanical properties of human skin at Strathclyde University, Scotland, have shown that the skin of a male age 43 years stretched twice as much with the same stress as the skin from a male 74 years old. An 18-day-old female's skin extended as much more than that of the 43-year-old woman's as the 43-year-old's did compared to a 74-year-old woman.

ANIMALS NEED AFFECTION

Is affection important in an animal's development? Two groups of tame rats were given the same conditions, except that one group of rats was never handled and the other group was handled daily with stroking and petting. Tests were given to the two groups after a time. It was found that the rats that were petted learned more quickly and could also endure starvation and cold conditions better. They seemed to be better in body and mind than the unpetted rats.



LEARNING BY WORMS

Research at the University of Michigan has found that the process of learning produces chemical changes. When worms that have learned to respond to a light stimulus are eaten by other worms not so trained, the untrained worms so fed learn to respond to a light stimulus several times faster than ordinary worms.

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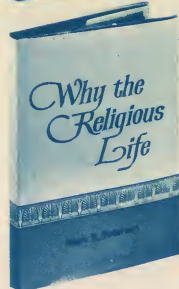
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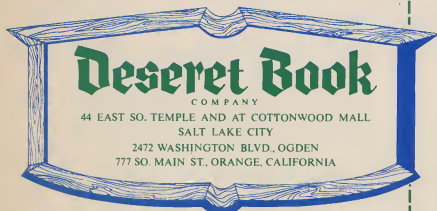
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06 December Era



Official organ of the Priesthood Quorums, Mutual Improvement Associations, Home Teaching Committee, Music Committee, Department of Education, and other agencies of The Church of Jesus Christ of Latter-day Saints

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The Improvement Era Offices, 79 South State, Salt Lake City, Utah 84111

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The Improvement Era is not responsible for unsolicited manuscripts but welcomes contributions. Manuscripts are paid for on acceptance and must be accompanied by sufficient postage for delivery and return.

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1155 — Twentieth Century-Fox
1178, 1183, 1186-87, 1189 — Eldon Linschoten

Lettering:
1070, 1074, 1078, 1083, 1171 and Era of Youth: Maurice Scanlon
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THE COVER

Is this a portrait of the Prophet Joseph Smith? (See article page 1074.) The old painting from which this cover was produced became the property of an Ostertag family in Germany about 1855. It now belongs to Dr. J. LeRoy Kimball of Salt Lake City.

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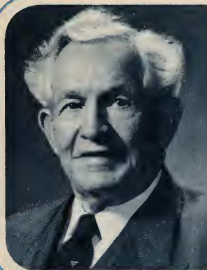
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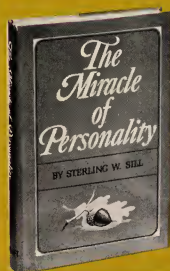


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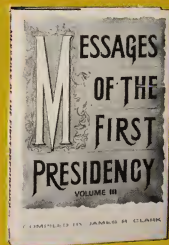
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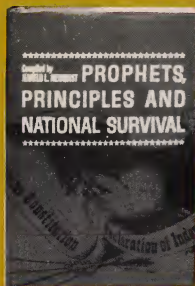
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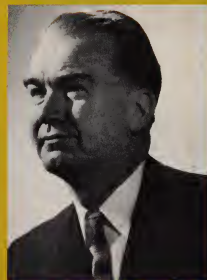


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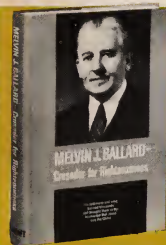
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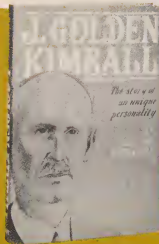
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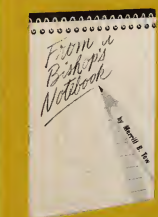
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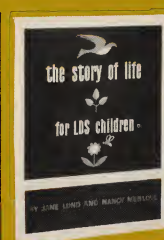
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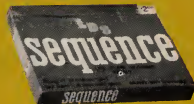


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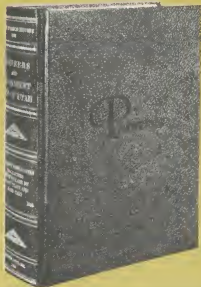


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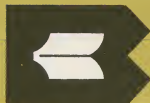
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J. A. Kjar

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Bufs and Rebufs

LDS Servicemen's Committee

We read recently in "Bufs" about Capt. James E. Fletcher's family holding home evenings for servicemen in Thailand. We have a son in Viet Nam. Another son, who is at Ft. Benning, Georgia, has expressed real interest in attending home evenings. He is 18 years old. How can we get in touch with someone who could help him?

Mrs. Ivan Shaw
Othello, Wash.

Your letter has been referred to the LDS Servicemen's Committee, whose role is to assist both parents and servicemen concerning the needs of those in the military service. Anyone may write to LDS Servicemen's Committee, 47 East South Temple, Salt Lake City, Utah 84111.

"If Only" for Reader's Digest

My family was very impressed with the short story "If Only" in the October Era of Youth. We feel that the story has a great message for the people of the nation. May we suggest you offer it to the *Reader's Digest*? Let's have more such stories.

Merna B. Madden
La Puente, Calif.

Your sentiments are kind, and whether or not other publications express interest in anything we publish, the Era will continue to search for the finest expression of thought for Latter-day Saint families.

That Dollar Sign

You have probably already noticed, but the wreath and dollar sign in "The Last Word," p. 848 (September Era), is upside down. As a printer, I want to say the Era is a first-class production, a pleasure to read.

V. C. McKenzie
Boise, Idaho

"Best of Movies"

What happened to the movie column in your October issue? My husband and I have five young children (ages 4 to 10) and we have been very interested in your listings. It is difficult for us to read all of the movie reviews in newspapers and magazines today, especially since most reviewers don't have the same standards as ours.

Mrs. W. A. Owens
Los Angeles, Calif.

I just picked up my October Era and guess what? No "Best of Movies!" What happened? More and more during the past few years I have found myself walking out in the middle of pictures, either angry at the brutality being portrayed or embarrassed by the immorality in display. I found I could not trust big-name stars nor many reviewers. Since you began your movie column I have gone to no picture until reviewed by you. I have not walked out on a picture since.

Marie L. Sorensen
Reno, Nevada

Because of space needs, a desire to assess interest in the column, and inclinations to tacitly editorialize on the number of films worthy of Era comment, we decided to withhold "Best of Movies" in October.

A New Era?

I have been a subscriber and reader of *The Improvement Era* for more than 20 years and have noted with pleasure the many changes and improvements made over the years. I don't know what it is, but the Era seems to have a new look lately. Am I right?

Pearl H. Smith
Salt Lake City

Glad you noticed. Besides the introduction of "Bufs and Rebufs," "Best of Movies," and "The Era Asks," numerous small changes have been made—perhaps imperceptible to most—with an eye to making the Era even more readable, attention-getting, and thought-provoking. With your interest in change, you'll be especially pleased with the January issue, when the Era steps forward into a brand new layout scheme. We hope you enjoy it.

Tips for Teachers

Recently all of our first-year Laurel class brought a copy of the Era to class and discussed an article that particularly inspired us. Each person found something spiritually uplifting and helpful. The Era helps us to maintain our standards and keeps us plugging. We challenge all the youth of Zion to explore it!

Kris Hughes
Arlene Anderson
Lanett Palmer
Kathy Johnson
Colleen Norton
Dawnetta Roberts
Shirlene Peterson
Provo, Utah

The Church Moves On

OCTOBER 1966

1 An early morning church welfare meeting was held in the Assembly Hall.

General conference sessions were held at 10 a.m. and 2 p.m. in the Tabernacle.

General priesthood meeting convened this evening in the Tabernacle with direct-wire coverage to the Assembly Hall and to 472 other priesthood congregations in the United States and Canada.

The appointment of Jay Welch to the YMIA general board was announced.

2 This was the concluding day of the general conference. In all, some 170 TV stations and 30 radio stations had made facilities available for the broadcasting of all or part of the conference. Some of the sessions were transmitted to congregations of Saints in Europe.

Theme of the conference of the Deseret Sunday School Union this evening was "In His Footsteps."

8 The appointment of Mrs. Ramona M. Jacob, Mrs. Marie M. Glade, Mrs. Helene K. Smith, Mrs. Virginia W. Anderson, and Mrs. Blanche B. Miles to the Primary general board was announced.

14 The First Presidency announced the appointment of Franklin Kay Gibson, bishop of the Mesa (Arizona) 13th Ward, as president of the Andes South Mission, succeeding President John Meyers.

17 No Latter-day Saint missionaries were reported to be involved in the worst earthquake to hit Peru in 26 years.

21 Franklin Lorenzo Richards West, 81, former Church commissioner of education and Utah educator, died in a Salt Lake City hospital. Funeral services were held October 24 in the Assembly Hall.





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Inventory of our Fellow Men

THESE TIMES

By Dr. G. Homer Durham
President, Arizona State University, Tempe



• Year-end inventory and stock-taking is a common practice, encouraged by the calendar and revenue laws. A new year begins each January 1. In the northern hemisphere, where our calendar originated, the days begin to get longer. Longer days and shorter nights seem to encourage new hopes. Revenue laws require year-end accounting for tax purposes. Many use the occasion to take inventory of their lives as well as their financial situation.

Today, more than ever before, each individual life is bound up with the lives of others. One's relations to his fellowmen are too complicated to catalog. No man lives to himself alone. Yet he is responsible for his own actions. To what extent can one take inventory of his relation to his fellow beings? Hardly at all, we must answer, with any degree of scientific accuracy. But unless we make some assessment, we cannot take the necessary actions. Sometimes we are wise to conform and agree. Sometimes it is right to dissent and pursue a lonely course.

Where are the crowds going? Where are you going? What directions are indicated by taking inventory?

Religion provides the assuring and comforting answers for individual and family guidance. Religion provides guide lines for the individual in seeking to do good,

in shunning evil. For the world as a whole, however, religion offers a seemingly contradictory judgment: either the world is going to the dogs, "ripening in iniquity," or it is improving. Like individuals, who either progress or retrogress, the world as a community does not stand still. Is it improving? Or is it getting worse? The scriptures provide basis for men to argue the issue either way. Scriptural optimists, I think, generally tend to be in the minority. At least their voices are not heard as loudly as the Jeremiahs. But it is also possible that all who specialize in jeremiads are not really pessimists. They are sometimes very optimistic. They issue the warnings, not to produce pessimists but to help insure a safer road for optimism.

Is the world ripening in iniquity? Or is it slowly and effectively being renewed to receive its paradisaical glory? Does renewal come only after cataclysmic destruction, followed by somewhat spontaneous and miraculous or instantaneous renewal? Or by hard work? The scriptures and interpretations thereof can be assembled on all sides of the question. The fact that this magazine bears the title "The Improvement Era" suggests to some that we are living in an era in which improvement, as a consequence of the restoration of the gospel, is the order of the day and

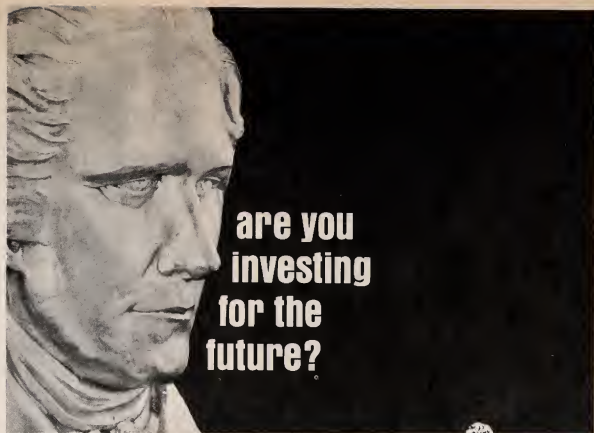
that the process is underway. I suppose that to others, the words are merely the name of a church magazine, not a symbolic suggestion of the meaning of an epoch in time.

All sides of the question repose great faith in God. Trust in his loving care, as with divine guidance for individual living, is a sure foundation for the individual. But to what extent can his other children (besides ourselves) be trusted? This is the question in dealing with social inventory.

Trust in God is a certain, definite principle of individual decision-making. What about trust in one's fellowmen? Are they, and can they be, worthy of trust? Which ones? When? If the general direction of mankind is toward iniquitous ripening, can one repose confidence in others caught in the mainstream? If the world is really launched on an era of improvement, destined to move toward the widening of God's kingdom on earth, is the arm of flesh more reliable?

Air travel is common in these times. Perhaps the microcosm of the airborne society, a hundred men and women aboard a modern jet, provides a useful case study. Man finds himself in many social situations in a lifetime, some pleasant, some unpleasant. Some he can leave. Others, like being aboard an airliner, provide no possible exit until the flight is over. Life on the planet we inhabit has the characteristics of a flight. The planet is a much larger and commodious carrier. But we enter and leave, all of us, by the same routes. So also do the passengers on the plane.

Whom do we trust during our plane ride between New York City and San Francisco? Naturally, we trust God. Do we also trust the arm of flesh? We certainly do. It is comforting to know that the engineer who designed the plane is a brother, a child of God. But that is not quite enough. We also hope that he is a graduate of MIT or Cal. Tech. or some other such school. We hope that the riveters at Boeing or Douglas knew their job, and that the metallurgists and other workmen at Alcoa had the benefit of what metallurgical science and technology knows and is capable (*Continued on page 1088*)



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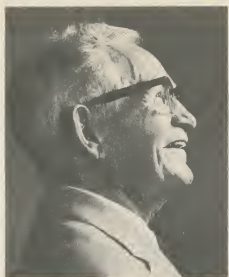
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... Digging deep to analyze the complete news in terms the layman can make meaningful.

DESERET NEWS



Peace, Goodwill and Life

● Christmas is the happiest season of the year. At first thought, it is strange that this is so, particularly in our northern climates. The days are short and gloomy; the nights, cold and long; trees are leafless, and the landscape barren or covered with snow. Nevertheless, Christmas, even in the depth of winter, is full of happiness and cheer.

This is because in Christian lands the Yuletide festivity is impregnated with the spirit of the Christ. At this time, more than at any other, we think of others and try to express either in word or deed our





Left: Bethlehem, in the top of the Judean hills, where the Savior of mankind was born some 2000 years ago.

Above: The holy city of Jerusalem. Picture was taken from Mt. Olivet, looking west over the Kidron Valley.

Below: Overlooking the rooftops of old Jerusalem from a high building just inside the ancient city wall.



desire to make others happy. Herein lies the secret of true happiness. "He who will lose his life for my sake and the gospel's shall find it" is sound philosophy, which the true Christmas spirit helps us to understand.

If you were to ask me to name the one city that has given to the world a greater civilization than any other city, without hesitation I would name Jerusalem. I would give that ancient city this distinction, not because it was the "City of David," nor because it still holds the veneration of the three great religions of mankind, but because I would associate with it the life, the teachings, and the death of Jesus Christ, the Redeemer of the world.

Five miles south of Jerusalem is Bethlehem, a little town of great historical importance, which will also be venerated as long as there are Christian hearts to feel or Christian lips to utter prayer. Its importance comes not because it is one of the oldest cities in Palestine, nor because we associate with it the beautiful story of Ruth, the home of Jesse and David, and many other important persons and incidents in biblical history, but because in Bethlehem was cradled the Savior of mankind.

"Jerusalem" (the Canaanite *Urusalim*, the Hebrew *Yrushalayim*) means "the abode of peace." "Bethlehem" (*Beit Lahm*) means "the house of bread," perhaps because from very early times it has been a fruitful district, and because the original plant from which cultivated wheat was developed has been found wild only near Bethlehem. It is significant that from the home of bread, the "staff of life," springs also mankind's "bread of life."

Peace! Life—eternal life! The approaching festive season, in which we celebrate the birth of the Redeemer, should add greater meaning to those words.

Peace, the opposite of fear, was the message given to the shepherds by the angels, who said, "Fear not: for, behold, I bring you good tidings of great joy."

Peace was heralded by the heavenly hosts that sang, "Glory to God in the highest, and on earth peace, good will toward men."

"Now lettest thou thy servant depart in peace," cried the aged Simeon as he beheld through inspiration the Blessed Child that should be "a light to lighten the Gentiles, and the glory of thy people Israel."

Peace and good will undoubtedly filled the hearts of the Wise Men as they brought their glittering gold and costly gifts to the true King of the Jews. Valueless, indeed, seemed their wealth of treasure in

comparison with the rapture that filled their beings as on bended knees they worshiped their king, whom they had found through their learning and their sincere searching for truth.

Love for God and for one another should be the Christmas theme. Such was the divine announcement by the heavenly host that first heralded the "glad tidings of great joy!"

"Glory to God in the highest, and on earth peace, good will toward men!" How simple the words! How deep, how comprehensive their significance! At Christmas, we celebrate his birth in whose mission on earth (1) God is glorified; (2) earth is promised peace; (3) all men are given the assurance of God's good will toward them!

If every man born into the world would have as the beacon of his life these three glorious ideals, how much sweeter and happier life would be. With such an aim, everyone would seek all that is pure, just, honorable, virtuous, and true—all that leads to perfection. He would eschew that which is impure, dishonorable, or vile. If every man *desired* to show good will toward his fellowmen and strove to express that desire in a thousand kind sayings and little deeds that would reflect unselfishness and self-sacrifice, what a contribution each would make toward universal peace on earth and the happiness of mankind!

Christmas is a fitting time to renew our desires and to strengthen our determination to do all that lies within our power to make real among men the message heralded by the angels when the Savior was born. Let us glorify God by seeking the good, the true, the beautiful! Let us strive to establish peace on earth by exercising the same good will toward one another that God has shown toward us!

May Christmas 1966 find love and a desire to bless others abiding in the heart of every Latter-day Saint. In all such hearts and homes will be found peace and good will toward all men. Where this peace abides, it matters little whether the possessor be rich or poor, for he will have, in addition to the peace that gives "joy unspeakable," the assurance that the Son of Man gave when he said: "I am the bread of life: he that cometh to me shall never hunger; and he that believeth in me shall never thirst."

Peace, good will, and life everlasting are the blessings, then, we wish everyone as we repeat once again the glad old greeting: *A merry, merry Christmas, and a happy, prosperous new year!*

Line Should

Which

I Follow ?

"Which line do I follow?" is the question asked by many Saints when the "spirit of Elijah" excites them and they begin hunting ancestors. The answer is easy. We search for our direct ancestors. Direct ancestors are our father and mother, our grandfathers and grandmothers, and all our great-grandparents in a seemingly endless chain back—2nd great-grandparents, 3rd great-grandparents, 4th great-grandparents, and on back. We search not only for ancestors that bear our surname but for all our direct ancestors. One is not more "kin" to us than another. Each bears the same relationship to us. If, however, a *line of sealing* happens to differ from the direct blood line, the line we follow is the line of sealing.

The goal in research is to continually extend all the "dead ends" on our pedigree charts, to prepare family group records for newly found ancestors, and to perform temple ordinances in behalf of those whose names appear on the new family group records we prepare. This type of activity seems almost eternal and somewhat paradoxical, because the more we do, the more there is to be done.

With all the research each of us needs to do, there is only sufficient time available to work on direct ancestral lines. We cannot afford to spend time searching for data on families of collateral relationship or on families who have no relationship to us without forsaking the research on our direct ancestry. Consequently, the priesthood genealogy committee urges us to concentrate our research only on our direct ancestral lines.

This imprint is from a seal used by the Prophet on his stationery. It was found earlier this year on a letter addressed to Elder Willard Richards.



Remarkable likeness to other paintings suggests that this portrait, featured on the front cover, may be of the Prophet. An intriguing story surrounds its appearance in Europe and in America. Artist is unknown.



This sketch, recently found in an old New England home at Carlisle, Massachusetts, shows close resemblance to Joseph. The signature of "I. M. Crowley, del." is on back of picture.

Will these three recent

Are These Portraits of the Prophet Joseph Smith

BY DOYLE L. GREEN
MANAGING EDITOR

• Is the picture reproduced on the cover of this issue of *The Improvement Era* a painting of the Prophet Joseph Smith? If this can be proved to be an original, it would be a find of inestimable interest and value to Latter-day Saints.

Although only 122 years have passed since the death of the Prophet, there is considerable disagreement as to what he actually looked like. Was a photograph taken of him during his lifetime? Are any of the paintings in existence true likenesses?¹

One thing is certain. The cover painting bears a remarkable resemblance to some of the existing pictures of the Prophet. Almost everyone who sees it asks, "Where did you get that picture of Joseph Smith?"

When the picture was called to the attention of *The Improvement Era* staff by our editor, Elder

¹For a scholarly and extensive treatment of this subject, see "What Did the Prophet Joseph Smith Look Like?" by Marha C. Josephson. *The Improvement Era*, May 1953, p. 311.



discoveries cast additional light on the physical appearance of the Prophet?

Richard L. Evans, we immediately set about to learn more concerning it, with the hopes of determining its origin.

The original oil painting, which is 8 x 10 inches in size, is the property of and is reproduced by permission of Dr. J. LeRoy Kimball, prominent Salt Lake City physician and president and chairman of the executive committee of Nauvoo Restoration, Inc. He obtained it from O. C. Dunn, who purchased it from a Salt Lake City antique dealer, who in turn is reported to have bought it from a German immigrant named Ludwig Wilhelm Ostertag. Salt Lake City directories listed Mr. Ostertag in 1955, 1956, 1957, and 1958 as an artist who lived at 1470 South 3rd East. He was not listed in 1959. Mr. Ostertag's wife, Marie Theresia, and a daughter, Marianne Therese, are on the Church membership records. It was learned that the family returned to Germany in 1958 and were living in the Bamberg Branch of the Bavarian

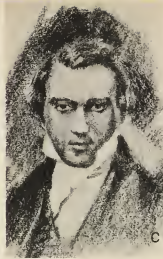
Mission.² Contact was subsequently made with the Ostertags through Owen Spencer Jacobs, Bavarian Mission president, and it was learned that the painting first came into the possession of the Ostertag family in about 1855.

Mr. Ostertag's great-grandfather acquired it from a wealthy Englishman who formerly owned a castle in Kuhlentfels. It is not known why or how the painting came into the possession of the Ostertag family, but Mr. Ostertag is an artist, as were also his father and grandfather.

The picture was passed down through the family, and the present Mr. Ostertag took it with him to America when he emigrated about 1954. When Mr. Ostertag obtained the painting from his father, the canvas was cracking and falling apart, so he mounted it on pressed wood and did some retouching. Experts who have examined the painting feel that it

²Combined with South German Mission May 10, 1965.

A. Some believe this an original daguerreotype of the Prophet, done in Nauvoo in 1843.



B. Portrait completed by L. A. Ramsay in 1910.

C. Crayon sketch made by De Bault in 1853 from oil painting in Nauvoo House.

D. Joseph wrote that he sat for this 1842 etching by Rogers Hyram is at right.

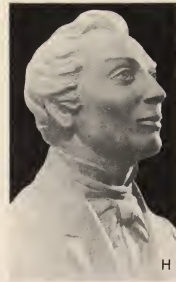
E. John G. De Haan's painting of a painting done in Nauvoo by W. Majors.



F. Purported to be an original drawing of the Prophet by S. Maudley.

G. Many think this painting was done during Joseph's lifetime.

H. Statue of Joseph by Torbief Knaphus in 1947.



possibly could date back to the early nineteenth century.

Mr. Ostertag reports that he "did not know who the person in the portrait was" until he saw a similar picture in Salt Lake City. He was then, as is most everyone else who sees the painting, impressed with the close resemblance it bears to pictures of the Prophet Joseph Smith.

The more we have examined the painting, the more we are impressed with it. The eyes are especially sensitive and prophetic looking. We have wondered if it could be an original portrait of the Prophet that was actually painted during his lifetime and carried to Europe by the Englishman from whom Mr. Oster-tag's great-grandfather obtained it.

Another drawing that has recently been discovered and that bears remarkable resemblance to sketches of the Prophet was found by Brother and Sister E. Arthur Collins of Logan, Utah.

While in Massachusetts in the interest of genealogy, they visited the James H. Wilkins homestead in Carlisle. In this beautiful New England home, at the top of a narrow and steep stairway, they were startled to see the sketch reproduced here. Turning to Mrs. Wilkins, one of them asked, "Do you know who that is?"

Mrs. Wilkins responded: "I have no idea, but he had such a good, kind face, I couldn't stand to throw the picture away." When Mrs. Wilkins saw how interested her visitors were in the sketch, she gave it to them. She reported that the sketch was among the belongings of Phineas and Betsy Downs Chamberlain, her great-grandparents.

Another interesting recent find was the imprint of a seal, used by the Prophet Joseph Smith, on an envelope containing a letter written by James Arlington Bennett to Dr. Willard Richards. Assistant Church Historian Earl E. Olson made the discovery.

M. Lithograph of the Prophet from a sketch by an unknown artist.



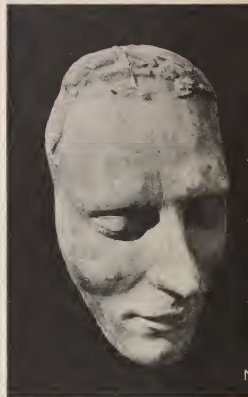
K. Painting done in 1920 by unknown artist who may have used death mask for basic features.



L. From a lithograph published in New York.



N. Original plaster of paris death mask made from Prophet's body after its return from Carthage to Nauvoo.



I. This lithograph is reported to have been made in 1847.

J. Painting of last public address as lieutenant-general of Nauvoo Legion.



The letter by Brother Bennett stated:

"I have got Joseph's seal in my possession. It cost \$25 to engrave it, and cut it. It is a perfect gem, but is not yet mounted. . . .

"After the death of the Prophet, that is if he ever dies, this seal will be worth one thousand dollars at least. What would an exact head of Moses or Christ bring at this date?"

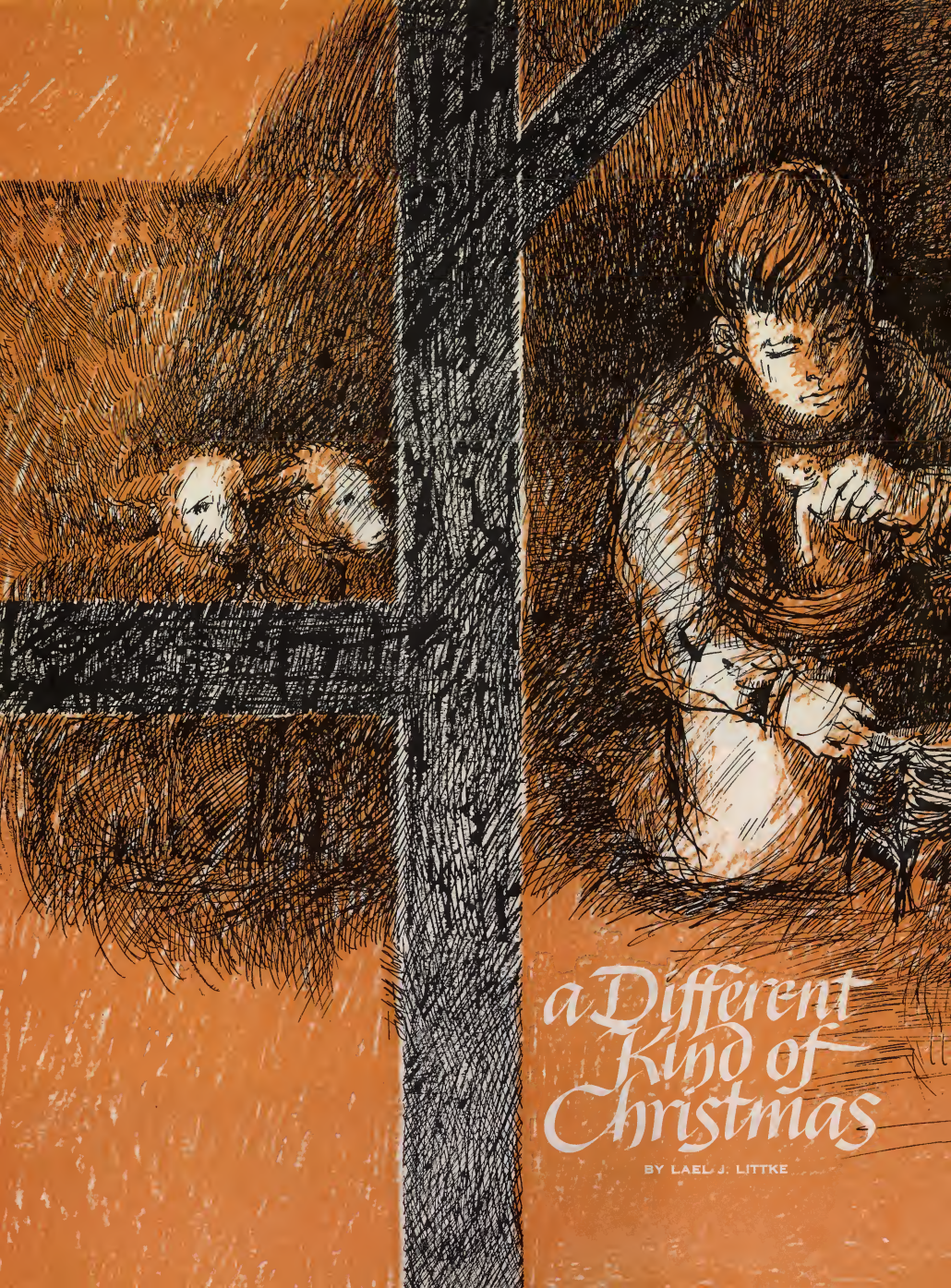
In another letter Mr. Bennett indicated that the seal had been engraved by an Englishman named Brown. It is thought that the seal may have been copied from a sketch of Joseph Smith by Sutcliffe Maudsley, shown on an 1842 map of Nauvoo. It is questionable that the Maudsley sketch could be considered an "exact head." A "profilist," he is said to have traced the Prophet's profile on a piece of paper tacked on a wall as the Prophet stood near it.

A note with the article "What Did the Prophet Joseph Smith Look Like?" in the May 1953 *Improve-*

ment Era issued the following invitation:

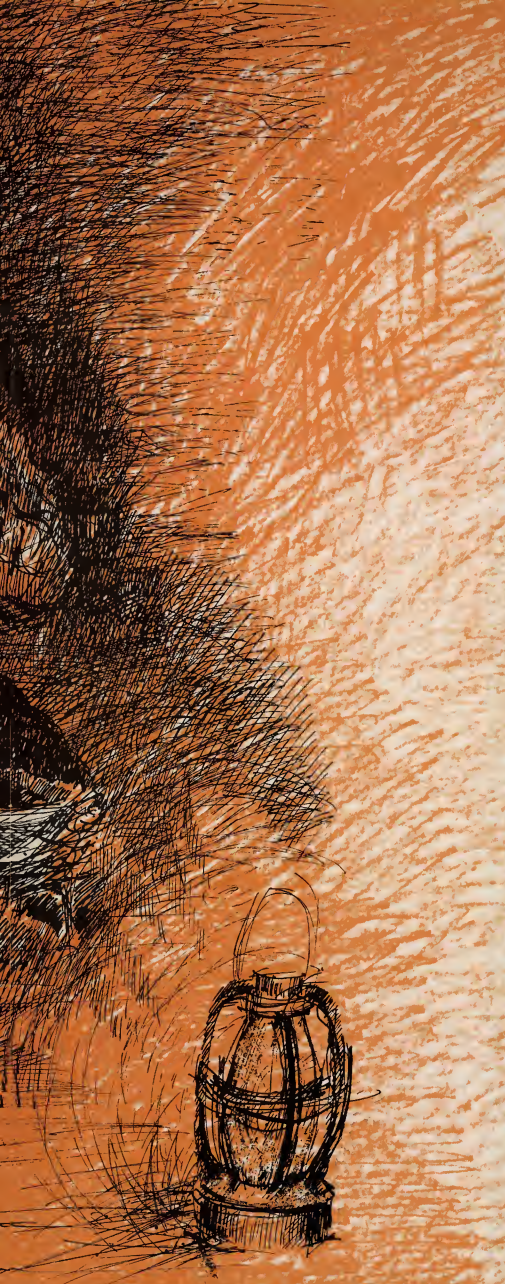
" . . . This article and accompanying pictures are presented here not as an answer to the question [what did the Prophet Joseph Smith look like?] but rather as an attempt to stimulate interest in the subject. If our readers have any authentic information which will throw any light on the subject or know of any other photographs or paintings that may be authentic likenesses, we would be pleased to hear from you."

Now, some 13 years later, we issue the same invitation. If any of our readers can throw additional light upon the picture printed on the cover, on any of the other pictures reproduced here, or on any other likenesses of the Prophet Joseph Smith, we would be pleased to hear from you. Also, any information concerning the Englishman who owned the castle in Kuhlentfels during the middle of the last century may prove very helpful.



*a Different
Kind of
Christmas*

BY LAEL J. LITKE



• Martha had tried to ignore the approach of Christmas. It was fairly easy, what with all the work to do around the cabin—the meals to prepare, the rugs to braid to cover the earthen floors, the lye soap to make, the snow to keep cleared away from the door, and the myriad of other things necessary to sustain life in the bleak valley. She would have kept it almost entirely out of her thoughts if Jed had not come eagerly into the cabin one day, stomping the snow from his cold feet as he said in an excited voice, “Martha, we’re going to have a Christmas tree this year anyway. I spotted a cedar on that rise out south of the wheat field, over near the Norton’s place. It’s a scrubby thing, but it will do, since we can’t get a pine. Maybe Christmas will be a little different here, but it will still be the kind of Christmas we used to have.”

It was a two-day journey from their home on the floor of the wide valley to the mountains where there were pine trees, and none of the settlers felt they could spare the time that busy first year to go after trees. Besides, the snow was too high to do any unnecessary travel.

As she shook her head, Martha noticed that Daniel glanced quickly up from the corner where he was playing, patiently tying together some sticks with bits of string left over from the quilt she had tied a few days earlier. She drew Jed as far away from the boy as possible.

“I don’t want a tree,” she said. “We won’t be celebrating Christmas. Even a tree couldn’t make it the kind of Christmas we used to have.”

Jed’s face set in lines that were becoming familiar. “Martha, we’ve got to do something. For the boy, at least. Children set such a store by Christmas.”

“Don’t you think I know? All those years of fixing things for Maybelle and Stellie. I know all about kids and Christmas.” She stopped and drew a deep breath, glancing over to see that Daniel was occupied and not listening. “But I can’t do those things for him. It would be like a knife in my heart, fixing a tree and baking cookies and making things for—for another woman’s child when my own girls are back there on that prairie.”

“Martha, Martha,” Jed said softly. “It’s been almost a year and a half. That’s all over, and Danny needs you. He needs a Christmas like he remembers.”

She turned her back (Continued on page 1156)



A Christ- -mas Song

BY REED BLAKE



●When he was asked to sell his home and property and move to the Cotton Mission in St. George in the spring of 1868, John M. Macfarlane felt that it was more than just a call to direct one of the territory's finest choirs. To his mind there was in this call a special mission to perform, a destiny of which he knew not the form.

The mission choir had been organized two years earlier when President Brigham Young had called Professor Charles J. Thomas, conductor of the Salt Lake Theatre orchestra and Tabernacle Choir, to go to St. George to "teach the people the correct principles of singing and train local talent to lead out in this direction." Now Professor Thomas was leaving, and Macfarlane, who had won acclaim as director of the Cedar City Choir, was taking his place as director of the St. George Choir.

John Macfarlane, who was an attorney-at-law, a schoolteacher, and a surveyor in addition to being a musician, accomplished several things in his new position before many months had passed. He reorganized the choir, introduced the innovation of a choir soloist, organized the St. George Harmonic Society, and made a lasting friend of the city's poet, Charles L. Walker.

In time Walker and Macfarlane collaborated on many songs, among them one that was written for the Sunday School children, "Dearest Children, God Is Near You." Macfarlane composed music, and Walker wrote words. When they collaborated, it was usually a composition to commemorate a special occasion—the dedication of a building, a visit from a general authority, a holiday celebration on the town square.

And so it was that the "special mission" began for which John M. Macfarlane felt he had been called to St. George.



In late autumn the two men had been approached and asked to write a song for the coming Christmas program. Walker completed the words for the song, and now Macfarlane was trying to set them to music. One night he went to bed discouraged; he had spent the day in a concerted effort to write the Christmas song, but the effort had proven futile. How often he had tried. How often he had failed. How often he had gone to his knees on the matter. And now as he stared up at the darkened ceiling he wondered why it was that he was unable to write the music, which he so much desired to do.

Yet, perhaps Macfarlane had for weeks been forming in his mind the song that this night he would finally compose. From his intense conscientious efforts he had probably been depositing in his subconscious the hymn's framework, the elements that complemented the song he wanted to write.

As he entered the heavy slumber of first sleep and began dreaming, he suddenly heard the song. Musical strains within his subconscious mind began forming and coming into a conscious state.

Macfarlane arose quickly.

"Why are you getting up at this hour?" his wife Ann asked.

"I have the song," he said. "I have the song and I must write it down."

"You could do it just as well in the morning," she replied.

"No, I must do it now."

Dutifully, Ann left the bed and followed her husband to the living room. The house was chilled, and while Ann procured his writing materials, he revived the banked fire, humming the song as he did so, the melody and the words playing across his mind. Then the work began.



It was a strange sight. The composer's portly frame was hunched over the organ, clothed in his nightshirt and stocking cap, his ankles exposed, his movements now jerky and hurried, now slow and pensive. And beside him his wife was huddled over his shoulder with an outstretched candle, clad in flannel nightclothes, shifting the light from hand to hand and supporting with her free hand the elbow of the other arm.

Quickly Macfarlane recorded the melodic line and then added the lyrics that had brought him from his sleep. What was coming to life was a piece so new, so dramatic, that an emotion welled strongly within him, and he lost himself from the world about him.

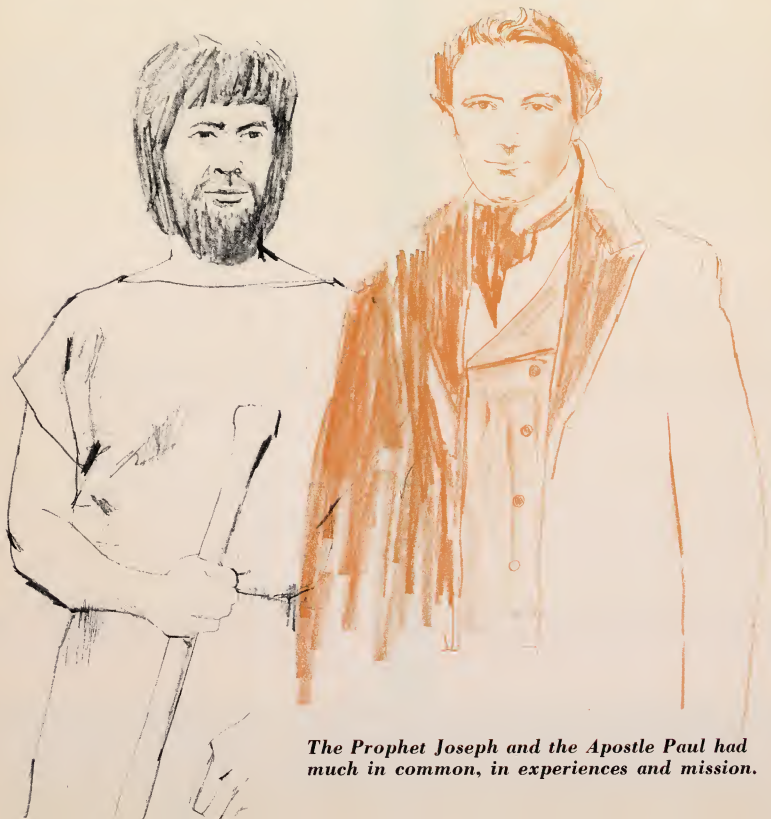
Outside, the sporadic squawks and distended chords that came from the house fell on a city embraced by a winter's night. A cock crowed, disturbed prematurely, then went silent. A cold breeze went through the trees and spent itself. In the gray of the morning the room grew cold; the banked fire had died to a pile of ashes. But the composer did not stop to feed it.

Now he was working on the parts, and the pace went slower. With one hand he fingered the keyboard, while with the other he wrote. From time to time he would lean back and look at his wife, and Ann would smile and nod. Often, as at the conclusion of a passage, she would pat his shoulder or squeeze his arm, conveying to her husband pride, approval, encouragement. The hours passed.

Finally he stood, stretched, and went to the window. To the east the sun was edging the cliffs of pink and gold and bronze; in the valley the Virgin River picked up the shafts of light and glistened like a silver ribbon in its lazy drift toward the south. (Continued on page 1154)

MUCH LIKE PAUL

BY HAZEL M. THOMSON



The Prophet Joseph and the Apostle Paul had much in common, in experiences and mission.

● “. . . it was nevertheless a fact that I had beheld a vision. I have thought since, that I felt like Paul, when he made his defense before King Agrippa, and related the account of the vision he had when he saw a light, and heard a voice; but still there were but few who believed him; some said he was dishonest, others said he was mad; and he was ridiculed and reviled. But all this did not destroy the reality of his vision. He had seen a vision, he knew he had, and all the persecution under heaven could not make it otherwise. . . .

“So it was with me. I had actually seen a light, and in the midst of that light I saw two Personages, and they did in reality speak to me; and though I was hated and persecuted for saying that I had seen a vision, yet it was true. . . . For 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 2:24-25.)

“I have thought since, that I felt much like Paul. . . .”

In writing these words concerning his first vision, the Prophet Joseph Smith seemed to feel a kinship with this apostle of another era. Each had received a personal vision, the impact of which was so strong that each dedicated the rest of his life to laboring untiringly and unceasingly in building up the kingdom of God on earth. Many other parallels in the lives of these two servants of God are interesting to contemplate.

The Prophet's frequent references to Paul show an intimate familiarity with Paul's words and deeds. This interest would surely be heightened by the Prophet's knowledge that Paul had predicted the falling away that would come following Christ's resurrection and by the realization that he, Joseph, was the instrument in the hands of the Lord through whom the truths of the gospel were again restored to mankind. This was in fulfillment of Paul's words upon his departure from Ephesus, when he told the elders that “grievous wolves” would enter among them, “not sparing the flock,” and would draw disciples after them. (See Acts 20:29.)

Joseph's knowledge of Paul was such that he gave the following detailed description at the School of the Prophets January 5, 1841:

“He is about five feet high; very dark hair; dark complexion; dark skin; large Roman nose; sharp face; small black eyes, penetrating as eternity; round shoulders; a whining voice except when elevated, and then it almost resembled the roaring of a lion. He was a good orator, active and diligent, always employing himself in doing good to his fellow man.”²¹

Rather than a parallel, however, this is in direct

contrast to the appearance of Joseph Smith as described by Parley P. Pratt:

“President Joseph Smith was in person tall and well built, strong and active; of a light complexion, light hair, blue eyes, very little beard, and of an expression peculiar to himself, on which the eye naturally rested with interest, and was never weary of beholding. His countenance was ever mild, affable, beaming with intelligence and benevolence; mingled with a look of interest and an unconscious smile, or cheerfulness, and entirely free from all restraint or affectation of gravity; and there was something connected with the serene and steady penetrating glance of his eye; as if he would penetrate the deepest abyss of the human heart, gaze into eternity, penetrate the heavens, and comprehend all worlds.”²²

The only similarity here seems to lie in the penetrating eyes. Paul's smallness of stature, as described by the Prophet, would seem to be borne out by the fact that the men of Lycaonia thought Barnabas to be Jupiter, chief of the Greek mythological gods, probably because of his more pleasing physical appearance. Paul, whose bearing was apparently more unimpressive, was believed to be Mercurius, the gods' messenger.

Paul's effectiveness as a speaker is shown chiefly through the wondrous success of his vast missionary labors. It is further attested to, however, by such short passages as that found in Acts 13:44: “And the next sabbath day came almost the whole city together to hear the word of God.”

Joseph too was a powerful speaker. Quoting again from Parley P. Pratt:

“. . . his language abounding in original eloquence peculiar to himself—not polished—not studied—not smoothed and softened by education and refined by art; but flowing forth in its own native simplicity, and profusely abounding in variety of subject and manner. He interested and edified, while, at the same time, he amused and entertained his audience; and none listened to him that were ever weary with his discourse. I have known him to retain a congregation of willing and anxious listeners for many hours together, in the midst of cold or sunshine, rain or wind, while they were laughing at one moment and weeping the next. Even his most bitter enemies were generally overcome, if he could once get their ears.”²³

Concerning the Prophet as a speaker, Edward Stevenson wrote: “. . . the Prophet, preached with such power as had not there ever before been witnessed in this nineteenth century. . . .

“More than two hours were occupied during that evening meeting, and so absorbing and interesting was the discourse that no one seemed to be weary, or to realize so much (Continued on page 1160)



The accompanying installment concludes the "Since Cumorah" series by Dr. Nibley, begun in October 1964. Few scholars could have so insightfully and brilliantly acquainted Latter-day Saints with the amazing array of supportive evidence unearthed since disclosure of the ancient Nephite records at Cumorah. Many Era readers will be looking forward to the appearance of this material in book form.

SINCE CUMORAH

(SINCE QUMRAN)

BY HUGH NIBLEY, PH.D.

PROFESSOR OF HISTORY AND RELIGION, BRIGHAM YOUNG UNIVERSITY

● **Aggiornamento.** The compelling power of ancient voices speaking anew from the dust since Cumorah and especially since Qumran is today driving the whole

Christian world along strange paths. "No one can deny," writes a Methodist scholar with strong Catholic leanings, "that something remarkable is going on in the for-

merly 'unchanging' Roman Catholic Church."¹ Nothing less than a thoroughgoing revamping of doctrines and ordinances is indicated. Restoration and revelation, forbidden words but a decade or so ago, have become the watchwords of a "renewed" Christianity, both Catholic and Protestant.

What is responsible for this astonishing revolution? A Protestant and a Catholic scholar, co-authoring a new book on the liturgical movement, have shown that the initial impulse and continuing pressure behind the movement has been the progressive discovery of increasingly ancient documents opening up step by step new and strange vistas of an ancient Church totally unlike anything that conventional Christianity had imagined.

R. P. Marshall, the Protestant minister, begins by noting that Protestants have been guilty of a systematic neglect of rites and ordinances; indeed, "only in recent years has worship been seriously considered by Protestants as a field for study. . . ." On the other hand, the Catholic writer, M. J. Taylor, S.J., notes that the rites of the Roman Church have long since become all but meaningless for the people: "Men seem unable to leave well enough alone. They want to add to what tradition has given them." Such additions "made for a sense of spectacle. . . . In the liturgies where bishops and the popes were celebrants the chants became almost symphonic. . . . The people, unable to participate in the musical supports to these rites, surrendered their role to the choir."² That is, both Catholic and Protestant authorities admit that their churches are today far removed

from the original rites of the Church, a return to which is the purpose of the so-called liturgical movement, "a practical effort . . . to renew the lives of all the faithful here and now through a revived liturgy."⁴ And this is where the voices from the dust come in, for the movement began with those "patristic and liturgical studies" which sought the true nature of the liturgy in the oldest available documents.⁴

Dom Gueranger (1805-1875) of the monastery of Solesmes started the movement, but though he "thought it necessary to go back to the past . . . he lacked the historical documents" necessary to take him far enough. Hence, "his renewal went back to a time when the Roman liturgy was not at its best."⁵

The greatest advance was made in Germany at the Monastery of Maria Laach, which "made an immeasurable contribution to the liturgical movement in its scholarly liturgical studies" and "produced . . . ample historical justification for . . . reform."⁶ In short the unearthing of old documents or "historical studies (doctrinal, liturgical, and pastoral) made it quite clear that our present liturgy was not in the best of health."⁷ Without such documents none would have suspected the need of going "back to the earlier tradition, . . . a return to tradition to overcome defects of the present."⁷ The same need is now felt by many Protestants, and for them too, "the liturgical movement has sought the aid of history and theology in the study of the rites." "Catholics and Protestants," Marshall concludes, "must recover what they have lost, and one cannot cast blame on the other."⁸

As everyone knows, the world

was mightily offended by the assertion of the Latter-day Saints that the Christians had lost many of the ancient rites and ordinances and was scandalized and amused by their preoccupation with rites and ordinances that they considered essential to salvation.

Today the Christian world both admits serious losses and seeks to fill the gap by going back to long-forgotten writings, the oldest and most important of which have come forth literally from the dust in our own time. This astonishing turn of things can be illustrated by utterances, characteristically frank and scholarly, of the present pope, Paul VI. "Now everything is new, surprising, changed," he writes of the liturgy; "even the ringing of the bells at the Sanctus has been done away with."⁹ *Everything* new and changed! That is surprising indeed, but there is a reason: "We are concerned," wrote the Pope in his First Encyclical, "to restore to the Church that ideal of perfection and beauty that corresponds to its original image . . . [and have] the desire of renewing the whole structure of the Church."¹⁰

When Mormons have spoken of a restoration of the gospel, other Christians have been quick to take offense and demand in outraged tones, "Restoration? When was it ever lost?" But now no less a person than the Pope of Rome declares that there must be a restoration affecting "the whole structure of the Church"! He speaks of "the great spiritual renewal which the Second Vatican Council hopes to promote" and champions "the Church's heroic and impatient struggle for renewal: the struggle to correct the flaws introduced by its members."¹¹ The Church "today

. . . is examining herself and formulating the things which Christ, her founder, thought and willed concerning her. . . . The Church must now define her own nature. . . . In this way the Church will complete the doctrinal work which the First Vatican Council intended to enunciate."¹²

To one familiar with the Catholic polemic of bygone years with its pounding emphasis on the great, monolithic, unchanging, universal, victorious Church, all this sounds very new, surprising, and changed indeed. Isn't it rather late in the day to try to decide what the Church is all about? There must be some good reason for such a drastic and abrupt change of viewpoint, and the cause is not far to seek—new discoveries of old documents are confronting the world with an image of the early Church that is totally different from all former imaginings, but an image to which the present Christian world must somehow manage to adjust. That is not the whole story, but as in the liturgical movement in general, it is undoubtedly the prime mover.

The voice of Qumran seems to echo in the terms by which the present pope and the council choose to designate the Church: "The People of God," "The New Israel," "The Wayfaring Church" elicit the image of Israel in the desert, the small band of faithful saints that "sometimes looks like a small flock."¹³ "The Church has turned a corner," writes the editor of the *Catholic World*. "Today we belong to a Church which has defined itself as the People of God. . . . We live in an age of renewed attention to the charismatic gifts of the (Continued on page 1162)

The Era Asks About Advance Planning

S. Bruce Smith, director of the Advance Planning Department of the Church, formerly was senior programming manager in the IBM Corporation.



Q—Briefly, what is the role of the Advance Planning Department?

A—The Advance Planning Department is a service organization with two primary functions: The first function is to provide professional and technical services to other

The real estate team holds a brainstorming session to search for ideas.

Church departments and organizations in long-range planning, management techniques, and operating functions; the second function is to provide computing services.

The department now is in the process of developing a more versatile computing facility that, when feasible, will permit the feeding-in of information not only at the computing center but also from remote locations, using telephone lines. This facility will require the development of a sophisticated system to permit the sharing of computing capabilities by many users, with the necessary multi-programming to permit work to be done concurrently for the various departments.

Q—What do you mean by “system”?

A—A “system” as used here is any process or set of procedures or group of technologies combined to accomplish the work.

Q—In which areas are you presently working?

A—We are currently working with the Genealogical Society, hospitals, Presiding Bishopric's Office, building, real estate, and financial departments.

Over the past four years the Genealogical Society has transcribed more than 1,700 of the parish registers of England. This means that more than six million names have now been processed by the computer. By the end of this year over 400 of these parish registers will have been printed in alphabetical order. These should be of great assistance to the genealogical researcher.

The Pedigree Referral Service is another genealogical program that now makes use of the computer. This is a service aimed at bringing together researchers work-



Experts check floor layout for second computer soon to be installed.

ing on the same information.

A team of analysts and programmers is now working on a design that will expand current capabilities of the Genealogical Society. The expanded system will exploit the uses of computers where applicable and economical, and improved manual methods are also being developed.

Important services to other Church departments are being provided with the aid of the computer by the Church Financial Department. Church ledgers are maintained and updated in the monetary systems of most of the world's countries. Operating statements, project status reports, and checks are prepared and distributed to Church departments and organizations throughout the world.

A current systems study and development program in the financial department will provide faster access to needed information and more timely updating of financial records. A reduction in the need for printing vast quantities of paper reports may be possible through



A key function of advance planning teams is to chart manpower and resource efforts of a department with an eye to streamlining the total workload.

the use of devices that use television tubes to display information.

A "real-time" information system in the 16 hospitals owned by the Church is also being studied. "Real-time" means an immediate response from the computer when a request is made. This system would aid in processing and communication of medical, accounting, and administrative information for most of the Church's hospitals. If proved feasible, keyboard communication devices could link vital departments through a central computer. This system would allow immediate entry of new information, rapid order and validation of services, treatment review with instant print-out, automated scheduling, and allocation of resources.

The membership department of the Presiding Bishopric's Office is being aided with a study of the membership records to determine what benefits might be gained through the use of the computer.

Studies are also being conducted of the Church properties and the building program to determine the

systems needs of these vast activities. Plans are being made for the use of remote terminal devices connected to a central computer data bank to keep management currently informed of the status of any property or building project anywhere in the world.

Q—Do you think the Church will be adopting more computerized and electronic innovations in its work?

A—Yes, I believe so. There are still areas of activity in which use of the computer would be very beneficial. We are not, however, trying to promote computer usage for its own sake. We are carefully trying to determine the best tools to accomplish the work, and we encourage the use of these tools.

Q—Computers, then, are not your only concern?

A—No, this is only one of the areas in which we have responsibility. Other teams of specialists also assist Church departments. For example, our industrial engineering department assists many departments in space and facilities planning, job

descriptions, organization planning, work-flow analysis, effective use of manpower, and systems and procedures. Their services are invaluable.

Recently, a study team developed a new manual system for the Distribution Department, working under the direction of the department's manager. This system has been very beneficial to the Church.

Our interest is in serving the Church wherever there is a need and wherever we have the proper training and experience to do so, whether it is with computing or manual systems.

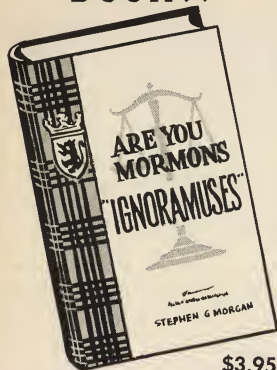
Q—Are you able to help the Church avoid duplication of effort in its various administrative agencies?

A—This is one of our assignments. There are certain information files that may be common to different departments. For example, the file on membership information, which is maintained by the membership department of the Presiding Bishopric's Office, is useful to the Building Department in determining growth trends so that future chapel requirements can be projected more accurately.

Q—Because of your previous experience with IBM, a firm that is recognized internationally for its selectivity of employees, may we ask what are your impressions about those who work for the Church?

A—I will say that I have been greatly impressed with the high caliber of those employed by the Church. As a manager for IBM, I previously worked with some great people. Similarly, I have found people of great ability—and great devotion—in the various administrative departments of the Church.

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These Times (Continued from page 1069)

of producing. Since we are all in the cabin together, we also have to trust the cooks who prepared our meal, the stewardess who serves it, and the passenger across the aisle. Will they behave and perform better if we trust them, give them our confidence?

Life on the planet is more complicated than being aboard the jetliner. Its possibilities are virtually infinite. But the case of the interdependence of those in the jet cabin, to me at least, suggests a sound thought for inventory time, for Christmas, and for the new

year. We must trust in God. We must place trust in our fellowmen, in order to reap the most and the best from life.

God will reward our trust. If confidence in our fellowmen is misplaced, the fault lies with those who fail in maintaining the trust, not with those who pledged faith and goodwill. Confidences will be betrayed, trusts misplaced. But not to grant or place them would certainly make the world gloomier. There would be less chance for improvement in these times. That which is of God, we are told, is light. Why not help that light grow brighter and brighter "until the perfect day."



"CHARACTER IS A VICTORY . . ."

RICHARD L. EVANS

From Ivor Griffith comes a short, strong sentence that says much and suggests much more: "Character," he said, "is a victory, not a gift."¹ For the decisions by which we shape ourselves we need self-control, self-discipline, and an honest searching of ourselves. Often we pamper our weaknesses, indulge our appetites, and excuse ourselves for our failings. But who can decide for us to be better if we don't decide for ourselves? Who can lift us beyond our own effort? Who can know us as well as we know ourselves? The desire, the intent, the effort is up to us, and a half-hearted, compromising performance is not enough. Rationalization, self-justification, self-indulgence cannot lead to sustained success. "It is no use saying 'we are doing our best,'" said Winston Churchill. "You have got to succeed in doing what is necessary." And this isn't a matter of a single decision. It isn't a matter of a once-and-for-all effort. It is a matter of consistency in many decisions—the little things and the large things, almost every hour and instant. "Our deeds determine us, as much as we determine our deeds,"² said George Eliot. "Our character is but the stamp on our souls of the free choices of good and evil we have made through life."³ "You cannot dream yourself into a character," said James A. Froude. "You must hammer and forge one for yourself."⁴ And one of the greatest lessons to teach our children is the certainty of the sequence of causes and consequences and our own responsibility for what we are as compared with what we can become. "Some day, in years to come," said Phillips Brooks, "you will be wrestling with the great temptation, or trembling under the great sorrow of your life. But the real struggle is here, now, in these quiet weeks [in these quiet moments]. Now it is being decided whether, in the day of your supreme sorrow or temptation, you shall miserably fail or gloriously conquer. Character cannot be made except by a steady, long continued process." "Character is a victory, not a gift"—a very great victory.

¹Ivor Griffith, copyright November 1965 by Post Script.

²George Eliot, *Adam Bede*, ch. 29.

³Cunningham Geikie (1826-1906), *Scott*, clergy.

⁴James A. Froude, quoted in *New Dictionary of Thoughts*.

"The Spoken Word" from Temple Square, presented over KSL and the Columbia Broadcasting System October 30, 1966. Copyright 1966.



To Find the Christ

"Let us now go unto Bethlehem . . . "
Before the heavenly voices scarce had stilled
Before the glorious light had dimmed that filled
Judean skies and shone round about them,
The shepherds said one to another, 'Now
'Let us go.' They came with haste and found
Mary and Joseph, and the Child bound
In swaddling clothes, lying in a manger; Somehow
Their urgency is mine, and I would leave
These blatant lights, this unseled make-believe,
And in my heart to Bethlehem would go—
There will be light sufficient—this I know,
And like the shepherds, I shall surely find
the Christ, his wondrous love, his peace of mind.

by Mabel Jones Gabbott



October 1966

136th Semiannual

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A Divine Plan for Finding Security and Peace of Mind

President David O. McKay

• We are grateful for the blessings of the Lord to his Church in all the world and for the assurance of his divine guidance and inspiration. With deep gratitude we acknowledge his nearness and his goodness. It is a source of real encouragement to contemplate the loyalty and energetic

efforts of the members of the Church who are contributing of their time and their means to building up the kingdom of God on earth. There is a general response, as the figures and reports of the Church indicate, on the part of the people of the Church everywhere. The responsibilities they carry, the undertakings that they adopt and employ to raise their share of the cost of our houses of worship are most remarkable.

I love life! I think it is a joy to live in this age. Every morning, as I view from my window the mountains to the east and greet the sun as it ushers in these unexcelled autumn days, I feel the joy and privilege of life and appreciate God's goodness. I appreciate and

realize the accomplishments, to a certain degree, of this wonderful atomic age in which we are living. Scientific discoveries of today stagger the imagination. Nearly every day we read of almost unbelievable accomplishments. The age of the atom has only begun, and no one knows what exciting developments may yet unfold when the atomic research now in progress is completed. Its potential for good far outweighs its potential for destruction. The discoveries and inventions of this age are unequaled by any previous period in the world's history, discoveries latent with such potent power, either for the blessing or the destruction of human beings, as to make man's responsibility in controlling them the

most gigantic ever placed in human hands.

Yes, it is a glorious age in which we live, but no thinking man will doubt that this age is fraught with limitless perils, as well as untold possibilities. There are causes for real apprehension over world conditions. As we study and learn of the increase in crime and disrespect for law and order that exist right here in our own country, we become alarmed.

Just the other day, I read an editorial in the *Deseret News* giving the information that an estimated six million Americans suffer from alcoholism. The Public Health Service ranks alcoholism as the fourth major public health problem in the United States. At the moment Utah, fortunately, contributes less than its share to this problem. Contrary to what many people think, Utah ranks forty-sixth from the top among the 50 states in the number of alcoholics it has in proportion to the total population. Furthermore, it is the only state in which per capita consumption of alcohol, as well as the alcoholism rate, has consistently decreased for several years. Let us hope that Utah will not adopt the proposed legislation for "liquor by the drink" and thereby entice more people to drink in more places more of the time. As the editorial points out, our state, with our traditions and standards, should be doing just the opposite. Liquor by the drink, as a recent study of the experience in Iowa shows, only increases drinking and the attendant evils of alcoholism. The impaired morals, ruined health, broken homes, and increased traffic deaths that result from drinking are well known by all of us.

It is because of these threatening dangers that the world should become anchored in the eternal truths of Jesus Christ and realize that there are eternal verities in this changing world.

Dr. Charles Foster Kent, commenting upon the "chaotic state" of our civilized world, says:

"Political organizations and ideals that have both fortified and handicapped us have been thrown into the discard. Long accepted social theories have suddenly been rejected, and new ones are being adopted. Many of the moral standards of our Fathers are being set aside in theory as well as in practice. The rising generation has no fear and little respect for Elders. . . . Religious dogmas, long regarded as the corner stones of religion and the Church, are being disproved, or supplanted."

Efforts are being made to deprive man of his free agency, to steal from the individual his liberty; and we must never forget that next to life itself, free agency is the greatest gift of God to man.

The two most important documents

affecting the destiny of America are the Declaration of Independence and the Constitution of the United States. Both of these inspired, immortal papers relate primarily to the freedom of the individual. Founded upon that principle of free enterprise fostered by these documents, the United States of America, in less than two centuries, has achieved a greatness that far exceeds that of any other country in the world. The deep concern of every loyal citizen regarding the threatened loss of our freedom has been well expressed by Fred G. Clark, who is chairman of the American Economic Foundation, New York City. In a speech given over a decade ago, he expressed the fear that the "code of the people" is replacing the "code of God." His words so impressed me that I quoted them in an address delivered in 1952. He declared that "something is wrong with America."

"At this high moment of history when the task of world leadership has been thrust upon us, we stand confused, reluctant, and hesitant. . . ."

"We are no longer certain what we stand for, and this, I believe, is because we have forgotten the circumstances surrounding the birth of our nation. . . ."

"For decades it has been popular in America for the cynical intellectuals to sneer and scoff at what we call the traditions of Americanism."

"The instruments of this sabotage were words and thoughts—plausible half-truths, sly appeals to that spark of larceny that lurks in every human heart, subtle suggestions of an atheistic nature, and the careful nurturing of a patronizing attitude toward anything America has held to be fine and sacred."

"The people who planted these words and thoughts may have been either stupid or vicious, fools or foreign agents, smart-alecs or smart organizers."

"What they were does not now matter. The thing that does matter is to counteract what they have done."

"Everybody in every position of leadership has to get into this act because the damage has affected every phase of our life."

"The places in which this sabotage occurred were the schools, the churches, the Communist-dominated labor halls, the lecture platforms, the motion pictures, the stage, the pages of our newspapers and magazines, and the radio. Every means of communication has been utilized against us. . . ."

"The man (or nation), who has a plan—a way of life—in which he believes, has mental security."

"To destroy this security, one must destroy that man's faith in his plan. . . ."

"[It is a] reliance on a code of life which, if held in common with one's fellow men, brings peace of mind, develops the abilities of the group. . . ."

"The degree to which the American

code of life has been weakened can best be demonstrated by simply calling attention to the degree to which the foundation of that code has been weakened. . . ."

"That foundation (and of this there cannot be the slightest shadow of a doubt) is made up of the Ten Commandments and the Golden Rule."

"Within this moral code, we have a complete way of life."

"Acceptance of these precepts takes care of every phase of human life—spiritual, political, social, and economic. . . ."

"America was a nation of people who had faith in their political and economic systems because they had faith in God, and had built those systems around the teachings of God."

"Every collectivist from Karl Marx to [the present leader] has agreed that faith in God must be destroyed before socialism can take over."

"Therefore, it was obvious that the problem of sabotaging America's faith in America was the problem of transferring the people's faith in God to faith in the State."

"That thing called morality in politics, business, and private contracts, had to be broken down."

"To an increasing extent the people have come to look upon morality as an old-fashioned superstition."

"Religion has for many church members become a safe way of *dying* rather than a *good way of living*." (From "The Code of the People Is Replacing the Code of God," by Fred G. Clark.)

We all know that these threatening upsets in national standards have increased since that speech was given. We know, also, that there has been an alarming increase in the abandoning of the ideals that constitute the foundation of the Constitution of the United States and of the American home, and you will agree with me that there is real cause for apprehension.

At this very moment while we are here worshipping, war is raging and blasting out the lives of young men, old men, women, and children in Viet Nam. The standards of the home, even the criteria for the rearing of children, have broken down.

J. William Hudson, formerly professor of philosophy at the University of Missouri, states: "The leisure occupations of youth, always symptomatic in any age, are not only ungodly and frankly hedonistic, but have gone across the borders of what was once considered decorous, not because of a new and liberalizing moral standard, as we sometimes pretended, but because of the lack of any. The popularity of certain recent dances, formerly forbidden even in the 'red-light' districts, is typical. So is much of our periodical reading matter, and any number of 'movie' plays, over the edge

of the decadently erotic, with a censorship that does not censor because of moral and financial doubt."

He also mentions the fact that "dishonesty is permeating public and private life alike, tainting the administration of justice, tainting our legislative halls, tainting the conduct of private business, polluting at times even the church itself."

He goes on to assert that "if there is to be social and political regeneration in our Republic and in the rest of the world, it must be by tremendous regeneration of moral ideals."

What shall we do about all this?

When Paul was a prisoner in Rome, he sent a letter to Timothy, saying in substance:

"Preach the word; be instant in season, out of season; reprove, rebuke, exhort with all longsuffering and doctrine.

"For the time will come when they will not endure sound doctrine; but after their own lusts shall they heap to themselves teachers, having itching ears;

"And they shall turn away their ears from the truth, and shall be turned unto fables." (2 Tim. 4:2-4.)

It is just as important today as when Paul wrote that farewell message to Timothy that officers and teachers and members everywhere "preach the word; be instant [that is, to be eager, earnest] in season, [and] out of season."

Today, in the midst of the world's perplexity, there should be no question in the mind of any true Latter-day Saint as to what we shall preach. The answer is as clear as the noonday sun in a cloudless sky.

In the year 1830, there was given to the people of this land and the world a divine plan whereby individuals can find security and peace of mind and live in harmonious accord with their fellow beings. In all man's theories and experiments since history began, human intelligence has never devised a system which, when applied to the needs of humanity, can even approach this plan in effectiveness.

In simple words, then, this is the word that we should preach—the *gospel plan of salvation*.

The founders of this great republic had faith in the economic and political welfare of this country because they had faith in God. Today it is not uncommon to note an apologetic attitude on the part of men when they refer to the need of God's governing in the affairs of men. Indeed, as has already been pointed out, success of Communism depends largely upon the substitution of belief in God by belief in the supremacy of the state.

But I say to you, preach in season and out of season belief in God the Eternal Father, in his Son Jesus Christ, and in the Holy Ghost.



Proclaim that fundamental in the gospel plan is the sacredness of the individual; that God's work and glory is "to bring to pass the immortality and eternal life of man." (Moses 1:39.)

Under this concept, it is a great imposition, if indeed not a crime, for any government, any labor union, or any other organization to deny a man the right to speak, to worship, and to work.

The least child was sacred to Jesus. ". . . it is not the will of your Father which is in heaven, that one of these little ones should perish." (Matt. 18:14.) What would that simple truth mean in this world? "Inasmuch as ye have done it unto one of the least of these my brethren, ye have done it unto me." (Matt. 25:40.) And in this modern day, he said, "Remember the worth of souls is great. . . ." (D&C 18:10.)

A proper conception of this divine principle would change the attitude of the world to the benefit and happiness of all human beings. It would bring into active operation the Golden Rule: "Do unto others as you would have others do unto you." (See Matt. 7:12.) What a different world this would be if men would accumulate wealth, for example, not as an end, but as a means of blessing human beings and improving human relations.

Declare the truth that man has the inherent power to do right or to do wrong. In this he has his free agency to choose the right and obtain salvation, or he may choose to do evil and commit abominations.

Preach that the plan of salvation involves the belief that governments were instituted of God for the benefit of man. Man was not born for the

benefit of the state. Preach that no government can exist in peace, and I quote from the Doctrine and Covenants, "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." (D&C 134:2.)

Proclaim the necessity of honesty and loyalty, doing an honest day's work for an honest day's pay. Preach that honesty in government is essential to the perpetuation and stability of our government as it is necessary to the stability of character in the individual. "We believe in being honest, true, chaste, benevolent, virtuous, and in doing good to all men; . . . If there is anything virtuous, lovely, or of good report, or praiseworthy, we seek after these things." (13th Article of Faith.)

Proclaim that God lives, and that his Beloved Son is the Redeemer and Savior of mankind; that he stands at the head of his Church that bears his name; that he guides and inspires those who are authorized to represent him here on earth, authorized by the priesthood when heavenly messengers bestowed upon the Prophet Joseph Smith and others associated with him divine authority.

Preach that the responsibility of declaring this plan of life, this way of life, this plan of salvation, rests upon the entire membership of the Church, but most particularly upon those who have been ordained to the priesthood and who have been called as leaders and servants of the people.

These eternal verities are as applicable in the year 1966 as they were when Jesus first promulgated them, and they will remain fundamental and

essential in man's progress and happiness as long as life and being last.

In the questioning days of early boyhood, I first felt a kinship with Christ, our Lord and Savior. I know his love and his divine guidance. He is the sinless Son of man. "He is the first and the last . . . and [is] alive for evermore." (See Rev. 1:18.) Only by obedience to his teachings can man find happiness and peace. Our Father is a kind and loving Heavenly Father

who is as ready and eager today as ever to bless and to guide all his children who will sincerely seek him, and I hear you witness to that truth.

God help us all to walk in the light as he is in the light, thereby avoiding the unhappiness, sinfulness, and misery of a misguided world, and find joy and peace and beautiful life here in this probation and in the life to come, I humbly pray in the name of Jesus Christ. Amen.

sternly enforced, from the infinitesimal electron to the incomprehensible galaxies in outer space, than this: "Not only liberty, but law prevails."

The words *freedom* and *rights* have a magic sound in the ears of young people, but sometimes they translate them into self-indulgence and self-gratification. The time to start putting them into focus is before the impact of dawning personality has created habits in the children that will have to be vanquished someday either by self-discipline or by the discipline of the law.

The Chief Justice of the Ontario (Canada) Supreme Court said recently that the violent juvenile crimes do not reflect on the great body of young people, but they do reflect on the manner in which the adult population is discharging its responsibility. The warden of one of our largest prisons said, "This institution is filled with spoiled children."

I do not wish to speak today so much on juvenile delinquency as I want to talk to those primarily responsible for it. The group that is creating most of our trouble is, for the most part, a product of undisciplined homes and irresponsible parents. The trouble begins in the home, and ultimately it will have to be corrected in the home. Obviously, it is better to prevent the problem of delinquency from arising rather than to invoke the law to cure its effects.

I quote from a recent letter sent out by the Royal Bank of Canada discussing this important subject:

"Today's young people have lived their lives from infancy in a world of turmoil. Uncertainties crowd upon them as they see adults bent upon violence and destruction.

"What we call civilization has moved so fast that the structure and instincts of man have not kept up. Ideological battles are also raging in the political world. Men and women, and boys and girls, must still face the profoundly individual issues of life and the vital interpersonal relationship of parent and child."

Young people need rules to guide them and standards by which to judge themselves. The home takes its rightful and eminent place in preparing children for life when basic principles are quietly but firmly announced and lived up to. The final test is not how amenable young people are to compulsion of the law, but how far they can be taught to obey self-imposed law in the interest of family solidarity.

The time has come to cease emphasizing the gadgets of every-day living and to set over against them the imperishable qualities of honesty, integrity, unselfishness, purity of thought and action, and respect for law.

To the child, with his short perspective, life is all foreground, composed

Marriage, the Family, and the Home

President Hugh B. Brown
Of the First Presidency

● An editorial in the *Church News* section of the *Deseret News* last night suggested a theme for this morning. It refers to the home and the family, where parents and children live together in very intimate relationship, where they work and play together, sing and pray together, and occasionally weep together in one another's arms.

I quote from the editorial:

"A stabilized home, in which religious instruction forms a major part, is the only real answer to juvenile delinquency.

"This is the consensus of opinion of scholars who have made a serious study of the causes and prevention of delinquency.

"These scholars say that parents and children alike must be taught how to live together as a family: their home must be 'God-centered,' and must be associated with a Church which provides an uplifting, character-building program for youth."

When God created or organized the heavens and the earth in accordance with eternal law, he placed man upon the earth. Noting that it was not good for man to be alone, he provided a helpmeet for him. In Genesis 2:23-24 we read, "And Adam said, 'This is now bone of my bones, and flesh of my flesh: she shall be called Woman, . . ."

"Therefore shall a man leave his father and his mother, and shall cleave unto his wife. . . ."

Thus it is seen that God instituted marriage in the very beginning. He made man, male and female, in his own image and likeness and designed that they should be united together in sacred bonds of marriage and declared that one is not perfect without the other.

Marriage, the family, and the home are among the most important sub-

jects of our whole theological doctrine, and as the family is the basic and fundamental unit of the Church and of society, its preservation and its righteous needs should take precedence over all other interests.

A family may be defined as a group of people of various ages, united by agreement and covenant, living together in the most intimate relationship. In such a society children learn that certain things are right and others are wrong. They grow from stage to stage of confidence, skill, affection, understanding, and responsibility. In other words, they build character. A family is a project in group living in which the thing to do and the thing not to do are absorbed through precept, example, and practice.

The purpose of this life, and indeed the purpose of existence, is that man might grow into greater likeness of his Maker. We do not derogate from the Creator any of the attributes that orthodox Christianity accords him. Rather, we worship him as a personal God who is all powerful, all knowing, and, in fact, perfect, our Heavenly Father. We point out, moreover, that we, as his children, are the only creations of the Father to be blessed with his image. It follows that under the divine law of "like begets like," our progress through the eternities may be limitless. We take seriously and literally the injunction of the Savior to be perfect even as our Father in heaven is perfect. The essential institution to obtain this perfection, which is necessary to enable us to re-enter our Father's presence and be happy there, is the eternal family unit.

Parents are charged with the responsibility to teach the undoubted truth that there is no principle more widely seen in all nature and more

of persons who feed, coddle, chastise, and sometimes abandon him. These people are responsible not only for immediate care but for all the years of his life, because they help build his personality at the same time they nourish and protect his body. In a good family the child grows up in an atmosphere of mutual respect. He participates in wholesome, unselfish, democratic practices; and in the nature of things, he will project all these into his wider adult life.

The child does not want a do-as-you-please, permissive world; it makes him confused and unhappy. He wants a stable, reliable wall around him, defining his world, giving him a large free area, but telling him exactly how far he can go.

This wall can be built of such things as respect for the property rights of others, respect for elders, observance of the conventions that lubricate social life. If children are not being taught these things, they are being handicapped. As R. P. Smith said, "The reason these kids are getting into trouble with cops is because cops are the first people they meet who say and mean it 'you can't do that.'" It goes without saying that parents who seek respect for their precepts must, as the principle of the law of equity puts it, "come with clean hands." Children quickly detect insincerity.

In the transmission of ideas and of culture, in the building of character and the qualities needed in this changing world, the family of today must be the burden bearer and the path breaker. It recognizes children as being more important than things, ideas as more precious than gadgets, and personal worth the touchstone by which all other values are tested.

Parents of today should give their children some memories to guide them—memories of love in family life in which justice was upheld, affection unstintingly given, discipline tenderly but firmly explained, and fine example habitually displayed. We do not believe that self-discipline is best developed in a monastic life, in a desert, or in a cave, but rather in the home. All the virtues toward which we are striving are only really obtainable within society and are best obtainable within the building blocks of that society—that is, within the family unit.

The Lord instructed Adam as to the basic purpose of marriage. As we read in Genesis, "So God created man in his own image, in the image of God created he him; male and female created he them.

"And God blessed them, and God said unto them, Be fruitful, and multiply, and replenish the earth, and subdue it." (Gen. 1:27-28.)

Marriage was intended from the beginning to be eternal. This is evi-

denced by the fact that the first known form of human government started with Adam and Eve, who, according to the scriptures, were united by God himself. This was before there was any death; therefore, the words "until death do you part" would have been meaningless. After the Fall they added children to their family, and together they comprised an eternal unit.

The family organization is patriarchal in nature and is patterned after the one in heaven itself, as referred to by the Apostle Paul in Ephesians 3:14-15: "For this cause I bow my knees unto the Father of our Lord Jesus Christ,

"Of whom the whole family in heaven and earth is named."

The very essence of divine government is fatherhood and the recognition of the family relationship. The Church itself exists to exalt the family, and the family concept is one of the major and most important of the whole theological doctrine. In fact, our very concept of heaven itself is the projection of the home into eternity. Salvation, then, is essentially a family affair, and full participation in the plan of salvation can be had only in family units.

One of the first commandments given to Adam and Eve was to multiply and replenish the earth and subdue it. This injunction has never been revoked. When the father and mother and children are sealed together by the same divine authority as was given to Peter, celestial marriage commences an eternal family. Christ said to Peter: "And I will give unto thee the keys of the kingdom of heaven: and whatsoever thou shalt bind on earth shall be bound in heaven; and whatsoever thou shalt loose on earth shall be loosed in heaven." (Matt. 16:19.) All who are faithful to the teachings of the gospel will continue as a family into the highest degree of the celestial kingdom and will be crowned with immortality, eternal life, and eternal increase.

President Lorenzo Snow gave an intimation of what eternal marriage meant: "A man and a woman in the other life, having celestial bodies, free from sickness and disease, glorified and beautified beyond description, standing in the midst of their posterity, governing and controlling them, administering life, exaltation and glory, world without end." And President Joseph F. Smith told us, "The very foundation of the Kingdom of God, of righteousness, of progress, of development, of eternal life, and eternal increase in the Kingdom of God is laid in the divinely ordained home."

The leaders of the Church have, from the beginning, taught faith in the Lord Jesus Christ, and we acknowledge him as our Savior and Redeemer. It is

our duty to teach this to our children—teach them to respect their neighbors, their seniors, their teachers; teach them to respect old age, to venerate their parents, and to help all who are helpless and needy; teach them to honor all who provide over them in church or civic government; teach them to honor the laws of God and be loyal to their country, loyal to principles of righteousness; and, because they are children of God, teach them to be loyal to the royal spirit that is in them.

The action and reaction of family life will rub off from our personalities those abrasive and anti-social characteristics that hinder our functioning as individuals in society. Nowhere else can such intimate and close association be had. Certainly this polishing process is best accomplished in the crucible of family life.

President Lyndon B. Johnson, speaking at Howard University last year, warned us that at the root of much of the social malaise that is gripping our country is the breakdown of the family unit among important groups within our nation.

We repeat, marriage and the family are the basic and fundamental units of our society. Dr. Paul C. Glick, the census bureau's expert on marriage, says: "The more I study the subject, the more apparent it becomes that marriage is regarded as—and is—the happiest, healthiest, and most desirable state of human existence. We live longer and are healthier if we are married. Marriage is the central fact of our lives."

But we must insure that this way of life contains the basic requirements and fulfills the fundamental purposes of that family life if it is to continue throughout the eternities. Within the family the parents may find an inspiring challenge to magnificent accomplishment and contribution: that is, to mold an immortal spirit, to teach eternal precepts, and to instill discipline and obedience in the mind of a child. Dr. Adam S. Bennion pointed out: "The family is by far the most important single institution in our commonwealth, and happy indeed is the man, who, when he closes his desk at night, has before him the gladsome picture of the sparkling family group with which he shortly will have the evening meal. Family bonds are gilt-edged investments. If you wish to check me on this, ask the man who owns them."

Laws and customs represent only the external or social aspects of marriage. These externals do not reach the inwardness and depth of the problem that the individual person confronts upon the advent of his marriage. From the great poems, novels, plays, and books of history and biography, we find the psychological and emotional

aspects of marriage have been discussed in all ages. From these and thousands of case histories, we are impressed by the fact that marriage is at all times, in every culture and under the widest variety of circumstances, one of the supreme tests of human character.

Here we are faced with a consideration of the relation of men and women in and out of marriage, and the relation of parents and children when crises are met. Tensions and conflicts between love and duty, between reason and passion, from which no individual can entirely escape, are among the most serious of the problems that all must confront. This is a subject that touches every man, woman, and child, both psychologically and morally. Sometimes it is tragic, but often it is happy and blessed. Here is an opportunity for men and women everywhere to measure up to one of the greatest responsibilities of life.

It is hoped that this brief and sketchy outline may call to the attention of members of the Church their responsibilities as members of family units, in which they have opportunity to coop-

erate in the great and continuing work of our Heavenly Father. It is hoped also that our friends who are attending this conference in person or by means of radio and television may get a clearer outline of the Church's doctrine with respect to the home and the eternity of the marriage covenant that is so fundamentally a part of the restored gospel.

Potentially, man is more precious in the sight of God than all the planets and suns of space. Incomprehensibly grand as are the physical creations of the earth and space, they have been brought into existence as a means to an end; *they* are the handiwork of God; *man* is his son. The supreme purpose of creation is, in his own words, "to bring to pass the immortality and eternal life of man." (Moses 1:39.)

Thus we emphasize the dignity of the individual, his supreme importance in the family unit and in society, his potential unfolding into a Godlike status, and eventually his exaltation in the celestial kingdom. We pray for divine guidance to this end in the name of Jesus Christ. Amen.

with more evil, serious problems, and challenges than we are today. Whenever you go, and regardless of whatever news media you pick up or listen to, or whatever company you may be in, even as we have listened to our speakers in this conference, we hear discussed and have forced upon our minds the importance of such questions as divorce and family disintegration, new morality, new freedom, new security, the "God is dead" theory, war and strife, riots, murders, burglaries, and all kinds of crime and deception.

It is most important that we be acquainted with the evils of the day and realize how insidious they are and accept our responsibility to guard against these evils. We should realize that the new morality is nothing more than the old immorality, that the new freedom is nothing more than disrespect for law and the rights of others and will lead to anarchy. The new security gives one the idea that the world owes him a living, and destroys individual initiative and infringes on his liberty and freedom.

I am convinced, my brothers and sisters, that the only way to guard successfully against these evils is to accept the gospel of Jesus Christ, which offers not only a better way of life but the solution to these and all other problems facing us today. In fact, we would have no more war or strife or any of the evils that I have enumerated if the world would accept God as the Creator of the world and Jesus Christ as its Savior.

We as leaders and as members of the Church have a heavy responsibility to help our youth to know and understand that the Bible and the Book of Mormon, which were written on opposite sides of the world, are records of God's dealings with his people on these two hemispheres. They are not fairy tales, but testimonies of many righteous men whose integrity cannot be questioned. These testimonies have been handed down to us by the prophets from Adam to the present day. These records show that in every dispensation those who accepted the word of God and kept his commandments prospered and were happy, successful, and blessed, while those who denied God and Jesus Christ and refused to accept the gospel have suffered heartaches, defeat, Godless dictatorship, and general anarchy.

We all know the story of Moses and the Israelites. We know that when they followed the instructions of God and kept his commandments, they were blessed and preserved from their enemies, and how quickly they were left to the buffeting of Satan when they turned away from and ignored God and his teachings.

Another story with which we are all familiar is that of David and Goliath,

The Gospel Our Bulwark

President N. Eldon Tanner
Of the First Presidency

● President McKay, my beloved brothers and sisters, it is a privilege indeed to be here and to participate with you in this great conference where we have felt the Spirit of the Lord, where we have heard and will hear testimonies of those who have been chosen to lead and direct the work of the Lord in these, the latter days. We have been built up in our faith and in our determination to live lives in keeping with the teachings of our Lord and Savior, Jesus Christ.

It is a great blessing to be permitted to associate so closely with these men who know and bear testimony, by the power of the Holy Ghost, that God lives, that Jesus is the Christ, and that God so loved the world that he gave his Only Begotten Son that whosoever believeth in him should not perish but have everlasting life. These men love the Lord with all their heart, mind, and strength, and dedicate themselves entirely to the service of their fellowmen and to the building up of the kingdom of God on the earth.

I do not suggest that these or any human beings are without fault, but it

must be clear to all the world that men who live righteous lives and lose themselves in the service of the Lord meet the problems of the world with greater serenity and assurance.

I should like to acknowledge the presence of, and express my appreciation, to these dedicated stake presidencies, bishops, mission presidents, missionaries, officers and teachers in the priesthood quorums and auxiliary organizations, and all others who are prepared to sacrifice and spend their time in furthering the cause of truth and righteousness throughout the world.

We meet in these general conferences of the Church for the purpose of being taught the principles of the gospel, instructed in our duties, and encouraged and built up generally, and to reason together and strengthen one another. I sincerely pray that the Spirit and the blessings of the Lord will attend me and all of us at this time.

It is true but true to say that never before in the history of the world have we or our young people been faced

how Goliath, that powerful leader of the Philistines, was slain by David with his sling. We should remind our youth of the words of these two men that show why David was successful and Goliath slain. David kept the commandments of God and had complete faith in his power. Listen to the boastful words of Goliath and to David's humble, but confident, response.

"And the Philistine said to David, Come to me, and I will give thy flesh unto the fowls of the air, and to the beasts of the field.

"Then said David to the Philistine, Thou comest to me with a sword, and with a spear, and with a shield; but I come to thee in the name of the Lord of hosts, the God of the armies of Israel, whom thou hast defied.

"This day will the Lord deliver thee into mine hand. . . ." (1 Sam. 17:44-46.)

As a result, Goliath and the Philistines were defeated, and the Israelites were saved by the power of God. The scriptures are replete with records of individuals and nations who succeeded or failed as a result of their faithfulness or disobedience.

Also, we should appreciate and help our young people to understand that the greatest leaders of recorded history, and of today, in industry and government, have always believed in God.

George Washington, in his first inaugural address, said: "It would be peculiarly improper to omit in this official act, my fervent supplications to the Almighty Being who rules over the universe. . . ." And in his famous farewell address he said: "Of all the dispositions and habits which lead to political prosperity, religion and morality are indispensable supports."

Abraham Lincoln, in that oft-repeated statement, said: "Without the assistance of that Divine Being, . . . I cannot succeed. With that assistance I cannot fail. . . ."

It is very interesting and significant to know, as pointed out so well by Wendell J. Ashton in his article in the October *Instructor*, that Columbus had great faith in God. This famous explorer in his report to the king and queen of Spain wrote near the end of his letter:

"And the eternal God, Our Lord, gives to all who walk in his way victory over things which appear impossible, and this [voyage] was notably one."

Columbus concluded his letter with the suggestions that "all Christendom ought to feel joyful and make great celebrations and give solemn thanks" for the privilege of bringing Christ's message to the peoples of these new-found lands. Because of his faith and courage he was able to withstand the mutinies and succeed in his mission. (*The Instructor*, October 1966.)

One of our great industrialists, John D. Rockefeller, Jr., included in his creed under the heading "I Believe":

"I believe in an all-wise and all-loving God, . . . and that the individual's highest fulfillment, greatest happiness, and widest usefulness are to be found in living in harmony with his will.

"I believe that love is the greatest thing in the world; that it alone can overcome hate; that right can and will triumph over might."

Many who argue that Christianity has failed excuse themselves for their actions by saying that men who profess God and Jesus Christ are hypocrites and do not live the teachings that they profess. Too often men waste their time questioning even the existence of God instead of accepting his teachings and enjoying his blessings.

It is something like those who try to prove that Shakespeare never lived, that he was not the author of the Shakespearian plays, some of the choicest of all literature. While they waste their time arguing, others are enjoying the beauty and philosophy of his works.

Christ's teachings, which are so important to our happiness, security, and exaltation, may be summed up in the Ten Commandments, the Sermon on the Mount, Christ's answer to the lawyer as to which is the great commandment in the law, and the Articles of Faith as given by Joseph Smith.

Some of the Ten Commandments are:

"Thou shalt have no other gods before me.

"Remember the Sabbath day to keep it holy.

"Honour thy father and thy mother.

"Thou shalt not kill.

"Thou shalt not commit adultery.

"Thou shalt not steal.

"Thou shalt not bear false witness against thy neighbour." (See Exod. 20.)

No one will argue that the keeping of these commandments would not make for a better and happier individual or contribute to a happy and spiritual home, a better community, and a better world in which to live. You are familiar with the old Chinese proverb that says:

"If there is righteousness in the heart there will be beauty in the character;

"If there is beauty in the character there will be harmony in the home;

"If there is harmony in the home there will be order in the nation;

"If there is order in the nation there will be peace in the world."

In fact, the Ten Commandments leave us with the impressive message that we are free either to serve God and keep his commandments or to be ruled by tyrants.

Then we have the answer that Jesus

gave to the lawyer who asked him a question, tempting him and saying:

"Master, which is the great commandment in the law?

"Jesus said unto him, Thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy mind.

"This is the first and great commandment.

"And the second is like unto it, Thou shalt love thy neighbour as thyself.

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

Homes are broken, individuals are confused and lost, and prisons are full of men who do not believe in God and who fail to love their neighbors. And many argue that we cannot be honest and compete, that we cannot love our fellowmen as ourselves without their taking advantage of us, and that we cannot apply the principles of the gospel in dealing with other nations.

There are those, too, who claim that the gospel is old-fashioned; that men through scientific development are becoming more and more self-sufficient and need not rely on God. Others argue that the gospel is too restrictive, that it takes away our liberty, and that we cannot enjoy the advantages of a broad education, accept scientific truths, and participate in worthwhile community activities.

This is just not true. We know that the Lord has given us the earth and all things therein for our use and for our benefit. We have been told to subdue the earth. As members of the Church we are encouraged to gain an education, to learn what we can, to prepare ourselves to take our places in the world, and to contribute all we can to the good and welfare of mankind.

We know that great strides have been made in science and in subduing the earth. We know that mankind is enjoying conveniences, comforts, and blessings far greater than at any other time in the history of the world. However, we must also realize that no scientist or group of scientists or philosophers has ever, through scientific research, been able to find out or give us an understanding of the relationship of God to man or where we came from, why we are here, or even when the spirit enters the body or what happens to it when we die.

Elder James E. Talmage, in his book *The Articles of Faith*, emphasizes the importance of gaining an education, and we know that it is more important every day. He says that in the short span of mortal existence it is impossible for a man to explore with thoroughness any considerable part of the vast realm of knowledge. It therefore becomes necessary for him to

determine which field of knowledge will be of greatest worth to him in his chosen field of endeavor and then to learn everything he can about it. However, he emphasizes the importance of *everyone gaining theological knowledge, as a personal knowledge of God is essential to the salvation of every human soul.* Therefore, its importance cannot be overestimated.

This theological knowledge has been given to us by revelation down through the ages from Adam to our present-day Prophet. However, from the history of mankind we learn that as man and the world prosper they have a tendency to forget God and to depend on their own knowledge and strength. As a result, millions of men and women are disturbed and confused, and many of them are committing suicide. They need something positive.

Let me emphasize again that those who have contributed most to the world are men who have had a belief in God and have tried to govern their lives accordingly. How much happier an individual is who can go to bed

knowing that he has been honest with his fellowmen, that he is morally clean, that he is at peace with God, his Creator.

How much happier are those who live in a community made up of God-fearing people!

In my experience as a bishop, a stake president, and a general authority, I have never had anyone who understands the gospel and who has an abiding faith in God come to me with serious personal problems.

J. Edgar Hoover, in his analysis of "The Problems of the Day," says:

"The basic cause of the present situation is that so many of our young people have no real sense of moral responsibility which comes from an infinite knowledge of God's teachings. The tragic lack of God and prayer in their lives weakens our homes and our nation's welfare."

Then he emphasizes that either faith in God must triumph in the United States or we will be dominated by criminals and communists.

Let us go forward with a positive attitude. Be not ashamed. Be not

influenced by those who ridicule and those who question and those who deny God. Let us not be among those who believe but do not have the courage and the strength to live according to the teachings of the gospel.

As recorded in John, "Nevertheless among the chief rulers also many believed on him; but because of the Pharisees they did not confess him, lest they should be put out of the synagogue:

"For they loved the praise of men more than the praise of God." (John 12:42-43. Italics added.)

Let us enjoy the good things in life. Enjoy the gospel and its teachings. Let us not waste our time looking for things to criticize in the gospel or in our neighbors. We must look at ourselves and repent and improve. And let us remember that there is nothing else quite so sure as that we will one day leave this frail existence. Let us set about to prepare ourselves for that day.

"... for . . . the day cometh that all shall rise from the dead and stand before God, and be judged according to their works." (Al. 11:41.)

If we are to stop the onslaught of immorality, divorce and family disintegration, lawlessness, strife, riots, burglaries, murders, crime, and deception, we must not ask what are *they* doing about it. We must ask and answer the question, "What am I doing?" Let us examine ourselves, acknowledge our faults, and repent where we should.

We must begin by having righteousness in our own hearts, by disciplining ourselves, by having love and harmony in our homes, and by truly loving our neighbors. Let us have the wisdom, courage, and determination to say with Joshua: ". . . choose you this day whom ye will serve; . . . but as for me and my house, we will serve the Lord." (Josh. 24:15.)

I pray that each and every one of us will realize how important it is that we have family prayer in our home, that we have home evening, that we keep the Sabbath day holy, and dedicate ourselves to overcoming evil and keeping his commandments.

Let us realize that "this is life eternal, that they might know thee the only true God, and Jesus Christ, whom thou hast sent" (John 17:3), and set about to learn to know God.

I thank God with all my heart that I know as I know I stand here that God lives, that we are his spirit children, that Jesus Christ is his Only Begotten Son, and that through his atonement all mankind may be saved by obedience to the laws and ordinances of the gospel as revealed through his prophets.

May the Lord bless us to this end, I humbly pray in the name of Jesus Christ. Amen.



Seated on dais at Friday morning session were President N. Eldon Tanner, President Hugh B. Brown, President David O. McKay, President Joseph Fielding Smith, President Thorpe B. Isaacson, Elder Harold B. Lee, Elder Spencer W. Kimball, Elder Ezra Taft Benson.

Judgments of the Lord to Pour Forth

President Joseph Fielding Smith

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

• According to the dictionary, chastity means “the quality or state of being chaste, free from sexual impurity—free in thought; modest, virtuous and free from vulgarity.”

When the Savior was with the Nephites he emphasized this principle and said to them:

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

“Now this is the commandment: Repent, all ye ends of the earth, and come unto me and be baptized in my name, that ye may be sanctified by the reception of the Holy Ghost, that ye may stand spotless before me at the last day.

“Verily, verily, I say unto you, this is my gospel; and ye know the things that ye must do in my church; for the works which ye have seen me do that shall ye also do; for that which ye have seen me do even that shall ye do;

“Therefore, if ye do these things blessed are ye, for ye shall be lifted up at the last day.” (3 Ne. 27:19-22.)

From the observation that we make as we travel from one place to another and from what we read in the public press, we are of necessity forced to the conclusion that repentance from sin is extremely essential throughout the world today. There has seldom been a time in the history of mankind when sin was not prevalent and the violation of the divine commandment was almost, if not entirely, universal. We read in the sacred writings that it was not long after the children of Adam and Eve were grown that these children began to pair off and establish families in the earth, and the influence of Satan was felt among them, and they began to forget the teachings their parents had given them. Thus do the scriptures read:

“And Adam and Eve blessed the name of God, and they made all things known unto their sons and daughters.

“And Satan came among them, saying: I am also a son of God; and he

commanded them saying: Believe it not; and they believed it not, and they loved Satan more than God. And men began from that time forth to be carnal, sensual, and devilish.” (Moses 5:12-13.)

Very frequently I have this question asked of me: “When Lucifer, or the devil, was cast out of heaven, why did the Lord permit him to come to this earth to tempt and torment mankind? Why did he not punish him by sending him to some other, but isolated, place with his angels?”

My answer has been that the Father permitted Lucifer to come here so that he could tempt us and test our faith. It is a divine decree, and one that is evidently essential, that we have this mortal probation; we are in it to be tested and proved to see if we can keep the commandments in the face of temptation or trial. Our Eternal Father did not place us here without some protection against sin and the temptations of Satan. In the very beginning Adam and Eve were definitely instructed in the way of salvation and were given strict commandments to serve the Lord and bring their children up in the light and truth of the gospel, the principles of which are essential to man's salvation. Evidently angels from heaven were their instructors, and while the record does not reveal the event, Eve was baptized as well as Adam. Let it be remembered that the Fall was not the terrible thing which so many good people believe it to have been and which is proclaimed quite generally in the so-called Christian world. It is customary for many religious teachers in the world to refer to the Fall as “man's shameful fall,” and it is so recorded in the King James translation of the Bible. However, the Fall was an essential part of man's mortal probation. It is a mistaken notion that prevails quite generally in the world that Adam and Eve would have lived in a world of ease, with their posterity, free from temptation and sin, if that fruit had not been taken. The fact is very clear, nevertheless, that had Adam and Eve not partaken, the great gift of mortality would not have come to them. Moreover, they would

have had no posterity, and the great commandment given to them by the Lord would not have been fulfilled.

The divine truth is that Adam and Eve were expected to do the very thing that they did. All of this was part of the divine plan.

This mortal life is a part of our eternal life. Adam's “transgression,” and I place the word in quotation marks, was an essential act which opened the doors for the millions of spirits to come to this earth and receive bodies of flesh and bones preparatory to their eternal salvation and exaltation.

Mortality, therefore, is a part of the eternal plan in relation to the salvation and exaltation of the human family. Here we are tried, tempted, and proved to be either worthy of exaltation to thrones and kingdoms or partakers of his displeasure and thus assigned to some lesser kingdom.

Lehi, when giving counsel to his son Jacob, spoke by prophecy of the coming of the Son of God in the meridian of time and had this counsel for him:

“Wherefore, redemption cometh in and through the Holy Messiah; for he is full of grace and truth.

“Behold he offereth himself a sacrifice for sin, to answer the ends of the law, unto all those who have a broken heart and a contrite spirit; and unto none else can the ends of the law be answered.

“Wherefore how great the importance to make these things known unto the inhabitants of the earth, that they may know that there is no flesh that can dwell in the presence of God, save it be through the merits and mercy, and grace of the Holy Messiah, who layeth down his life according to the flesh, and taketh it again by the power of the Spirit, that he may bring to pass the resurrection of the dead, being the first that should rise.

“Wherefore, he is the first-fruits unto God, inasmuch as he shall make intercession for all the children of men; and they that believe in him shall be saved.

“And because of the intercession for all, all men come unto God; wherefore, they stand in the presence of him to be judged of him according to the truth and holiness which is in him. Wherefore, the ends of the law which the Holy One hath given, unto the inflicting of the punishment which is affixed, which punishment that is affixed is in opposition to that of the happiness which is affixed, to answer the ends of the atonement—

“For it must needs be, that there is an opposition in all things. If not so, my first-born in the wilderness, righteousness could not be brought to pass, neither wickedness, neither holiness nor misery, neither good nor bad. Wherefore, all things must needs be a compound in one; wherefore, if it

should be one body it must needs remain as dead, having no life neither death, nor corruption nor incorruption, happiness nor misery, neither sense nor insensibility.

"Wherefore, it must needs have been created for a thing of naught; wherefore there would have been no purpose in the end of its creation. Wherefore, this thing must needs destroy the wisdom of God and his eternal purposes, and also the power, and the mercy, and the justice of God." (2 Ne. 2:6-12.)

In course of time, so the scriptures say, "God saw that the wickedness of man was great in the earth, and that every imagination of the thoughts of his heart was only evil continually." (Gen. 6:5.)

And thus, down through the ages, we discover, if we are willing to believe what is written in the scriptures, that judgments and destructions had to be poured out upon the wicked because they would not repent.

Not only were these punishments meted out to the inhabitants of the so-called Old World, but destructions awaited the inhabitants of this western world for the same cause. Through their prophets (I am speaking of the Nephites and Lamanites), they were constantly reminded that this land is "choice above all other lands, which the Lord God had preserved for a righteous people." (Eth. 2:7.)

But we who live in the present day should take heed and profit by the experiences of those who have gone before and not fall into their grievous errors. We should remember that the same warnings have been given to us and "to all the inhabitants of the earth," that destruction awaits this age unless men refrain from wickedness and abominations. Let us not forget that the Lord said it should be in this day as it was in the days of Noah. We should remember also that he is still a "God of wrath" as well as a "God of love," and that he has promised to pour out his wrath upon the ungodly and to "take vengeance upon the wicked" who will not repent.

Not only did the ancient prophets predict that such should be the case in these latter days; the Lord has also spoken in our own dispensation.

I want to bear testimony to this congregation, and to the heavens and the earth, that the day is come when those angels are privileged to go forth and commence their work. They are laboring in the United States of America; they are laboring among the nations of the earth; and they will continue. We need not marvel or wonder at anything that is transpiring in the earth. The world does not comprehend the revelations of God. It did not in the days of the Jews; yet all that the prophets had spoken



concerning them came to pass. So in our day these things will come to pass. We cannot draw a veil over the events that await this generation. No man who is inspired by the Spirit and power of God can close his ears, his eyes, or his lips to these things.

And thus we might quote indefinitely from the ancient prophets as well as from the prophets of this dispensation and even from the Lord himself, in relation to the troubles, destructions, wars, and plagues which are to come upon the inhabitants of the earth—yes, even Zion also—unless the people repent. "The Lord's scourge," so he says, "shall pass over by night and by day, and the report thereof shall vex all people: yea it shall not be stayed until the Lord come;

"For the indignation of the Lord is kindled against their abominations and all their wicked works."

But the promise has been made to Zion and the pure in heart, that they shall escape if they "observe to do all things whatsoever I [the Lord] have commanded. . . ." (D&C 97:23-25.)

What is here given will suffice as a warning to a "perverse generation" and to remind the members of the Church that the Lord has said:

"Even so it shall be in that day when they shall see all these things, then shall they know that the hour is nigh.

"And it shall come to pass that he that feareth me shall be looking forth for the great day of the Lord to come, even for the signs of the coming of the Son of Man.

"And they shall see signs and wonders, for they shall be shown forth in the heavens above, and in the earth beneath.

"And they shall behold blood, and fire, and vapors of smoke." (D&C 45:38-41.)

"And take heed to yourselves, lest at any time your hearts be overcharged with surfeiting, and drunkenness, and cares of this life, and so that day come upon you unawares.

"For as a snare shall it come on all them that dwell on the face of the whole earth.

"Watch ye therefore, and pray always, that ye may be accounted worthy to escape all these things that shall come to pass, and to stand before the Son of man." (Luke 21:34-36.)

May we walk in paths of righteousness for his name's sake is my prayer, in the name of Jesus Christ. Amen.

God's Gifts to Polynesia's People

Thomas S. Monson
Of the Council of the Twelve

● President McKay, I know that I speak the innermost thoughts of all assembled here and those listening and watching by radio and television everywhere in expressing a prayer to our Heavenly Father, wherein we would say,

"We thank thee, O God, for a prophet, to guide us in these latter days." (William Fowler, *Hymns* 196.) As a part of that prayer, I would also include another feeling of gratitude, an expression of appreciation to President McKay, for the precious privilege that he has afforded me, together with Elder Paul H. Dunn, to work so closely with Polynesia's people scattered upon the isles of the sea.

The choir brings to us a message of hope, of gratitude, of peace. However, the daily newspaper from distant Tahiti tells of fear, frustration, and conflict, for on the atolls of Mururoa and Fangataufa, thermonuclear testing has begun. Atomic and hydrogen explosions thrust a new dimension upon Polynesia. One native was heard to say, "The kiss of death has been bestowed upon Tahiti, the queen of the islands of the Pacific." Well might we who most love these people ask the perplexing question, "Has paradise caught up with progress, or has progress overtaken paradise?"

But then, the people of Polynesia have survived a variety of threats from a multitude of sources through many periods of time.

When Captain James Cook and his ship's crew of the *Endeavor* first sailed into Matavai Bay in the mid-1700's, they found a literal Polynesian paradise, with fresh water in torrents and flowers and fruit everywhere. They found a people every bit as beautiful as their surroundings. There was food all around them: fish in the lagoons, breadfruit and coconuts in the branches overhead, bananas, yams, and sugarcane growing wild in prolific abundance. For the most part, the people knew no sickness, except the gentle decline into old age and death. But then came what has been called the "fatal impact" of European civilization. Firearms, disease, alcohol, an alien code of laws became a threat to the people and their culture, just as the

current products of our advanced society pose the threats of today.

But Polynesia remains synonymous with paradise. The word itself, meaning "many islands," is descriptive of the area of Polynesia that covers a major portion of the Pacific Ocean. Geographically, it is bounded roughly by an imaginary triangle drawn from Hawaii southward to New Zealand, thence eastward to Easter Island, and thence back to Hawaii. Here we find major island groups, large volcanic islands, smaller coral atolls, and tiny, uninhabited islets.

Robert Louis Stevenson described the Polynesian sky as "immoderately blue"; but for the Polynesians themselves, he reserved the fitting tribute: "... the sweetest people God ever made." Polynesians are friendly, loving, handsome, and intelligent people. Their history is exciting, their spoken words like a beautiful melody, their hospitality genuine, and their beauty legendary.

Many ask, "Why are these people so bounteously blessed?" "Why do returning missionaries always retain in their hearts a love for the islands and their people?" "Why do Polynesia's people so love the Lord?" The answer is found recorded in sacred scripture: "Know ye not that I, the Lord your God, have created all men, and that I remember those who are upon the isles of the sea. . . ." (2 Ne. 29:7.) "... great are the promises of the Lord unto them who are upon the isles of the sea." (2 Ne. 10:21.)

These promises, these gifts from God, are apparent to those who visit Polynesia. May I invite you today, for a few moments, to accompany me on a journey to the islands of the Pacific and look in on Polynesia's people, that we might learn of God's gifts to them. Whether we stop at New Zealand among the Maori, at Samoa, "the heart of the South Seas," at Nuku'alofa, Tonga, in the Friendly Islands, at Papeete in Tahiti, or at beautiful Rarotonga, we find people who are recipients of choice and cherished gifts.

Time permits a review of but five such gifts. I have chosen the gift of song, the gift of faith, the gift of love,

the gift of obedience, and the gift of gratitude.

We have witnessed today an expression of this gift of song. Polynesians need no formal lessons in music. Their voices are naturally resonant, their ears tuned to melody. A ukulele is as common to a lad there as a jackknife is to a boy here. Dancing and song become parts of a way of life.

Just this past June in New Zealand a tragic drowning claimed the lives of two instructors at the Church College at Temple View. The young widows and their children were overcome by grief and heartache. Many well-wishing and sympathetic friends offered words of consolation, but the remorse remained. There came a soft knock at the door; a group of Maori Saints entered the room. Not a word was spoken, but song came forth from their lips and hearts. The bereaved families received a sustaining influence that accompanied them through the lonely and long journey homeward and even today turns tears of sorrow to warm smiles of gratitude. "... the song of the righteous is a prayer unto me [sayeth the Lord], and it shall be answered with a blessing upon their heads." (D&C 25:12.) The Polynesians have the gift of song.

The gift of faith, which they also enjoy, at times takes the form of miraculous healings of body and mind. In other instances it is reflected by simple trust and calm assurance that God will provide.

On my first visit to the fabled village of Sauniatu, so loved by President McKay, my wife and I met with a large gathering of small children. At the conclusion of our messages to these shy, yet beautiful, youngsters, I suggested to the native Samoan teacher that we go forward with the closing exercises. As he announced the final hymn, I suddenly felt compelled to personally greet each of these 247 children. My watch revealed that the time was too short for such a privilege, so I discounted the impression. Before the benediction was to be spoken, I again felt this strong impression to shake the hand of each child. This time I made the desire known to the instructor, who displayed a broad and beautiful Samoan smile. He spoke in Samoan to the children, and they beamed their approval of his comments.

The instructor then revealed to me the reason for his and their joy. He said, "When we learned that President McKay had assigned a member of the Council of the Twelve to visit us in far-away Samoa, I told the children if they would each one earnestly and sincerely pray and exert faith like the Bible accounts of old, that the Apostle would visit our tiny village at Sauniatu, and through their faith, he would be impressed to greet each child with

a personal handclasp." Tears could not be restrained as each of those precious boys and girls walked shyly by and whispered softly to us a sweet *talofa lava*. The gift of faith had been evidenced.

The gift of love is found throughout Polynesia: a love of God, a love of sacred things, and love for family, friends, and fellowmen. At Papeete, Tahiti, I met a distinguished yet humble man, extraordinarily blessed with the gift of love. He was 84-year-old Tahauri Huthuti from the island of Takarua in the Taumotu Island group. A faithful Church member all his life, he had longed for the day when there would be in the Pacific a holy temple of God. He had a love for the sacred ordinances he knew could only be performed in such a house. Patiently, and with purpose, he carefully saved his meager earnings as a pearl diver. When the New Zealand Temple was completed and opened, he took from beneath his bed his life savings of \$600, accumulated over a 40-year span; and together with loved ones, he journeyed to the temple and thereby brought a fond dream to final fulfillment.

As I said a tender good-bye to the Tahitians, each one came forward, placed an exquisite shell lei about my neck, and left an affectionate kiss upon my cheek. Tahauri, who did not speak English, stood by my side and spoke to me through an interpreter. The interpreter listened attentively and then, turning to me, reported: "Tahauri says he has no gift to bestow except the love of a full heart." Tahauri clasped my hand and kissed my cheek. Of all the gifts received that memorable night, the gift of this faithful man remains the brightest.

Allied with this gift of love is the gift of obedience. When a Polynesian hears God's Prophet speak, he obeys. When he sings, "We thank thee, O God, for a prophet," he sings with his heart, as well as his voice, and the walls resound.

Lauvale Tialavea, a counselor in the Samoan Mission presidency, typifies the spirit of obedience. He is handsome in appearance, sincere in his testimony, and responds to each call with seldom equalled enthusiasm. A convert to the Church, he formerly studied for the ministry of another faith. Intelligent, educated, keen thinking, and fearless, his actions demonstrate his love for the newly found truth that is his very life. A kind husband and father of ten, he has, since his baptism in 1961, taught the gospel to many hundreds of persons and has himself baptized 174 as they have entered the kingdom of God.

Ridiculed by the unbelievers for lifting his voice in testimony, stoned for his teaching of the truth, mocked for his adherence to a rigid code of

conduct, he courageously tells others of an apostasy from the Church that followed the death of the Lord and his apostles, and of the restoration of the gospel in this dispensation through the Prophet Joseph Smith. I asked, "What provides your incentive, your strength to carry on such a missionary crusade amidst such a storm of protest?" He replied: "Our prophet, God's mouthpiece, has asked that 'every member be a missionary.' My desire is to be obedient to the Prophet." I thought of the words of Samuel: "... to obey is better than sacrifice, and to hearken than the fat of rams." (1 Sam. 15:22.) I heard the clarion call of Joshua: "... as for me and my house, we will serve the Lord." (Josh. 24:15.) To these people, obedience is a gift, and they honor it.



Members of Samoan Choir, Oahu Stake, sing at conference session. In background is Tabernacle organ.

I introduce next the gift of gratitude. Late one evening on a Pacific isle, a small boat slipped silently to its berth at the crude pier. Two Polynesian women helped Meli Mulipola from the boat and guided him to the well-worn pathway leading to the village road. The women marveled at the bright stars that twinkled in the midnight sky. The friendly moonlight guided them along their way. However, Meli Mulipola could not appreciate these delights of nature—the moon, the stars, the sky—for he was blind.

His vision had been normal until that fateful day when, while working on a pineapple plantation, light turned suddenly to darkness and day became perpetual night. He had learned of the restoration of the gospel and teachings of The Church of Jesus Christ of Latter-day Saints. His life had been brought into compliance with these teachings.

He and his loved ones had made this long voyage, having learned that one who held the priesthood of God was visiting among the islands. He

sought a blessing under the hands of those who held the sacred priesthood. His wish was granted, a blessing provided. Tears streamed from his sightless eyes and coursed down his brown cheeks, tumbling finally upon his native dress. He dropped to his knees and prayed: "Oh God, thou knowest I am blind. Thy servants have blessed me that my sight return. Whether in thy wisdom I see light or whether I see darkness all the days of my life, I will be eternally grateful for the truth of thy gospel which I now see and which provides the light of my life." He arose to his feet, thanked us for providing the blessing, and disappeared into the still of night. Silently he came. Silently he departed. But his presence I shall never forget. I reflected upon the message of the Master: "I am the light of the world: he that followeth me shall not walk in darkness, but shall have the light of life." (John 8:12.)

There came to me an appreciation of these gifts of God to Polynesia's people: The gift of song, the gift of faith, the gift of love, the gift of obedience, and the gift of gratitude. But such gifts were suddenly dwarfed as I remembered God's greatest gift, given not only to the Polynesians, but to you, to me, and to all persons everywhere—the gift of his Only Begotten and precious Son, Jesus Christ.

We may never open gates of cities or doors of palaces, but we will find true happiness and lasting joy when there enters our heart and soul a knowledge and understanding of this supreme gift. "He comes to us as one unknown, without a name, as of old, by the lakeside, when he came to those men who knew him not. He speaks to us the same words, 'Follow thou me,' and sets us to the tasks that he has to fulfill for our time. He commands; and to those who obey him, whether they be wise or simple, he will reveal himself in the toils, the conflicts, the sufferings that they shall pass through in his fellowship; and they shall learn in their own experience who he is." (Albert Schweitzer, *The Quest for the Historical Jesus*.)

Like a bright searchlight of truth, his gospel will direct our journey along the pathways of life. Oh, how blessed are we to have this never dimming, always glowing hope and the eternal knowledge that belongs to us and that we share with the world: that the gospel has been restored to earth, that God lives, that Jesus is his Son, our elder brother, our mediator with the Father, our Lord and our Savior, God's greatest gift to us.

May our Heavenly Father bless us with an appreciation of his sacrifice; may our lives reflect our gratitude. I ask in the name, the blessed name, of Jesus Christ, God's gift to us. Amen.

To Be—Not to Have Been

Paul H. Dunn

Of the First Council of the Seventy

● President McKay, your stirring message this morning has touched each of us very deeply, and I have felt the Spirit of our Heavenly Father on this most sacred occasion. I have thrilled with you in the testimony of Elder Monson. It brought very forcefully to my mind many similar experiences I have been privileged to share with him in the South Pacific. And I think it has been a fitting climax to have this marvelous choir share their testimonies through song as they have praised the Lord.

Did you know that Woodrow Wilson had a pretty long nose? And they tell us that he often wore his glasses near the end of it. Upon being asked the reason for this practice, he jokingly replied: "I wear my glasses near the end of my nose so that I can always see what I am talking about."

I hope you ladies in the listening audience will pardon me if it seems to you for a moment that I don't know what I'm talking about. And I hope you will excuse me if I seem to be a bit frank. I think the hair styles you are wearing now — perhaps I should say some of the styles that some women and girls are wearing now — are, to say the least, quite out of the ordinary, although I suspect that if you would ask the opinion of men at the end of the season, you would find that they had become quite accustomed to your unusual styles.

Or take the problem of ladies' makeup. "If my sister or girl friend makes up her face like some magazine ads, I'll disown her," fellows used to say. But after a while they had "grown accustomed to her face" (as the hit tune suggests). "Well, it may be all right for girls, but you can be assured that my wife shall never so degrade herself in the eyes of other people," another says. A few months pass and something happens. "Well, of course, if you really like it and since all the other women are doing it, go ahead, and see how it looks."

Now you brethren, don't tell me you haven't had some of these conversations or thoughts. But we did draw the line at grandmothers. All right for young ladies, not so bad for the middle-aged, but when it came to old

folks — well, there we called it quits. And now we like it. At least when it's done in moderation and good taste and we find ourselves fussing when women threaten to return to the old style.

It's the same way with inventions. I can remember when we used to laugh at certain makes of new cars, because they were so low slung, so close to the ground. To have real class, an automobile must ride high above the road and have enormous wheels. Today, after the passing of only a few decades, we seldom see one of the old sky-scraper cars on the street, and when we do, we smile.

"Why, I wouldn't use one of those new-fangled electric sewing machines, if you'd give it to me," a highly educated woman said not more than 20 years ago. Now I'm quite certain she would be satisfied with nothing else.

Have you known many mothers, after using electric washers for some time, who longed for the good old days when they had the privilege of washing their clothes by hand, or fathers who would give anything in the world to get rid of motor cars and go back to muddy roads and the one-horse shay?

And yet a lot of these same people, who gradually accept new styles and inventions, close their minds to new ideas and truths in religion that could bring them eternal joy and salvation.

Wouldn't it be wonderful if we could adjust ourselves as easily to new truth as we do to new habits of styling and to new inventions? It is only natural that people should criticize when new ideas first arrive. Anything that is new and different always arouses suspicion. But why they should gradually accept new discoveries of truth in other fields and not in the restored gospel is difficult to understand. Still, I think there may be one reason for this difference. Folks accept new customs because through use they gradually learn to see their value. The reason some people don't accept revealed truth from heaven is because they are afraid or too stubborn to give it an honest trial and thus find its worth.

My brothers, sisters, and friends, our forefathers did not know all about electricity. Let us consider our knowl-

edge of electricity as compared with that of Benjamin Franklin's day. Do we think that they had the last word in scientific truth? As mankind has grown in the use of electricity, so has he also grown in the knowledge of it. This, likewise, applies to the truths of the gospel. In the same manner, by using the gospel in our daily lives, we are prepared for increased knowledge of revealed truth.

Today, as in every age, we should look to the living prophets of the Lord for guidance and direction. The Church of Jesus Christ of Latter-day Saints is led by such a prophet in David O. McKay. Through him and the Prophets of this dispensation—beginning with Joseph Smith—many new truths have been revealed.

May I share with you five of the significant truths that mark the belief of Latter-day Saints in their understanding of a universe in which God is a gloriously real and intelligent being, and in which they, individually, have a significant part to play.

First, the Latter-day Saint knows himself to be an eternal being. He is challenged by a divine plan of progression that can make both mortality and the eternities to come an ongoing experience of purpose and meaning. He sees an unmeasured capacity within himself for growth and development in a universe of order and design.

Second, he believes that he has a divine heritage. His eternal, primal self was born into a spirit body of which God is the eternal father. Thus men and women are truly sons and daughters of God. So men partake of the divine nature of God in whose image they are created. Weak and imperfect as men may be today, their future growth and achievement is limited only by the extent to which they fulfill the promise of the spark of divinity that lies within them.

Third, it is the freedom that exalts the individual. True freedom is a condition that every individual must develop for himself. It is based upon the gospel principle of responsible free agency—not just free agency, but responsible free agency—because responsibility and the right and capacity to choose go hand in hand in the gospel. We need to distinguish between free agency and freedom. Free agency is the right to choose, while freedom is both the ability and the opportunity to put that choice into action. True freedom, however, must be achieved. This achievement is accomplished through individual growth in the understanding of, and the ability to, accept and use eternal truth. You and I are not only responsible free agents, but we are literally divine offspring of God in that capacity. Personal freedom that comes from acceptance of, and adherence to, eternal truth is one of the great revelations

that guides our lives today.

Fourth is the eternal principle of marriage. For the Latter-day Saint, marriage is more than a relationship established for convenience; rather, it is an eternal companionship that exists between husband and wife and between parents and children wherein they are bound together as a unit for time and all eternity. In line with the eternal nature of man, the Latter-day Saint idea of marriage is an exalting one, for, as the scripture indicates, "... neither is the man without the woman, neither the woman without the man, in the Lord" (1 Cor. 11:11), indicating that the marriage and family covenant is not a "till death do we part" relationship but one that exists for time and for all eternity.

Fifth is the cheerful news that the gospel plan for man is both optimistic and positive. As the Prophet Joseph Smith explained, "Happiness is the object and design of our existence. . . ." (DHC 5, 134.) Progress is a mechanical thing. We must be aware of the forces that shape our lives and of our part in them. Sorrow and unhappiness mark our failures to seize upon and make the most of the opportunities life gives us for growth and achievement. Happiness is not the reward of an indefinite future but comes daily along the way. It comes to those who can recognize and mark their own individual progress in making the divine truths of the universe about them an

effective part of their lives and daily living. The man most likely to use truth is the one who seeks to understand it and to appreciate its value in his own life.

Remember, as Bruce Barton has said, "When we're through changing, we're through."

"The secret of genius," declared Carlyle, "is to carry the spirit of childhood into old age—with boundless curiosity about the future—flexible, growing, hoping, trying, ready at all times for change."

And that applies to religion as well as to every other phase of thinking.

The Savior taught that "you must become as a little child." I take it he meant to be not only innocent, but also open-minded and searching, seeking unto the end of life for more and more truth, wherever it can be found—the truth that sets us free.

Today several thousand men and women, missionaries, in every corner of the world carry the divine message of the restored gospel. May I challenge you this day, member and non-member alike, to search your hearts. Open your homes and your hearts, that you might come to know the truth.

The revealed truths that we declare to the world today are true. God has spoken again, and he speaks through his Prophet, David O. McKay; I give you that solemn and personal witness, in the name of Jesus Christ. Amen.

tentions and predatory wars were generated upon lust. Lust has been the motivating force of the wars that have afflicted and desolated the world. One nation has coveted another's territory or property or has attempted to force its will or way of life upon another by resorting to physical violence as a means to accomplish its purposes. Nations kill, slay, burn, and destroy until one of them is overcome. History is a repetitious recital of intentional and wanton destruction of life and property. Today is not different from the yesterdays. The populace prays and cries for peace.

The word *peace* appears frequently in scripture and has many meanings. In classical Greek the word refers to cessation, discontinuance, or absence of hostilities between rival forces. This definition is the antithesis of war and strife. The New Testament, however, has given far wider range of meaning. This is partly due to the influence of the Hebrew word for peace, which is far more comprehensive of meaning. It was commonly used as a form of greeting when persons met or parted: "May peace be with you."

Jesus said, "Daughter, thy faith hath made thee whole; go in peace. . . ." (Mark 5:34.) On the evening of the day of the resurrection, he came to the place where the disciples were assembled and said to them, "Peace be unto you."

"And when he had so said, he shewed unto them his hands and his side. Then were the disciples glad, when they saw the Lord.

"Then said Jesus to them again, Peace be unto you. . . ." (John 20:19-21.)

Paul has incorporated this greeting into the opening sentences of his letters, as do the other writers of the epistles.

The word has also been used in the New Testament in reference to "domestic peace" between husband and wife (1 Cor. 7:15), to harmonious relationships within the whole family (Matt. 10:34), and in many instances to happy, personal relationships with others. It has also been used to mean "peace of mind" or serenity, and the right relationships between God and man.

Because of the difference in definitions, those who seek peace may be searching for unrelated conditions. The peace for which the world longs is a time of suspended hostilities; but men do not realize that peace is a state of existence that comes to man only upon the terms and conditions set by God, and in no other way.

In a psalm in the Book of Isaiah are these words: "Thou wilt keep him in perfect peace, whose mind is stayed on thee: because he trusteth in thee." (Isa. 26:3.) This perfect peace mentioned by Isaiah comes to one only

Where Is Peace?

Howard W. Hunter

Of the Council of the Twelve

● On the campus of one of our large universities there were recent riots by students carrying large placards, some of which had the words, "We demand peace." It cannot be denied that we live in troubled times and that the lives of most people in the world today are affected by war. Both sides of the controversy have stated their terms for peace, and politicians talk about an equitable and lasting peace despite the fact that down through history there has been almost continual warfare and political unrest.

The Apostle James, in writing to Israel, asked this question: "From whence come wars and fightings among you? come they not hence, even of your lusts that war in your members?"

"Ye lust, and have not: ye kill, and desire to have, and cannot obtain: ye fight and war, yet ye have not, because ye ask not.

"Ye ask, and receive not, because ye ask amiss, that ye may consume it upon your lusts." (James 4:1-3.)

At the time of this writing, the Jews were revolting against the Romans in defense of their religion and fighting to procure the liberty to which they believed themselves entitled. They had been split in many factions and were having conflicts among themselves. At the same time they were waging wars against the heathens in Egypt, Syria, and other places, killing many and being massacred in their turn.

James asks this question: Does not war come from lusts? The Jewish con-

through a belief in God. This is not understood by an unbelieving world.

On the last occasion that Jesus had supper with the Twelve, he washed their feet, broke bread for them, and passed them the cup; then, after Judas had left their midst, the Master spoke to them at some length. Among other things, he told of his impending death and of the legacy he left for each of them. He had accumulated no goods, property, nor wealth. The record tells us of no possessions other than the clothing he wore, and on the next day after the crucifixion this would be divided by the soldiers, who would cast lots for his coat. His bequest was given to his disciples in these simple yet profound words: "Peace I leave with you, my peace I give unto you: not as the world giveth, give I unto you. Let not your heart be troubled, neither let it be afraid." (John 14:27.)

He used the Jewish form of salutation and benediction: "My peace I give unto you." This salutation and bequest was not to be taken by them in the usual sense, for he said, ". . . not as the world giveth, give I unto you." Not empty wishes, not just polite ceremony, as the people of the world use the words as matters of custom; but as the author and Prince of peace, he gave it to them. He bestowed it upon them and said, "Let not your heart be troubled, neither let it be afraid." Within a few hours they would be subjected to trouble, but with his peace they could overcome fear and stand firm.

His last statement to them before the closing prayer on that memorable evening was this: ". . . in the world ye shall have tribulation: but be of good cheer; I have overcome the world." (John 16:33.)

There is no promise of peace to those who reject God, to those who will not keep his commandments, or to those who violate his laws. The Prophet Isaiah spoke of the decadence and corruption of leaders and then continued in his admonitions by saying: "But the wicked are like the troubled sea, when it cannot rest, whose waters cast up mire and dirt. "There is no peace, saith my God, to the wicked." (Isa. 56:20-21.)

The unrighteous and wicked have no peace, and their actions take away the peace of others. Turmoil in the world has usually been caused by a few individuals or a minority, causing millions of innocent persons to suffer. Today, as in eras gone by, those who are the innocent victims of oppressors hopefully look for peace. This cannot come by riots or placards or even the cessation of hostilities. It can come only in the way the Lord gave his peace to the Twelve, "not as the world giveth."

One of the great writers has penned: "Peace does not dwell in outward

things, but within the soul; we may preserve it in the midst of the bitterest pain, if our will remains firm and submissive. Peace in this life springs from acquiescence, not in an exemption from suffering." (Fenelon.)

Emerson wrote: "Nothing can bring you peace but yourself; nothing can bring you peace but the triumph of principles." (Essay, "Self-Reliance.") These principles are incorporated into the gospel of Jesus Christ. Indifference to the Savior or failure to keep the commandments of God brings about insecurity, inner turmoil, and contention. These are the opposite of peace. Peace can come to an individual only by an unconditional surrender—surrender to him who is the Prince of peace, who has the power to confer peace.

One may live in beautiful and peaceful surroundings but, because of inner dissension and discord, be in a state of constant turmoil. On the other hand, one may be in the midst of utter destruction and the bloodshed of war and yet have the serenity of unspeakable peace. If we look to man and the ways of the world, we will find turmoil and confusion. If we will but

turn to God, we will find peace for the restless soul. This was made clear by the words of the Savior: "In the world ye shall have tribulation" (John 16:33); and in his bequest to the Twelve and to all mankind, he said, "Peace I leave with you, my peace I give unto you; not as the world giveth. . . ." (John 14:27.)

We can find this peace now in a world of conflict if we will but accept his great gift and his further invitation: "Come unto me, all ye that labour and are heavy laden, and I will give you rest.

"Take my yoke upon you, and learn of me; for I am meek and lowly in heart; and ye shall find rest unto your souls." (Matt. 11:28-29.)

This peace shelters us from the worldly turmoil. The knowledge that God lives, that we are his children, and that he loves us soothes the troubled heart. The answer to the quest lies in faith in God and in his Son, Jesus Christ. This will bring peace to us now and in the eternity to follow.

I witness that Jesus is the Christ, the Savior of the world, and that this is his Church, in his holy name. Amen.

Friday Afternoon Session, September 30, 1966

Continuous Revelation

Spencer W. Kimball

Of the Council of the Twelve

● President McKay, my brethren; brothers and sisters and friends:

I pray that my brief remarks this day may touch believing hearts.

My reference Bible is described as "The Holy Bible . . . translated out of the original tongues; and with the former translations diligently compared and revised, by his Majesty's special command"—King James Version.

This is a transcendently wonderful volume, a combination of about 66 books, 1,189 chapters, with 1,545 pages.

We of The Church of Jesus Christ of Latter-day Saints "believe the Bible to be the word of God as far as it is translated correctly. . . ." (Article of Faith 8.)

When I was about 14 years of age, I read this marvelous volume from Genesis to Revelation.

I believe the Bible. I love the Bible. It stimulates me. It lifts me. It inspires me. And, I never tire reading its pages.

There is one phrase that brings

me up short as I finish the Book of Malachi. In bold type are these words, "THE END OF THE PROPHETS." Regardless of what the compilers meant, I do not believe that Malachi was "the end of the prophets." As I finished the New Testament, I found once more in bold letters the words, "THE END." I do not believe that even the Book of Revelation was the end.

Then I pondered. If it was meant that there were no more prophets or no more revelations, then that implication would be terrifying.

Another of the Articles of Faith says, "We believe all that God has revealed, all that He does now reveal, and we believe that He will yet reveal many great and important things pertaining to the Kingdom of God." (Article of Faith 9.)

In the Old Testament, from Adam until Malachi, the prophets were testifying of the divinity of the Lord Jesus Christ. He was the God of the Old Testament, and it was he who conversed with Abraham and Moses.

It was he who inspired Isaiah and Jeremiah; it was he who foretold through those chosen men the happenings of the future even to the latest day and hour.

And then the New Testament is what it implies—a new, additional witness and testimony of Jesus Christ and the divinity of his work and of the necessity of living the gospel that he outlined and proclaimed.

I like the words of William Cowper:

“God moves in a mysterious way, his wonders to perform. . . .

“Deep in unfathomable minds of never failing skill,
He treasures up his bright designs and works his sovereign will.

“Blind unbelief is sure to err, and scan his work in vain
God is his own interpreter, and he will make it plain.”

I believe with Peter: “For the prophecy came not in old time by the will of man; but holy men of God spake as they were moved by the Holy Ghost.” (2 Pet. 1:21.)

How this confused world needs revelation from God!

Transportation and communication shorten time and distance, yet the world goes on. With war and pestilence and famine, with increased numbers, poverty, desolation, and with more graft, dishonesty, and immorality, certainly the people of this world need revelation from God as never before. How absurd to think that the Lord would give to a small handful of people in the Palestine world his precious direction through revelation and that now, in our extremity, he would close the heavens as he told the children of Israel he would if they would not live his commandments. The Lord said:

“And I will break the pride of your power; and I will make your heaven as iron, and your earth as brass. . . .” (Lev. 26:19.)

And the prophet Moroni quotes his father Mormon as asking:

“. . . has the day of miracles ceased? Or have angels ceased to appear unto the children of men? Or has he withheld the power of the Holy Ghost from them? Or will he, so long as time shall last, or the earth shall stand, or there shall be one man upon the face thereof to be saved?

“. . . Nay, for it is by faith that miracles are wrought; and it is by faith that angels appear and minister unto men; wherefore, if these things have ceased wo be unto the children of men, for it is because of unbelief, and all is vain.” (Moro. 7:35-37.)

If the Bible were “the end of the prophets,” it would be through lack of faith, and that is the reason the

heavens at times were closed and locked and became as iron and the earth as brass.

The Lord will not force himself upon people; and if they do not believe, they will receive no visitation. If they are content to depend upon their own limited calculations and interpretations, then, of course, the Lord will leave them to their chosen fate.

Moroni quotes again: “. . . if these things have ceased, then has faith ceased also; and awful is the state of man, for they are as though there had been no redemption made.” (Moro. 7:38.)

There were the centuries of the dark ages when the heavens were as iron, when there were no revelations recorded; but more than a century ago, the iron ceiling was shattered, since which time revelations have been continuous.

Other books of scripture came into being. Vital and priceless records of ancient America with the teachings of Christ, another testimony of his divinity, were translated. And this Book of Mormon we declare to be divine scripture.

And then there fell into the hands of Joseph Smith some ancient scriptures from the catacombs of Egypt that were the writings of Abraham while he was in Egypt and that were written by his own hand upon papyrus, from which they were translated and are known as the Book of Abraham; this book we declare to the world to be authentic and of divine origin. We also have the Book of Moses, an account of the ancient days, contemporary with the Book of Genesis but a more complete record of that period as revealed to the Prophet Joseph Smith.

Since that momentous day in 1820, additional scripture has continued to come, and numerous pertinent and vital revelations have been flowing in a never-failing stream from God to his prophets on the earth. These scriptures are called the Doctrine and Covenants. We declare them to be divine and official and authentic communications from the Lord to men through divinely appointed prophets and that there never has been and never shall be an end to the prophets so long as men have faith and believe and live righteously.

There are those who would assume that with the printing and binding of these sacred scripture records, that would be “the end of the prophets.” But again, we testify to the world that revelation continues and that the vaults and files of the Church are full.

Revelations come from month to month and from day to day, and since 1830, they have continued. As long as time shall last, a prophet, recognized of God, will continue to

interpret the mind and will of God.

Since we know positively that God lives and is the same yesterday, today, and forever, we can gauge the faithfulness and spirituality of men by the degree and fullness of the communications between them and God.

Harper's *Bible Dictionary* defines revelation, saying:

“. . . and only God can make God known. Revelation is the process whereby God makes himself known to men. . . . Revelation presupposes on the part of men a capacity of response. . . . Response calls for faith. . . .

“The scriptures are the record of God's self-revelation and its results. . . .

“Revelation is therefore inseparable from faith, and unless a faith response is evoked there is no proper revelation.” (Madeleine C. Miller and J. Lane Miller, *Harper's Bible Dictionary* [New York: Harper & Brothers Publishers, 1952], pp. 613-14.)

As the thoughtful student reads the numerous experiences of the modern leaders and the revelations and dreams and visions, it is apparent that they compare well with all those of the ancient past.

The visions of Wilford Woodruff and Joseph F. Smith would certainly be on a par with the visions of Peter and Paul. The visions and revelations of the Prophet Joseph Smith in the Kirtland Temple and in the Sacred Grove in New York were awesome, like the manifestations to Peter, James, and John on the Mount of Transfiguration.

Certainly, if there is no variability in the Lord, if there is no shadow of changing, and if, as he said, he is the same yesterday, today, and forever, then we may fully expect that the same revelations, visions, healings, and tongues are all available today as in any other day, providing there is the necessary faith.

Joseph Smith's revelations were spectacular. After many centuries of spiritual darkness in the world, it was necessary that the Lord Jesus Christ restore his program on the earth, and that the Father return to introduce the Son, who would then establish the gospel of restoration.

Revelation does not always mean “walking with God” nor “face-to-face,” nor “lips-to-ear.” There are many kinds of revelation—some more and some less spectacular.

The vision to Peter, James, and John, the pillars of the early Church, was awesome. They followed Jesus into the high mountain, where “his face did shine as the sun, and his raiment was white as the light.” (Matt. 17:2.) Here these three great prophets saw Moses and Elias, long since dead, and were with Christ and heard the voice of Elohim introducing his Beloved Son, Jehovah.

Magnificent and eternity-embracing were the revelations to Abraham, known as "the friend of God." Angels ministered to him and the Lord spake to him. He said:

"I, Abraham, talked with the Lord face to face as one man talketh with another; and he told me of the works which his hands had made." (Abr. 3:11.)

"... the Lord spake to Moses face to face as a man speaketh with a friend." (Exod. 33:11.)

Indicating the different types of revelation, the Lord revealed through Aaron and Miriam:

"... If there be a prophet among you, I the Lord will make myself known unto him in a vision, and will speak unto him in a dream.

"My servant Moses is not so. . . .
"With him will I speak mouth to mouth, even apparently, and not in dark speeches; and the similitude of the Lord shall he behold. . . ." (Num. 12:6-8.)

The vision of the Prophet Joseph Smith in 1820 was spectacular and magnificent when the Father introduced his Only Begotten Son, Jesus Christ, to the boy prophet. Joseph Smith saw and heard. He 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.)

Realizing the skepticism of his contemporaries, he continued:

"... it was nevertheless a fact that I had beheld a vision. . . .

"... I had actually seen a light and in the midst of that light, I saw two Personages, and they did in reality speak to me; and though I was hated and persecuted for saying that I had seen a vision, yet it was true; and while they were persecuting me, reviling me. . . . I was led to say in my heart: 'Why persecute me for telling the truth? I have actually seen a vision; and who am I that I can withstand God, or why does the world think to make me deny what I have actually seen?' For 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 2:24-25.)

Elder John A. Widtsoe says this: "There was no mysticism about it. Joseph saw, in full light, the personages of the vision and heard their words. The vision was beyond philosophical quibbling." (John A. Widtsoe, *Joseph Smith*, p. 5.)

Nothing short of this total vision to Joseph could have served the purpose to clear away the mists of darkness of the centuries. Merely an impression,

a hidden voice, or a dream could hardly have dispelled the old vagaries and misconceptions of the ages.

Moroni again said:

"... I speak unto you who deny the revelations of God, and say that they are done away. . . .

"... he that denieth these things knoweth not the gospel of Christ; yea, he has not read the scriptures; if so, he does not understand them.

"And now if ye have imagined up unto yourselves a god who doth vary, and in whom there is shadow of changing, then have ye imagined up unto yourselves a god who is not a God of miracles.

"But behold, I will show unto you a God of miracles. . . . and it is that same God who created the heavens and the earth, and all things. . . ." (Morm. 9:7-8, 10-11.)

The Church of Jesus Christ of Latter-day Saints has its prophets and has had them since the beginning of the restoration in 1830. Listen to Brigham Young:

"I have the keys and the means of obtaining the word of God on the subject. . . .

"Joseph conferred upon our heads all the keys and powers belonging to the Apostleship which he himself held. . . . and no man or set of men can get between Joseph and the Twelve in this world or in the world to come.

"How often has Joseph said to the Twelve, 'I have laid the foundation and you must build thereon, for upon your shoulders the kingdom rests.'" (*Documentary History of the Church*, Vol. 7, p. 230.)

Brigham Young, the leader of the exodus across the plains, also said:

"I do not wish men to understand I had anything to do with our being moved here, that was the providence of the Almighty; it was the power of God that wrought out salvation for this people, I never could have devised such a plan." (*Journal of Discourses*, Vol. 4, p. 41.)

Most recorded revelations in the Doctrine and Covenants and in the Bible were from deep feelings and an impressive consciousness of direction from above. But some were more direct. The believer of the Bible would hardly question the call of Enoch, nor the call of Saul of Tarsus, nor that of Barnabas. And yet, those same Bible readers would take upon themselves the assumed authority to preach and teach and perform ordinances without special authority from God.

Brigham Young received a vision before building this beautiful temple on this block. Here are his own words:

"... five years ago last July, I was here and saw in the Spirit the Temple not ten feet from where we have laid the Chief Corner Stone. I have not

inquired what kind of a Temple we should build. Why? Because it was represented before me. . . . it will have six towers to begin with instead of one. . . ." (*Journal of Discourses*, Vol. 1, p. 33.)

If all the spectacular manifestations and visions and pertinent dreams and healings and other miracles were written in books, it would take a great library to hold them.

Comparable to the numerous revelations of the past would be the one of Wilford Woodruff, President of the Church in the last century:

"I had some remarks last Sunday upon. . . . revelation. Read the life of Brigham Young and you can hardly find a revelation that he had wherein he said, 'Thus saith the Lord.' But the Holy Ghost was with him; he taught by inspiration and revelation. . . . Joseph said, 'Thus saith the Lord' almost every day of his life, in laying the foundation of this work. But those who followed him have not deemed it always necessary to say, 'Thus saith the Lord.' Yet they have led the people by the power of the Holy Ghost. . . .

"It is by that power that we have led Israel; by that power President Young presided over and led the Church. By the same power, President John Taylor presided over and led the Church. And that is the way I have acted according to the best of my ability in that capacity. . . . He is giving us revelation, and will give us revelation until the scene is wound up.

"I have had some revelations of late and very important ones to me and I will tell you what the Lord has said to me. . . .

"... The Lord. . . . has told me exactly what to do. . . . I went before the Lord, and I wrote what the Lord told me to write. . . ." (*Deseret News*, Nov. 7, 1891.)

The work goes forward—and one prophet succeeds another.

Joshua succeeded Moses, who had laid his hands upon him and ordained him. And then the Lord said:

"There shall not any man be able to stand before thee [Joshua], all the days of thy life: as I was with Moses, so I will be with thee: I will not fail thee, nor forsake thee." (Josh. 1:5. Italics added.)

Upon Elisha fell the mantle of Elijah.

And likewise, the mantle of Joseph Smith fell on Brigham Young when he seemed to be transformed before the people who seemed to hear the voice of Joseph and see the person of Joseph. This remarkable miracle was attested to by great numbers of people. The mantle of Joseph fell from Brigham to John Taylor, to Wilford Woodruff, to Lorenzo Snow, to Joseph F. Smith, to Heber J. Grant, to George

Albert Smith, and to our Prophet today, President David O. McKay.

Revelations have continued: Brother Merrill, president of the Logan Temple, received a comforting manifestation; Elder Melvin J. Ballard's call, as told by President Grant, was remarkable. President Joseph F. Smith's vision in 1918 on the redemption of the dead was most comprehensive; the temple work for the signers of the Declaration of Independence is illuminating; President Grant's Arizona experience is remarkable; Heber C. Kimball's experience of unusual discernment in the Endowment House—these and numerous experiences of latter-day authorities all are testimony that, as George Q. Cannon said, *there has never been a single minute since 1830 when the people were left without the revealed guidance of the Lord.* (JD, Vol. 26, p. 64.)

The Almighty is with this people. We shall have all the revelations that we shall need if we will do our duty and keep the commandments of God. If men could just realize that there may be sound even though few ears hear it. There are revelations even though most minds be materialistic

and most hearts impenetrable.

Remember that of all who traveled the "way to Damascus" that notable day, only Paul heard and recognized the face and voice of our Redeemer. And that of all the numerous professionals and court attachés in Babylon's court, only Daniel received the dream of Nebuchadnezzar and its interpretation; and while Belshazzar and others saw the handwriting on the wall, only the Prophet Daniel could give it meaning.

Remember:

If there be eyes to see, there will be visions to inspire.

If there be ears to hear, there will be revelations to experience.

If there be hearts which can understand, know this: that the exalting truths of Christ's gospel will no longer be hidden and mysterious, and all earnest seekers may know God and his program.

I bear witness that there will never be an "end of the prophets," as implied in my Bible, but that Christ's Church moves on through the revelations of God to its divinely called leaders. This I know in the name of Jesus Christ. Amen.

of obedience to our parents.

Too many of our children do not realize that obedience to parents is a principle of the gospel.

Young people feel some responsibility for obedience to the law of tithing and of obeying the law of the fast. They know they should attend Sunday School or MIA or Primary. They feel guilty if they do not attend sacrament meeting, and they generally know enough to understand that to break the law of chastity is to break the law of God. But too many of our children do not consider disobedience to their parents as breaking the law in the same manner as is breaking the law of tithing. The fault for this lack does not necessarily lie at the feet of the children. Children know what they are taught, and if they are not taught to understand and obey this first law of heaven, they cannot be expected to obey it.

There is a clear scripture that has to do with this relationship:

"... inasmuch as parents have children in Zion, or in any of her stakes which are organized, that teach them not to understand the doctrine of repentance, faith in Christ the Son of the living God, and of baptism and the gift of the Holy Ghost by the laying on of the hands, when eight years old, the sin be upon the heads of the parents." (D&C 68:25.)

While this revelation does not specifically mention all that should be taught to children, certainly it is clear that parents must teach if children are to obey the teaching.

Home evenings and the daily association with children provide the schoolroom for the teaching. While they are small, children should be taught to obey their parents and teachers. When they enter adolescence, it should be understood that with the addition of new freedom (growing up is a process of becoming progressively free) comes new responsibility of obedience to the laws upon which that freedom is predicated. The law is clear that children obey their parents in righteousness until they reach their legal maturity. This is not something to be enforced by the parents; it is rather an obligation to be voluntarily obeyed by the children. Children should be taught that they obey their parents in the same spirit that they pay tithing, attend sacrament meeting, or keep the fast once a month.

It is a law of God.

Our first parents set the example. After he left the garden with Eve, Adam heard the voice of the Lord over toward Eden, which commanded him to offer a sacrifice. The voice made no explanations but merely stated the command. Adam and Eve obeyed.

It was a long time, during which they obeyed explicitly, before an angel

Obedience--the First Law of Heaven

S. Dilworth Young

Of the First Council of the Seventy

• Many years ago President Charles W. Penrose of the First Presidency attended a sacrament meeting in Richards Ward in Salt Lake City. Just before the meeting commenced President Penrose walked down the aisle toward the pulpit, accompanied by the bishop. About halfway down he stopped, turned to the bishop, and inquired of him, "Who put that sign there?" "That sign" was a placard that was attached to the front of the pulpit and that read:

"Order is the first law of heaven"

The bishop didn't know but supposed that the sign had been installed by one of the auxiliaries. Nothing more was said. The march down the aisle continued, and the meeting duly commenced.

I do not know what subject President Penrose intended to speak on when he arrived at the chapel, but when he arose to speak, he said that order is not the first law of heaven, but that obedience is. He spent the next 45 minutes marshalling instances and scripture to support his thesis. The main point that impressed me, a boy

at the time, was that by obedience order may be established and that without obedience there will be no order, but chaos.

We are all familiar with the revelation given to Abraham concerning the purpose of the Lord God:

"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 here, and we will take of these materials, and we will make an earth whereon these may dwell;

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

We have learned that in order to obey the Lord we must obey his servants. Each presiding officer is to be obeyed in righteousness, in the field of his presidency. And so it is clear that we obey the President of the Church, the president of the stake, the bishop of the ward, and president of the quorum, each in his field of service. And finally, forgotten by many as a requirement of heaven, is the necessity

came and asked Adam why he offered sacrifices. His reply was short but truthful.

"I know not, save the Lord commanded me." (Moses 5:6.)

In that reply is the example that should be followed by all children. If parents tell children to be in from a party at midnight, or that they may not have the car, or that such tight clothes must not be worn, or that dresses are too short, or that the allowance this month cannot be increased, or that the lawn must be cut on Saturday, the reply of the children should be "we'll obey." The Lord didn't give Adam a reason. Children should not expect reasons from parents, although most parents are glad to tell their children the reasons.

I marvel at the meticulous care with which the Lord conducts his affairs in obedience to the laws he himself establishes:

Remember the night of September 21, 1823, when Joseph Smith was visited three times by Moroni, and how the next day Joseph, feeling ill, was sent home to rest. He crossed the fence and fainted. As he regained consciousness, there once more stood Moroni, who told him to go to his father and tell him all that had transpired. Why? For many reasons, one of which was that he had told Joseph to go to the Hill Cumorah. Joseph could not in righteousness leave that farm without his father's permission. That was the law. Generally it was enforced. So to leave the farm and go to the hill, Joseph had to obtain the approbation of his father. Upon completion of his account of what had happened, the father told him that this was of God and to obey.

I do not recall a single time that Joseph asked permission of his father to perform any act after he was 21. Until that time he was completely obedient.

It is so with you and me and with our children. Let us, who are fathers, be engaged in the business of rearing children, teaching them the law of obedience to parents.

Let children learn this law of God as a commandment to be obeyed. Let us also teach them that this is the great restoration of the gospel promised by ancient prophets. Let us teach them that obedience to their parents, and to those who preside over them, from the quorum leader to the president of the Church, is the foundation of their future success in this world and their exaltation in the world to come.

These are the last days. This is the last time. Through President McKay as prophet, seer, and revelator we may hear the inspired word of the Lord God if we will but listen and obey. In the name of Jesus Christ, Amen.

The Gospel Is Eternal: A New Witness to the Fact

William J. Critchlow, Jr.

Assistant to the Council of the Twelve

• I have several storiettes to tell. A storiette is a brief story or tale. Mine are not tales. They are true stories greatly condensed and I employ them to make a point that I hope you will discover before I disclose it later on.

Storiette #1: Less than a score of years ago, a 15-year-old Bedouin lad, tending a flock of goats in the desert on the western coast of the Dead Sea, threw a stone at a straying goat. The stone missed its target and fell into a cleft in a rocky cliff. He heard something break. Climbing up to investigate, he found a cave filled with clay jars, one of which lay shattered by his stone. In the shattered jar were seven relatively intact Hebrew scrolls. These old documents provide scientific and historical information covering a period of approximately 250 years, dating from about 150 B.C. to about 100 A.D., a period about which very little is known. These scrolls, along with fragments of other scrolls since discovered, may, when fully translated, be worth their weight many, many times in gold. Scholars have predicted that their message will shake the faith of Christians all over the world.

Storiette #2: These scrolls tell about a community of Hebrew people who lived near the shores of the Dead Sea, and who, prior to the birth of the Savior, believed, practiced, and taught doctrines and ordinances that also were a fundamental part of the teachings Christ taught a hundred or so years later. They had set up a religious organization similar to the one created years later by Jesus and his disciples. Presiding over it were 12 laymen and three priests. Functioning in it were bishops, priests, teachers, and deacons.

"They practiced baptism by immersion.

"They conducted their communal meal in a form similar to the Christian Sacrament.

"They taught brotherly love.

"They believed in the coming of a prophet or Messiah.

"They accepted the possibility of direct revelation.

"They had joined in a new covenant.

"They believed they belonged to a

chosen people and practiced a form of communal living much as did the first Christians during the lifetime and soon after the crucifixion and resurrection of the Savior." (O. Preston Robinson, *How Old Is Christ's Gospel* [Deseret Book Company, 1963], p. 8.)

The historian Josephus called these people the Essenes. Another name for them is the Dead Sea covenantors. They were Hebrew people of the Qumran period who, as you have just heard, practiced Christian principles and Christian ordinances years before Jesus came to earth. Shocking? Well, to Christian people who generally believe that Jesus initiated and introduced these principles and ordinances at his coming, years later, I suppose it is.

It is possible, thinks Dr. Yigael Yadin, a Hebrew scholar, that these people became converts when Christ appeared. "Who," he asks, "among all Hebrew people, were better prospects for conversion than they, whose teachings and ordinances were so similar to the Christ's?" Later, in the days of the Apostle Paul, when the people were slipping back to some of their original pre-Christ practices, Dr. Yadin suggests that it was to them that the Apostle Paul addressed his epistle to the Hebrews.

Storiette #3: One of the Dead Sea scrolls, still only partially translated, contains a bit of history purportedly written by Abraham. Unlike the Book of Genesis story, Abraham tells in the first person how he was called by the Lord to go into Egypt and how in a dream he was instructed to tell the Egyptians that Sarah, his wife, was his sister. Abraham also tells how, by the laying on of hands—a gospel ordinance—Pharaoh was healed of an affliction that had come upon him when he had taken Sarah away from Abraham. Pharaoh asked for this blessing, obviously knowing that his own priests were without priesthood power. He undoubtedly knew, too, that an earlier pharaoh had sought the priesthood, and he certainly knew why it was denied him. But more about Abraham later in another storiette.

My next storiette involves a Frenchman by the name of Antonio Sebolo. About 135 years ago, while excavating in ancient catacombs in Egypt, he uncovered 11 well-preserved mummies which, because of their meticulous and expensive embalming, were thought to be persons of royalty. On his way to France with these mummies, he died. His will left them to a nephew, Michael H. Chandler, who received them at the port of New York. Bound to the chest of one of the mummies was something enclosed in tidy linen wrappings. If Mr. Chandler expected to find therein gold, silver, diamonds, or other precious stones, he must have been sadly disappointed when he removed the wrappings and found instead two well-preserved papyrus scrolls. He never suspected them to be very valuable; otherwise he would not have sold them, along with four of the mummies, to friends of Joseph Smith, the American prophet, for a rather modest but undisclosed sum of money. Before selling them to Joseph Smith's friends, he exhibited them throughout the North-eastern States, where thousands of people viewed them.

The Prophet Joseph Smith subsequently translated the Egyptian characters on one of these scrolls and found them to be a fascinating first person, historical account of Father Abraham's activities, including his visit to Egypt.

Unlike the discovery of the Dead Sea scrolls, which was heralded in newspaper headlines and in radio broadcasts throughout the world, this discovery by Joseph Smith received practically no publicity. It deserved news headlines. Its message, like the message of the Dead Sea scrolls, could also shake the faith of Christians throughout the world. A basic, hard-core Christian concept may crumble under the impact of its message if it ever receives the same consideration and acceptance now being accorded the Dead Sea scrolls. But more about that concept when I finish my story about the Egyptian scroll.

An account in the Egyptian scroll discovered by Sebolo parallels incidents in Abraham's life, as related in the recently discovered Dead Sea scrolls. It thus confirms the Dead Sea scroll story. Conversely, the Dead Sea scroll story confirms the Egyptian scroll story.

The Egyptian scroll reveals to the world the eternalness of the gospel. It reveals to the world a knowledge of our eternal existence.

It tells about the grand council of the gods in heaven before the earth was peopled.

It tells about the presentation of the gospel plan to his spirit children before they came to earth.

It tells about the selection of Jesus

to be the administrator of the gospel plan on earth, the purveyor of the gospel throughout the world, from Adam on down.

It discloses Jesus to be the Savior of the world.

It tells how one (Lucifer) rejected the gospel plan in that council of the gods.

It discloses the gospel to have had its origin before the foundations of the earth were laid, and it thus confirms again the Dead Sea scroll story or exposé, i.e., principles of Christ's gospel, his teachings, and some of the ordinances were on the earth before Christ came in the flesh.

We have been told that "in the mouth of two or three witnesses shall every word be established." (2 Cor. 13:1.)

Two witnesses to the fact that the gospel is eternal are: (1) the Egyptian scroll (Pearl of Great Price) and (2) the Dead Sea scrolls.

We have additional witnesses which scholars, delving the scrolls, ought to examine:

The story on the golden plates (Book of Mormon) is a third and most impressive witness.

The writings of Moses contained in the Pearl of Great Price is a fourth and very special witness.

The Doctrine and Covenants adds a wealth of persuasive evidence that the gospel is eternal, that Jesus is the Son of God.

Furthermore, every Bible student knows that prophets foretold the Savior's coming and testified that he was the Son of God and that his gospel was for everyone. The "Jewish Talmud makes it plain that baptism," a gospel ordinance, "was required for admission to the Church." (Dr. Alfred Edersheim, *The Life and Times of Jesus the Messiah*, Vol. 2, p. 745.) Other ancient writings, such as the books of the Apocrypha, excluded from the Bible, provide evidence that a messiah would come to bring his gospel, even the same gospel that had been taught to Adam, Enoch, Noah, Abraham, Moses, and others.

Why, then—in the face of all this historical evidence to the fact that much of what we now know as Christianity was taught and practiced by prophets, religious teachers, and religious groups prior to the advent of Jesus on the earth—is it that this knowledge was not, and presently is not, widespread among the lay members of Christian churches?

Dr. R. H. Charles, an eminent scholar and writer on ancient Hebrew history, believes that some of the books rejected as scripture "fell under the ban of such authorities as Hilary, Jerome and Augustine," who, he thinks, were concerned about their contents. "These three men . . . exerted a tremendous influence on what was

accepted or rejected as scripture, [and] were probably disturbed about the Christian doctrine that some of these books taught long before the time of the Savior. Having no knowledge of the eternal nature of the gospel and of Christ's authorship of it before this world was organized, . . . [they] could have feared that the Christian nature of these books would disturb the faith of lay church members" and they therefore suppressed them. (Robinson, *How Old Is Christ's Gospel*, p. 36.) The Christian concept today is exactly what it was in their day, namely, the gospel was initiated and first introduced to the world by Jesus at his coming nearly 2,000 years ago.

I began this address by promising storiettes that I said would develop a point. Jesus employed storiettes to develop a point, usually a moral. His storiettes are called parables. A parable is a fictitious story. My storiettes are true, and the point I promised to make is, I hope, by now obvious. Simply, it is this: Jesus came in the flesh not to initiate and introduce his gospel but to restore it. The gospel of Jesus Christ is eternal.

Provoking this talk were the radio remarks of a Protestant minister who said that there were two basic, hard-core concepts common to and characteristic of all Christian creeds or churches. One, he said, is a "belief in a God to whom no physical characteristics can be ascribed"; the other, a belief that Jesus came to earth to introduce and "establish his gospel" and that the Christian churches are agencies to promote it.

I wish I had time now to discuss his God concept. I've already said enough about the other concept—introducing and establishing the gospel—to make my point.

The impact of the message of the Dead Sea scrolls upon the Christian churches could be, as I said before, faith-shaking. To support that statement, I submit to you comments by eminent scholars.

One said: "Christianity, we must now see, instead of being a faith once for all delivered to the Saints in the Judea of the First Century, is a development of one branch of Judaism into a religion which presently, when mingled with other religions in the gentile world, developed by natural evolution into the religious system . . . that we know today. . . . Christianity, Judaism, Buddhism, Islam, Taoism—all high religions, no matter what their claims—have grown in natural ways." (A. Powell Davies, *The Meaning of the Dead Sea Scrolls*, pp. 120, 131.)

Another eminent scholar has written: "Surely with the evidence at hand, any fair-minded Christian should admit that Jesus was not a miraculous incarnation of a Son of God, pre-

existent in the heavens and sent to earth as the long awaited Messiah. . . . The [Dead Sea] scrolls . . . [restore] the man Jesus to the world as a great teacher who learned from Hebrew prophets, from the Essene teachers, from the great thinkers of the Greek Alexandrian cultures of his time. He thought it all over and created his own message from the best of all he had studied, and finally dramatized it as the suffering servant, Savior, Son of Man." (Dr. Charles Francis Potter, *The Lost Years of Jesus Revealed*, p. 11.)

Another scholar declared the scrolls to be "medieval forgeries." (*Newsweek*, June 15, 1966, p. 67.) Still another scholar suggests that they don't make sense. "Actually they make very good sense, but it is a sense quite contrary to conventional ideas of Judaism and Christianity." (Hugh Nibley, *An Approach to the Book of Mormon*, [Deseret Book Company, 1964], p. 64.)

Repeating the scrolls is one way of preserving that dominant hard-core Christian concept that my radio friend said was common to, and characteristic of, all Christian churches. But truth crushed to earth shall rise again.

Our own O. Preston Robinson sums up the reaction of these scholars as follows:

"Faced with the overwhelming evidence of the Gospel's antiquity and bereft of a knowledge of Christ's original authorship of it, these scholars flounder in uncertainty and can only conclude that Christ was a great teacher, an imitator, but not in reality the Son of God. If Jesus was nothing more than a clever teacher utilizing the ideas and principles promulgated by others before him, he would necessarily have been one of the world's most deceptive frauds." (*How Old Is Christ's Gospel?* p. 5.)

My personal reaction is this: If these floundering scroll scholars, if these confused Christian leaders would take time out to examine the other witnesses that I have cited, particularly the Book of Mormon, the Pearl of Great Price, and the Doctrine and Covenants, they could help a frustrated church membership restore Jesus Christ to the status of a Son of God, the very Savior of all mankind. He did come in the flesh, nearly 2,000 years ago, to restore his gospel which, after his death and the death of his apostles, was lost to the world. But, thanks to a merciful God, it has been restored again in this latter day through the great American Prophet Joseph Smith. To this I bear my humble witness, in the name of Jesus Christ. Amen.

is the basis of the present talents and gifts that we now enjoy. A premortal existence can explain much of life and can account for the differences that we see around us in mortal life. How otherwise could God be just—for there is no question that people differ, and there is no question in my mind but that God is just and merciful to all his children.

This belief in a previous life is based on scripture. When the Lord called the prophet Jeremiah he said: "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.)

This doctrine of a premortal life must have been taught by Jesus, for his apostles used this teaching to ask a question:

"And as Jesus passed by, he saw a man which was blind from his birth. "And his disciples asked him, saying, Master, who did sin, this man, or his parents, that he was born blind?" (John 9:1-2.)

How could the man have sinned before birth unless he had lived before? Life on this earth is a gift of God given to us as a reward for previous virtue. But his disciples failed to understand that so-called curses are oftentimes blessings. Jesus reminded them of the danger of passing judgment based on mortal existence alone:

"Jesus answered, Neither hath this man sinned, nor his parents: but that the works of God should be made manifest in him." (John 9:3.)

Note that he did not rebuke them for this doctrine, but merely told them not to pass judgment on people based on what we can see and experience as mortal beings. As spirit children of God, we covenanted to agree to accept this life. But life on this earth does have a purpose, and much of what we experience in this life is based on the kind of life we led before we came here. One thing we can state with confidence: God will give an opportunity to every man to make the best use of whatever life he was assigned in his mortal station. God has made it possible for us to find on this earth the reason for existence and has given or will give every man, every woman, every child born upon this earth an opportunity to make a new and everlasting covenant with him to accept Jesus Christ as a living Lord and Savior.

Just as this life depends upon the previous life, so this life is most important for the future, for life hereafter depends upon our life here in mortality. Jesus has shown us the actuality of the resurrection. We have overwhelming testimony of eternal life. It is not some mysterious nirvana, but an eternal life in the

The Temples of God

Theodore M. Burton

Assistant to the Council of the Twelve

• Among the ancient Israelites, the temple of God was the pivotal point around which the whole nation revolved. This building was considered to be the house of the Lord and was made as beautiful as man could make it, for it was to be a place to which God could come on the earth to reveal his will to his prophet. Thus, to be near the temple was a blessing, and to go into it was a great privilege. However, not all the people were permitted to go into the temple. This right was limited only to the priests, and only the high priest could go into the inner court. There were undoubtedly some in that day who thought this practice was discriminatory, but that was the word of the Lord, and it was obeyed.

So modern temples constructed by The Church of Jesus Christ of Latter-day Saints are built as houses of the Lord and are as beautiful as we can

make them in a simple, dignified manner. Entrance to these temples is restricted to those who have proved their faithfulness and loyalty to God, and the temple serves as a pivotal point in our belief, being a place of revelation of the will of God to man.

Let us consider the need for temples in our day. First let us consider life itself. Life on this earth is beautiful and wonderful, despite some of the terrible things that happen. A newborn infant is truly a wonder, and a little child is easy to love. Instinctively we love all little ones. But did the total life of that infant begin at birth, or will it cease at death? Reason and instinct tell us otherwise. Talents and potentials and spiritual gifts differ from child to child.

Where did these differences come from? We claim they were brought here as a result of a previous life. This previous life, lived in the spirit,

flesh that we will receive as individual beings. Life, therefore, follows death as dawn follows darkness, breaking forth into the light of a perfect day. What kind of life will this be for you? The ancient prophet wrote:

"Now behold, I have spoken unto you concerning the death of the mortal body, and also concerning the resurrection of the mortal body. I say unto you that this mortal body is raised to an immortal body, that is from death, even from the first death unto life, that they can die no more; their spirits uniting with their bodies, never to be divided; thus the whole becoming spiritual and immortal, that they can no more see corruption." (Al. 11:45.)

The prophet warned us, therefore, to do something about this now, while there is time left to us, and not delay our repentance, which is the way we change from our present lives to a better way of life. He told us:

"Ye cannot say, when ye are brought to that awful crisis [that is, standing before the judgment seat of God] that I will repent, that I will return to my God. Nay, ye cannot say this; for that same spirit which doth possess your bodies at the time that ye go out of this life, that same spirit will have power to possess your body in that eternal world." (Al. 34:34.)

What he is trying to say is that although repentance later on is not impossible, it is certainly more difficult than it is right here in mortality.

May I then ask you now, "What kind of a life will you have in the hereafter?" I can answer this question for you quickly. "You will have the kind of life you earned here." You chose the life you are now leading. Are you happy with it? Would you like to improve it? You can, you know. You can choose your life hereafter, and you will have to live whatever kind of life you choose. Just as this life could have been beautiful for all, had we been willing to pay the price, so life hereafter can be beautiful for all. I ask you to look around you. *Will your life be beautiful?*

Do you love your wife or husband here? Has your marriage here been wonderful? Do you love your children—I mean *really* love them? Do you love your father? Your mother? Has your family life been a joyful, happy one? If not, then get started to work on it to make that life beautiful. It will take effort, to be sure, but it is worth all the work and energy it takes.

If your family life has been beautiful and happy, you will want your loved ones near you hereafter. How happy could life be without those we love? Could you be happy alone? No one can, to be sure, and therefore the need for eternal companionship.

I won't be happy without my family and loved ones, and neither will you, for real love should never die.

How can you tie this family to you? This is the goal of priesthood genealogy. All our efforts are to seal this union right here on earth. This power was given to his apostles by the Lord when he said:

"Verily I say unto you, Whatsoever ye shall bind on earth shall be bound in heaven; and whatsoever ye shall loose on earth shall be loosed in heaven." (Matt. 18:18.)

These marriages cannot be united in heaven, but must be done right here on this earth. Jesus rebuked those who thought this could be done later when he said:

"Ye do err, not knowing the scriptures, nor the power of God.

"For in the resurrection they neither marry, nor are given in marriage, but are as the angels of God in heaven." (Matt. 22:29-30.)

This sealing must be done in temples of God erected specifically for this holy ordinance. Hence there is a need to build temples of God in our day.

Priesthood genealogy is not just seeking records of dead ancestors alone. It involves the completion of these temple ordinances. Priesthood genealogy is a work for the living, for those who are dead shall also live again. It is to make possible family life after death that we gather these records and do this ordinance work in

temples for our family members while we are still in mortality. We prove our love for our dear ones by first sealing our own family to us in the temples of God built for that purpose. Then we prove our love for our family by doing a useful service for them in their behalf—sealing them to us here on earth by the sealing power of the priesthood of God.

Thus the gospel permits love to become in our lives a reality that can exist throughout all eternity. It is love and spirituality at their very best. The key to true spirituality is priesthood genealogy. We invite you to prove your love for those you hold dear. Is your grief and longing for a loved one real? Do you love a wife enough to want her with you forever? Do you love a child enough to save it? If you do, then first perfect yourself sufficiently so you can qualify to go into the temple and there do for them the work that will bind them to you forever.

God bless you to catch the spirit of Elijah, which was given in this dispensation along with the binding power to bind together the hearts of men in love one for another. This is the way life was meant to be. It is the basic doctrine of The Church of Jesus Christ of Latter-day Saints. I know that it is the divine method by which Jesus Christ can exalt us into the presence of God the Eternal Father, and I bear you this witness in the name of Jesus Christ. Amen.

Resurrection

John Longden

Assistant to the Council of the Twelve

● It is the aim and responsibility of The Church of Jesus Christ of Latter-day Saints to present the statement of the scriptures, which are clear in declaring the actual resurrection of the body.

Christ is the first-fruits of the resurrection and the pattern of what is an eternal principle applicable to all mankind. As he took up the same body that was laid in the tomb, so will all the human family receive a renewal, each of his own body. The change is that the blood, which is the life of the mortal body, will not occupy the immortal one. ". . . flesh and blood cannot inherit the kingdom of God. . ." (1 Cor. 15:50.)

It is evident, however, that flesh and bones occupied by immortal spirit can

inherit the kingdom of God, for Jesus was the type and example. After his resurrection, he appeared unto many. He said to his disciples when they were "affrighted, and supposed that they had seen a spirit":

"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 24:37, 39.)

He then showed them his hands and feet, which had been pierced with spikes in the terrible hour of his crucifixion. While he was with them, he called for food; and they gave him broiled fish and honeycomb, which he ate in their presence.

What could be more real or tangible than this? When he was resurrected, many others received the same glorious

blessing and came bodily out of their graves.

"And the graves were opened; and many bodies of the saints which slept arose,

"And came out of the graves after his resurrection, and went into the holy city, and appeared unto many." (Matt. 27:52-53.)

These, undoubtedly, were the bodies of the righteous who had embraced the gospel in the various dispensations prior to the coming and atonement of our Lord and Savior. The antediluvians who rejected Noah were not among this number. Peter informs us that the Messiah, when put to death in the flesh, was quickened by the Spirit:

"By which also he went and preached unto the spirits in prison;

"Which sometime were disobedient, when once the long suffering of God waited in the days of Noah. . . ." (1 Pet. 3:18-20.)

The Savior himself said to his disciples:

"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." (John 5:25.)

John the Revelator declared:

"And I saw the dead, small and great, stand before God; and the books were opened, and another book was opened, which is the book of life: and the dead were judged out of those things which were written in the books, according to their works." (Rev. 20:12.)

Nothing could be more literal, more tangible, more real than this, nothing more just. The righteous are to come forth and enjoy absolute peace and freedom from the tribulations heaped upon them by the wicked, untrammelled with trials brought upon them by Lucifer, free from sickness, sin, and sorrow, living in the personal presence of the Lord Jesus Christ, in full enjoyment of the earth and all its glory.

No wonder Job rejoiced in all his afflictions because his soul was enlightened with the visions of the future. Notwithstanding his bodily pains and the annoyance of friends who attributed his afflictions to his own failings, he claimed from the depths of his soul:

"Oh, that my words were now written! oh that they were printed in a book!

"That they were graven with an iron pen. . . in the rock of ever!

"For I know that my redeemer liveth, and that he shall stand at the latter day upon the earth;

"And though after my skin worms destroy this body, yet in my flesh shall I see God:

"Whom I shall see for myself, and mine eyes shall behold, and not another; though my reins be consumed

within me." (Job 19:23-27.)

Undoubtedly, this great and good man was resurrected when the Messiah was and received a partial fulfillment of this glorious vision, but whatever was lacking in the full realities of the prophecy will be complete when the Son of man shall come in his glory to reign on the earth.

Paul, speaking to the Thessalonians, said:

"For if we believe that Jesus died and rose again, even so them also which sleep in Jesus will God bring with him."

"For the Lord himself shall descend from heaven with a shout, with the voice of the archangel, and with the trump of God; and the dead in Christ shall rise first." (1 Thes. 4:14, 16.)

This agrees with the testimonies already quoted from the Savior and the Apostle John in reference to the resurrection.

In modern revelation, the Lord said to the Prophet Joseph Smith:

"And the Lord appeared unto them, and they rose up and blessed Adam, and called him Michael, the prince, the archangel." (D&C 107:54.)

The chief apostle, Peter, taught:

"Him God raised up the third day, and shewed him openly;

"Not to all the people, but unto witnesses chosen before of God, even to us, who did eat and drink with him after he rose from the dead."

"And he commanded us to preach unto the people, and to testify that it is he which was ordained of God to be the judge of quick and dead." (Acts 10:40-42.)

It is evident that the burden of the teachings and testimonies of the apostles was to establish the divinity of the mission of the Lord Jesus Christ. This necessarily included his atonement and resurrection. The fall of our first parents brought not only a banishment from the presence of the Lord, which may be termed a spiritual death, but it caused the death of the physical body. When an atonement was wrought out as a redemption from that fall, it would be incomplete unless it brought to pass immortality and eternal life to the body.

The spirit and the body are the soul of man. The body is resurrected from the grave independent, whether the individual was in this life good or bad, as is shown by the declaration of scripture:

"For as in Adam all die, even so in Christ shall all be made alive." (1 Cor. 15:22.)

Paul describes in a very definite way the degrees of glory in the resurrection, which vindicates the justice of God and rewards man according to his works, thus establishing the free agency of man by holding him personally accountable for every act of his life.

"There are also celestial bodies, and bodies terrestrial: but the glory of the celestial is one, and the glory of the terrestrial is another.

"There is one glory of the sun, and another glory of the moon, and another glory of the stars: for one star differs from another star in glory.

"So also is the resurrection of the dead. . . ." (1 Cor. 15:40-42.)

Jesus said to the apostles:

"In my Father's house are many mansions: if it were not so, I would have told you. I go to prepare a place for you.

". . . that where I am, there ye may be also." (John 14:2-3.)

These assertions all agree that there has been a resurrection (so far as they refer to the resurrection of Jesus and those who came forth from their graves at the same time). The only reasonable conclusion to be reached by reading these testimonies is that the resurrection will be an actual reunion of the spirit and the body.

Should there still be doubt in the mind of anyone that there seems to be a deficiency in the conclusions from the statements quoted, may I suggest you read the account of the resurrection from the inspired writings of Ezekiel. Please read the entire 37th chapter of Ezekiel. The words of this prophet should dispel any doubt.

To the Latter-day Saints, the doctrine of the resurrection is a living, tangible reality, because added to the testimonies of the Jewish scriptures, the Old and the New Testaments, and the Book of Mormon, which corroborates the Bible, we have the testimony of men in this day who have seen the living bodies of resurrected beings. Joseph Smith was a man of unblemished character. His veracity was never impeached. His honor in religion, in morality, and in business transactions, as attested by friend and foe, was unassailed to the end of his mortal career, when he sealed his testimony with his innocent blood. His testimony is that he saw God the Father and his Son, Jesus Christ, the latter on several occasions.

One such visitation was experienced by Joseph Smith, the Prophet, and Oliver Cowdery, in the temple at Kirtland, Ohio, April 3, 1836. The occasion was that of a Sabbath day meeting. The Prophet prefaces his record of the manifestations with these words:

"In the afternoon, I assisted the other presidents in distributing the Lord's Supper to the Church, receiving it with the Twelve, whose privilege it was to officiate at the sacred desk this day. After having performed this service to my brethren, I retired to the pulpit, the veils being dropped, and bowed myself, with Oliver Cowdery, in solemn and silent prayer. After rising from prayer, the following vision was

opened to both of us. . . ." (D&C 110, introduction.)

"The veil was taken from our minds, and the eyes of our understanding were opened.

"We saw the Lord standing upon the breastwork of pulpit, before us; and under his feet was a paved work of pure gold, in color like amber.

"His eyes were as a flame of fire; the hair of his head was white like the pure snow; his countenance shone above the brightness of the sun; and his voice was as the sound of the rushing of great waters, even the voice of Jehovah, saying:

"I am the first and the last; I am he who liveth, I am he who was slain; I am your advocate with the Father." (D&C 110:1-4.)

Joseph Smith also had a visitation from John the Baptist, from Peter, James, and John, from Moses, Elijah, Moroni, and other ancient prophets of God who lived on the eastern or western hemispheres. He was not alone in being a witness to the existence of resurrected beings. Others in modern times also have seen these and have published their testimonies to the world. Those who have received the witness of the Holy Ghost and who also know that there is a resurrection and that the words of the Savior and

the prophets are true and faithful are numbered in the thousands.

This is my testimony of the subject. I testify in the name of the resurrected Redeemer that God has spoken from the heavens in this age of the world; that Jesus Christ is the son of God, the Redeemer of the world; that Joseph Smith was a prophet of the Most High and received the revelations of God for the benefit of mankind; that angels and ancient prophets visited him and delivered to him the keys of the dispensation of the fullness of times; that Brigham Young, John Taylor, Wilford Woodruff, Lorenzo Snow, Joseph F. Smith, Heber J. Grant, George Albert Smith—each in his time has been the successor of the Prophet Joseph Smith, and that David O. McKay is now such successor. I also testify that all who receive this gospel with honest heart shall know that the doctrine is true, and if they are faithful unto death they shall come forth in the resurrection of the righteous, to live and reign with Christ a thousand years.

Certainly these scriptures give evidence that God is not dead. He lives. Jesus Christ lives; and I further testify and bear witness to the reality of the resurrection for all mortal beings, in the name of the Lord Jesus Christ, our Savior. Amen.

have attained the condition described by the poet James Russell Lowell. To quote:

"Now the heart is so full that a drop overfills it,
We are happy now because God wills it."

(James Russell Lowell, "The Vision of Sir Launfal," *One Hundred and One Famous Poems*, Chicago, 1958, p. 18.)

Satan however, has never exerted more influence among the children of men than he is exerting throughout the world today to bring about sin and misery and the destruction of the human race. Wars, strife, hate, greed, selfishness, and all sorts of evil exist everywhere. Crime is on the increase throughout the nation, especially among the youth. Murder, adultery, robbery, traffic in drugs, and numerous other crimes are reported daily in the newspapers.

The world is in such a condition today that evil is oftentimes presented on television and radio, in the movies, in books, magazines, and newspapers as if it were virtue and good. An author recently wrote:

"No one can read and savor the kind of printed material, pictures, and shows which present lurid and sordid aspects of life and remain pure in thought and mind." ("Defining Obscenity," *Destiny*, Vol. 37 (1966), p. 150.)

Attitudes toward homosexuality have been liberalized in England, and in many cities in the United States some lawmakers, clergymen, and social leaders are clamoring for a liberal attitude in our land.

Violent race riots have occurred during recent years throughout the United States. Both white leaders and Negro leaders have been responsible for stirring up social conflicts through hate tactics. The love that Jesus Christ established as the basic element in Christianity seems to have vanished from the hearts of many people. That some are trying to replace love with a satanic doctrine is evidenced by one of its leaders: "Down with love of one's neighbor. What we want is hate. Only then shall we conquer the universe."

The spread of poisonous hate, strife, and internal conflicts has also gone into college campuses, with the result that some—even though a small minority—of the youth of our land are engaging in rioting and defiance of law. The most drastic case yet to occur was at the University of California at Berkeley. Here even some of the professors participated.

One hundred thirty-three years ago the Lord said to an American prophet, ". . . tobacco . . . is not good for man." (D&C 89:8.) Doctors and

Seeking Peace and Happiness

Milton R. Hunter

Of the First Council of the Seventy

• "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 of God's commandments." These are the words of the Prophet Joseph Smith. (Joseph Fielding Smith, *Teachings of the Prophet Joseph Smith*, pp. 255-256.)

An ancient American prophet declared: "Adam fell that men might be; and men are, that they might have joy." (2 Ne. 2:25.)

Robert Louis Stevenson said, "Man's highest duty is to be happy."

Thus it is reasonable to believe that man's highest duty is to obey the laws of the land and the laws of God in order that he might attain the happiness that he desires. Our Lord Jesus Christ came into the world to show us through his teachings and his life how to live an abundant life. In modern revelation, he gave us the

formula by which we should live in order to be supremely happy. He declared: "For you shall live by every word that proceedeth forth from the mouth of God." (D&C 84:44.)

By so doing, men do not offend other men, nor do they offend God, but live in perfect harmony and peace with each other at all times. Kindness and love predominate in all their actions. Constantly they do unto others as they desire other people to do unto them. In fact, the measure of a people's happiness comes in proportion to the amount of love they have in their hearts for their fellowmen. Also, those righteous people love God with all their hearts, might, mind, and strength. The men and women who have most nearly complied with God's commandment to

"live by every word that proceedeth forth from" his mouth know the joys and sweetness derived therefrom. (See D&C 84:44.) By living this way, they

scientists now maintain that cigarettes are the principal cause of many deaths from cancer, especially of the lungs, throat, and mouth. Thus modern scientists have sustained the word of the Lord.

Since members of The Church of Jesus Christ of Latter-day Saints accept the Word of Wisdom as a law from God to the Church, this law comes within the spiritual realm of their lives, and so the spiritual effects that tobacco has upon church members may be more disastrous than the physical damage. The use of tobacco helps to drive away the Holy Ghost and deprives one from the ordinances of the priesthood and thus from exaltation.

The devil has never found a better tool in the history of the world to destroy the happiness of human beings than liquor. It is a companion of prostitution, an associate of gambling, a friend of murder, robbery, poverty, and divorce. In fact, liquor is a companion of all the bad and sordid things one finds in life. Of course, with all of these evils come unhappiness, sorrow, regret, and grief. The use of liquor, then, results in the opposite of joy. As an ancient prophet declared: "... wickedness never was happiness." (Al. 41:10.)

God is our Father. We are his spirit children. He placed us here upon this earth and gave us the privilege of parenthood. He gave us the divine laws by which our earthly parenthood should operate: namely, the laws of love, purity of heart, chastity, celestial marriage, and family life.

The greatest joys in all of life and throughout all of eternity come in connection with the love that husbands have for wives, wives have for husbands, children have for parents, and parents have for children. The service and sacrifices that each member of the family renders to each other member are the jewels of which the joys of life are made. In fact, all the experiences of home life when lived according to God's plan bring supreme happiness into the hearts and lives of righteous family members.

As a final reward, the Lord promises that righteous people who are sealed by the Holy Spirit of Promise will eventually come back into his presence and receive eternal life.

One of the most terrible counterfeits of happy family life is sexual immorality. Some people who desecrate the fountain of life by committing adultery have grief enter their hearts. The guilt of conscience oftentimes is almost unbearable. The adulterers, the whoremongers, and all who are impure in heart lose their ability for full, complete, and pure love and appreciation of the finer things of life. Their lives become filled with sorrow



and shame, and if they do not repent, eventually in the world to come they will be banished from the presence of God.

Let us quote from the prophets of the Lord on this subject. An ancient American prophet named Alma said to his son, Corianton, who had committed adultery:

"Know ye not, my son, that these things are an abomination in the sight of the Lord; yea, most abominable above all sins save it be the shedding of innocent blood or denying the Holy Ghost?" (Al. 39:5.)

From the positive viewpoint, Paul's admonition is excellent. He wrote: "If you believe in goodness and if you value the approval of God, fix your minds on the things which are holy and right and pure and beautiful and good." (Phil. 4:8, as translated by A. B. Phillips.)

In modern revelation, the Lord declared:

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

"The Holy Ghost shall be thy constant companion, and thy scepter an unchanging scepter of righteousness and truth. . . ." (D&C 121:45-46.)

Our Savior declared to a modern prophet: ". . . he who doeth works of righteousness shall receive his reward, even peace in this world, and eternal life in the world to come." (D&C 59:23.)

The peace spoken of by the Lord in this modern revelation is the peace that results from a clear conscience. It is that peace which comes when one stands void of offense against God and man. It is that peace which Christ promised his ancient apostles. Paul wrote to the Philippians: ". . . the peace of God, . . . passeth all understanding. . . ." (Phil. 4:7.)

Paul also described accurately the peace and happiness of the righteous person when he defined the fruit of the Spirit. To quote:

"But the fruit of the Spirit is love, joy, peace, longsuffering, gentleness, goodness, faith, meekness, temperance. . . ." (Gal. 5:22-23.)

If all people would accept and live the restored gospel of Jesus Christ, their hearts would throb with a sweet peace, a divine love, and an exquisite joy. Thus all covetousness, hate, greed, envy, stealing, lust, adultery, whoredoms, strife, riots, war, and all other sordid and evil acts would cease. Men would love God and man with all their hearts. A perfect condition of peace and righteousness would prevail throughout the world. The King of kings could come and reign. The only hope for this wicked world, therefore, is for its people to repent and accept and live the gospel of Jesus Christ.

Time and time again, the ancient American prophets declared that at the resurrection righteous people will rise from their graves into a state of everlasting happiness. Paul, the ancient apostle, described it this way:

"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.)

These statements are exactly in accordance with the words in Ecclesiastes:

"Fear God, and keep his commandments: for this is the whole duty of man.

"For God shall bring every work into judgment, with every secret thing, whether it be good, or whether it be evil." (Ecc. 12:13-14.)

Let us live in such a way that we shall have inward peace and exquisite joy in such abundance that it passeth our understanding, and let us at all times give God the honor and glory for all the blessings we receive. I humbly pray. In the name of Jesus Christ. Amen.

The Fulfillment of Prophecy

LeGrand Richards
Of the Council of the Twelve

● It is a great pleasure, brothers and sisters, to share this wonderful conference with you. I love the Latter-day Saints. I appreciate your kindness to me as I travel to your stakes and some of the missions, and it is a glorious thing to meet you as you come here in our midst to attend this conference.

In President McKay's inspired talk this morning, after outlining some of the advantages that we have in the day in which we are privileged to live, he said, "It is a joy to live in this age." I have thought a lot about that, and I think that we all feel that way about it. And then I thought, it is not only a joy, but it is also a responsibility to know what we know.

We have listened here this afternoon to these wonderful testimonies of the brethren and have thought of the marvelous things the Lord has done in restoring his truth. Think of our responsibility! As Jesus said, "... For unto whomsoever much is given, of him shall be much required. . . ." (Luke 12:48.)

I think of the words of the Apostle Paul. He, like most of the prophets, saw the latter days, the days in which we are privileged to live, and he saw the marvelous things that the Lord would accomplish in our day. He said that the Lord had revealed the mystery of his will unto him. (See Eph. 1:9.) Now that is quite a statement, if you stop to analyze it. "That in the dispensation of the fullness of times he might gather together in one all things in Christ, both which are in heaven, and which are on earth; even in him." (Eph. 1:10.)

As I analyze that statement, I think it means that all things that the prophets have beheld for the latter days ultimately would be brought forth in this, the dispensation of the fullness of times. That being true, are we not privileged to live in the dispensation of the fullness of times to enjoy all these gifts and blessings?

I like the words of Isaiah, when he spoke of the Lord, "declaring the end from the beginning." (Isa. 46:10.) We are told that all things are known unto the Lord and that his purposes fail not; neither are there any who can stay his hand.

I like to study the prophecies. I think they are a lot easier to understand after they are fulfilled than when you look forward to them. Nevertheless, they are a guide along the way, because when they are fulfilled, we know that it is by the doings of God the Eternal Father, that he rules in the heavens above and upon the earth beneath and in the lives of men. Things pertaining to his eternal purposes don't just happen—they happen at his command.

Speaking of prophecies, you remember the prophecy of Isaiah, when he declared the destruction of Babylon, which was at that time the greatest city in all the world. I read a description of it, and it is wonderful. Isaiah said that it would never be rebuilt, that it should become the abode of wild animals and reptiles, that the Arab would no more pitch his tent there. (See Isa. 13:19-22.)

When Brother [Howard W.] Hunter and Brother [Spencer W.] Kimball came back from the Holy Land after Christmas 1961, I asked Brother Hunter if he saw Babylon. He said he saw what there was left of it. Just think of anyone but a prophet of God being able to say that one of the great cities of the world today would be destroyed and never be rebuilt.

In the Book of Mormon we are told in at least three places that we should study the prophecies of Isaiah. Moroni said that we should study the prophecies of Isaiah because they would all be fulfilled. (Morm. 8:23.) Then in 2 Nephi, chapter 25, we read that we should study the prophecies of Isaiah because in the day of their fulfillment it would be given to the Lord's people to understand them. When the Savior visited the Nephites, he told them to study the prophecies of Isaiah because the day of their fulfillment would be the day of the establishment of his covenant with his people, the house of Israel. (3 Nephi, chapter 20.)

I think that Isaiah was privileged to live almost more in our day than in the day he was actually here upon this earth. He was able to see so much of what the Lord would do in the latter days. He saw us settled here in these valleys of the mountains;

he saw the desert made to blossom as the rose; he saw the rivers flow in the desert, where we have built these great irrigation canals; he saw the water flow down from the high places, where it has been reservoirized in the mountains for summer use; he saw the daughters of Zion come up and sing in the heights of Zion. (See Isaiah, chapter 35.) Where can you find anything to fulfill that prophecy in all the history of the world except the singing of these sisters of the Tabernacle Choir, now in its 38th year of continuous broadcasting. Then think of our people coming from all over the Church to sing in our conferences, like the Singing Mothers who sang in the Relief Society conference. Truly, this is the center, you might say, of the singing people of all the world, and now with telestar, they will be singing to all the world.

Isaiah saw the railroad train and the airplane and how the people would be gathered to Zion without even being able to loosen the latches of their shoes.

A few years ago President McKay first went to Scotland to help organize the first stake in his bonny Scotland. When he returned, he reported to us brethren of the Twelve, telling us that he left London at two o'clock in the afternoon, stopped for a short period in Chicago, and was here in Salt Lake City that night to sleep in his own bed. Then he compared this to the time his family crossed the ocean; they were 43 days on the water with a sailing vessel and then had to cross the plains the best they could.

Just think of the day in which we live. Why has there been such a change? If the veil were parted and the world could know why there had been such a change since the Father and the Son appeared to the Prophet Joseph, anybody who confesses a love for God the Eternal Father would be glad to have the Mormon elders come and bring to them a knowledge of this work.

Isaiah prophesied: "For, behold, the darkness shall cover the earth, and gross darkness the people: . . ." and during that period of time the world made no progress. (Isa. 60:2.)

When I went on my first mission to Holland, they were still cutting grain with a scythe and a sickle; they had no electric lights or modern homes, and the streets were drawn by horses.

Just think how the world has changed, because the Lord not only foretold through his prophets that darkness would cover the earth but said: "I will pour out my spirit upon all flesh; and your sons and your daughters shall prophesy, your old men shall dream dreams, your young men shall see visions." (Joel 2:28.) And I could give you many illustrations of how this has been fulfilled.

I would like to return now to a statement in the Book of Mormon. You remember that when Lehi was in the desert, he told his son Joseph that the Lord had promised Joseph who was sold into Egypt that, in the latter days, he would raise up a prophet from his loins by the name of Joseph, whose father's name was Joseph. He said, "Unto him will I give power to bring forth my word." (See 2 Ne. 3:11.)

That prophet was none other than the Prophet Joseph Smith. He brought us the Book of Mormon, as has been testified here today, and the Doctrine and Covenants, and the Pearl of Great Price, and many other writings. Concerning this prophet, the Lord said he would give him power "not to the bringing forth of my word only, . . . but to the convincing them of my word, which shall have already gone forth among them." (2 Ne. 3:11.)

As I interpret that, it means that he would be able to understand the scriptures and the spirit in which they were written. You remember the words of Peter (reference has been made to them here today), who said:

"We have also a more sure word of prophecy; whereunto ye do well that ye take heed, as unto a light that shineth in a dark place, until the day dawn, and the day star arise in your hearts:

"Knowing this first, that no prophecy of the scripture is of any private interpretation.

"For the prophecy came not in old time by the will of man; but holy men of God spake as they were moved by the Holy Ghost." (2 Pet. 1:19-21.)

If all men reading the scriptures were moved upon by the power of the Holy Ghost, we wouldn't have hundreds of churches claiming that they have the truth. If you just stop to think a minute, they have come into existence because men could not agree in their interpretation of the scriptures.

Thus this prophet of the latter days was to bring men to a conviction of the Lord's word that had already gone forth among them. And then the Lord said of this prophet, "He shall bring my people unto salvation." (See 2 Ne. 3:15.) He also said, "And I will make him great in mine eyes." (See 2 Ne. 3:8.) Now, whatever the world may think of this prophet of this dispensation, we have the witness from God himself that this prophet would be great, and I think no prophet has ever lived, except the Redeemer of the world, who was greater than the Prophet Joseph Smith, for he has committed to this world a greater volume of truth and scripture than we have received from any other prophet.

Brethren and sisters, I thank God for what he has done for me. When

Isaiah saw the marvelous work and a wonder that would cause the wisdom of wise men to perish and the understanding of their prudent men to be hid (see Isa. 29:14), that to me is real, as well as his other prophecies. He saw that God would "set his hand again the second time to recover the remnant of his people, . . .

"And he shall set up an ensign for the nations, and shall assemble the outcasts of Israel, and gather together the dispersed of Judah from the four corners of the earth." (Isa. 11:11-12.) That is what he has literally done.

You remember the poem written by Mary Ann Evans about Antonio Stradivarius, who made violins that are worth their weight in gold. It

goes like this: "If my hand slacken, I should rob God, since he is fullest good, leaving a blank instead of violins. God could not make Antonio Stradivarius violins without Antonio." I like to feel that, for me to be privileged to live upon the earth at this day, the Lord couldn't build his kingdom (as the prophets have declared) until it shall become as a great mountain and fill the whole earth without the little help that I can give.

May God help each one of us to realize that we are not only honored and privileged to live in this day, but that a responsibility comes with it that we may measure up to, I pray, and leave you my blessing, in the name of the Lord Jesus Christ. Amen.

Saturday Morning Session, October 1, 1966

Be Not Troubled

Marion G. Romney
Of the Council of the Twelve

• I greet you all this morning, members and nonmembers of the Church, both seen and unseen, as brothers and sisters. My message for you today is "be not troubled." Since I shall give much of it in the words of the Savior, I invite you to join me in a prayer that we may enjoy the enlightenment of his Spirit, that we may both understand and appreciate the significance of his words.

If I correctly divine the temper of our times, people are troubled—troubled by the portent of current events: "The rising risk of runaway inflation"; the shocking debauchery of the "new morality"; crippling industrial strife; increasing crime and general disrespect for law and order; mob rule; threatening world food shortages; the denial of God; his eviction from the affairs of our daily lives; escalating wars. These and other signs of the times fill the minds and hearts of honest, God-fearing people everywhere with foreboding doubts and fearful apprehension.

Informed believers in Jesus Christ see in these events fulfillment of the words that he spoke to his disciples as, on the last day of his public ministry, he stood before them in the flesh and responded to their questions concerning the signs of his coming in glory in the clouds of heaven, to fulfill the promises he had made concerning the redemption and also the restoration of the scattered Israel. (See D&C 45:16-17.)

He first told them, as he stood with

them there on the Mount of Olives, concerning the destruction of Jerusalem, and that from there a remnant of Israel would "be scattered among all nations;

"But [he added] they shall be gathered again; but they shall remain until the times of the Gentiles be fulfilled.

"And in that day shall be heard of wars and rumors of wars, and the whole earth shall be in commotion, and men's hearts shall fail them, . . ." (D&C 45:24-26.)

"And when the times of the Gentiles is come in, a light shall break forth among them that sit in darkness, and it shall be the fulness of my gospel; . . ." (v. 28.)

"And there shall be men standing in that generation, that shall not pass until they shall see an overflowing scourge; for a desolating sickness shall cover the land.

"But my disciples shall stand in holy places, and shall not be moved; but among the wicked, men shall lift up their voices and curse God and die.

"And there shall be earthquakes also in divers places, and many desolations; yet men will harden their hearts against me, and they will take up the sword, one against another, and they will kill one another.

"And now, [said the Lord to the Prophet Joseph Smith, to whom he revealed and restated these things anew] when I . . . had spoken these words unto my disciples, they were troubled.

"And I said unto them: *Be not*

troubled, for, when all these things shall come to pass, ye may know that the promises which have been made unto you shall be fulfilled." (vss. 31-35. Italics added.)

The fact that the Lord recounted these predictions to the Prophet Joseph in 1831 surely emphasizes their importance to us. And since the disciples were troubled when they were but being told of these calamities to come far in the future, it is no wonder that we are troubled as we witness their occurrence.

But to proceed with the rest of what the Lord told his disciples:

"And . . . it shall be with them like unto a parable which I will show you—

"Ye look and behold the fig-trees, and ye see them with your eyes, and ye say when they begin to shoot forth, and their leaves are yet tender, that summer is now nigh at hand;

"Even so it shall be in that day when they shall see all these things, then shall they know that the hour is nigh.

"And it shall come to pass that he that feareth me shall be looking forth for the great day of the Lord to come, even for the signs of the coming of the Son of Man.

"And they shall see signs and wonders, for they shall be shown forth in the heavens above, and in the earth beneath." (vss. 36-40.)

"And then they shall look for me, and, behold, I will come; and they shall see me in the clouds of heaven, clothed with power and great glory; with all the holy angels; and he that watches not for me shall be cut off." (v. 44.)

But before they are cut off, the promised redemption and gathering—the assurance of which was to comfort his disciples both then and now—are to be fulfilled. This is the way the Savior put it:

"But before the arm of the Lord shall fall, an angel shall sound his trumpet, and the saints that have slept shall come forth to meet me in the cloud.

"Wherefore, if ye have slept in peace blessed are you; for as you now behold me and know that I am, even so shall ye come unto me and your souls shall live, and your redemption shall be perfected; and the saints shall come forth from the four quarters of the earth." (vss. 45-46.)

It was in the light of Christ's foreknowledge of this glorious consummation that he said to his disciples, "be not troubled."

"Then," he continued (that is, after the redemption and the gathering), "shall the arm of the Lord fall upon the nations.

"And then shall the Lord set his foot upon this mount [he was standing on the Mount of Olives], and it

shall cleave in twain, and the earth shall tremble, and reel to and fro, and the heavens also shall shake.

"And the Lord shall utter his voice, and all the ends of the earth shall hear it; and the nations of the earth shall mourn, and they that have laughed shall see their folly.

"And calamity shall cover the mocker, and the scorner shall be consumed; and they that have watched for iniquity shall be hewn down and cast into the fire." (vss. 47-50.)

"And at that day, when I shall come in my glory, shall the parable be fulfilled which I spake concerning the ten virgins.

"For they that are wise and have received the truth, and have taken the Holy Spirit for their guide, and have not been deceived—verily I say unto you, they shall not be hewn down and cast into the fire, but shall abide the day.

"And the earth shall be given unto them for an inheritance; and they shall multiply and wax strong, and their children shall grow up without sin unto salvation.

"For the Lord shall be in their midst, and his glory shall be upon them, and he will be their king and their lawgiver." (vss. 56-59.)

I hope we are all familiar with these words of the Lord and with his predictions concerning other coming events, such as the building of the new Jerusalem and the redemption of the old, the return of Enoch's Zion, and Christ's millennial reign.

Not only do I hope that we are familiar with these coming events; I hope also that we keep the vision of them continually before our minds. This I do because upon a knowledge of them, and an assurance of their reality and a witness that each of us may have part therein, rests the efficacy of Christ's admonition, "be not troubled."

It has always been faith in a lofty goal and confidence that it may be attained that have held people on the rugged course to high attainment. It was the assurance that they could obtain the land flowing with "milk and honey" that held Moses to the task of leading Israel through the wilderness.

It was faith that they could obtain the "land choice above all others" (see 1 Ne. 2:20) that led Lehi and his colony through the desert and across the sea. It was the vision of Zion as it shall yet be that sustained the pioneers as they trudged across the plains. Paul says that even Jesus himself endured the cross "for the joy that was set before him." (Heb. 12:2.)

If we are to remain on course through the stresses of the rising storm, it is imperative that we have a similar sustaining and motivating goal. The Lord has given us no reason to think it will be easy to stay on

course. As a matter of fact, he said that deception would become so persuasive that if it were possible, the very elect shall be deceived. (Matt. 24:24.) Neither has he promised that the impending calamities will be miraculously turned aside nor that through the wisdom of men they can be averted. They are upon us because men have refused to be led by the living God. Generally speaking, men have rejected him and have chosen to put their trust in their own wisdom. In this they have made a terrible, tragic mistake. All history vindicates, and coming events will vindicate, the prophet's statement, "Cursed is he that putteth his trust in the arm of flesh." (See 2 Ne. 4:34.)

Warning us of the consequences of our present course and identifying the cause of our troubles, the Lord said, as early as November 1, 1831:

"Hearken, O ye people of my church, . . . Hearken ye people from afar; and ye that are upon the islands of the sea, listen together.

"For verily the voice of the Lord is unto all men. . . ." (D&C 1:1-2.)

". . . that all that will hear may hear:

"Prepare ye, prepare ye for that which is to come, for the Lord is nigh;

"And the anger of the Lord is kindled, and his sword is bathed in heaven, and it shall fall upon the inhabitants of the earth." (vss. 11-13.)

And what had brought the inhabitants of the earth to such a predicament?

". . . they have strayed from mine ordinances [said the Lord], and have broken mine everlasting covenant;

"They seek not the Lord to establish his righteousness, but every man walketh in his own way, and after the image of his own God, whose image is in the likeness of the world. . . ." (D&C 1:15-16.)

Since man's failure "to seek the Lord to establish his righteousness" is the cause of his troubles, is it not obvious that the remedy is for him to reverse his course?—that is, "seek the Lord to establish his righteousness." Such is the clear implication of the next statement of the Lord in this revelation:

"Wherefore, I, the Lord, knowing the calamity which should come upon the inhabitants of the earth, called upon my servant Joseph Smith, Jun., and spake unto him from heaven, and gave him commandments;

"And also gave commandments to others, that they should proclaim these things unto the world. . . ." (D&C 1:17-18.)

The commandments given, which were to be and which ever since have been proclaimed to the world, were given in connection with the restoration of the gospel of Jesus Christ—the light that the Lord told his disciples

would break forth among men when the times of the Gentiles should come in. It was restored to earth, he said, "to be a light to the world, and to be a standard for my people, and for the Gentiles to seek to it, and to be a messenger before my face to prepare the way before me." (D&C 45:9.)

In it are revealed the ordinances from which men have strayed and the everlasting covenant that they have broken. It also instructs men how they must "seek the Lord to establish his righteousness. . . ." (See D&C 1:16.)

Now, the basis for the hope and courage that will keep us from being troubled does not lie in the expectation that enough people will accept and obey the restored gospel to turn aside the oncoming calamities. Nor does it depend upon any such contingency. As already indicated, it lies in the assurance that everyone who will accept and obey the restored gospel of Jesus Christ shall reap the promised rewards, and this regardless of what others do. And certain it is that those who receive the blessings will have to prevail against great opposition, for the world in general is not improving. It is ripening in iniquity.

As early as January 2, 1831, the Lord declared:

" . . . all flesh is corrupted before me; and the powers of darkness prevail upon the earth, among the children of men, . . .

" . . . eternity is pained, and the angels are waiting the great command to reap down the earth, to gather the tares that they may be burned. . . ." (D&C 38:11-12.)

About two years later he said again upon the subject:

"Behold, verily I say unto you, the angels are crying unto the Lord day and night, who are ready and waiting to be sent forth to reap down the fields;

"But the Lord saith unto them, pluck not up the tares while the blade is yet tender . . . lest you destroy the wheat also.

"Therefore, let the wheat and the tares grow together until the harvest is fully ripe; then ye shall first gather out the wheat from among the tares, and after the gathering of the wheat, behold and lo, the tares are bound in bundles and the field remaineth to be burned." (D&C 86:5-7.)

Sixty-five years later, President Woodruff, then the mouthpiece of the Almighty on the earth, said:

"I want to bear testimony . . . that the day is come when those angels are privileged to go forth and commence their work. They are laboring in the United States of America; they are laboring among the nations of the earth; and they will continue. . . . We need not marvel or wonder at anything that is transpiring in the

earth. . . . We cannot draw a veil over the events that await this generation. No man that is inspired by the spirit and power of God can close his ears, his eyes or his lips to these things." (*Millennial Star*, Vol. 58, pp. 738-9, Nov. 10, 1896.)

In confirmation of this testimony, the tempo of wickedness and destruction has been greatly accelerated since President Woodruff spoke those words, and so has the gathering in of the wheat. Even now the tares are binding themselves in bundles, making ready for the field to be burned.

Naturally, believing Christians, even those who have a mature faith in the gospel, are concerned and disturbed by the lowering clouds on the horizon. But they need not be surprised or frantic about their portent, for, as has already been said, at the very beginning of this last dispensation the Lord made it abundantly clear that through the tribulations and calamity that he foresaw and foretold and that we now see coming upon us, there would be a people who, through acceptance and obedience to the gospel, would be able to recognize and resist the powers of evil, build up the promised Zion, and prepare to meet the Christ and be with him in the blessed millennium.

And we know further that it is possible for every one of us, who will, to have a place among those people. It is this assurance and this expectation that gives us understanding of the Lord's admonition, "be not troubled."

And now I close with this quotation from the Master:

" . . . labor ye, labor ye in my vineyard for the last time—for the last time call upon the inhabitants of the earth.

"For in mine own due time will I come upon the earth in judgment, and my people shall be redeemed and shall reign with me on earth.

"For the great Millennium, of which I have spoken by the mouth of my servants, shall come. . . .

"Hearken ye to these words. Behold, I am Jesus Christ, the Savior of the world. Treasure these things up in your hearts, and let the solemnities of eternity rest upon your minds." (D&C 43:28-30, 34.)

I bear my witness to the truth of these sayings. I know they are true, that we are living in those days and seeing the signs just preceding the coming of the Redeemer. That we may live the gospel of Jesus Christ and "be not troubled," I humbly pray in the name of Jesus Christ. Amen.

Build Life for Service

Richard L. Evans

Of the Council of the Twelve

• President McKay and my brethren and sisters:

Gratefully I have come to know the worth of people worldwide, and I see no need for any other salutation—except my brethren and sisters, pertaining to all people.

In turning today to a series of separate and yet related subjects, there comes to mind a sentence I have quoted many times in many places since I first read it some months ago. It comes from Albert Camus, who said: "Conscious of the fact that I cannot separate myself from the time in which I am living, I have decided to become a part of it."

The facts of our time are here to face. They are both encouraging and discouraging. They include much of the best the world has ever known, and problems so complex as to discourage all who have a responsible awareness of them.

And yet here we are on earth, with the God-given gift of life, with the

opportunity of living here and now, not at some other time, but in this time, with these people, with these problems, with great purpose, great opportunities, great responsibilities.

And with all the problems, with all the uncertainties, all the loosening of moral foundations, all the rationalizing of principles, all the doubts expressed about life's purpose, I should like to begin with a simple declaration: If we live the gospel, if we keep our standards, if we keep the commandments, if we prepare ourselves, if we keep prayerfully close to our Father in heaven and to his Church, we can live in the world, and serve and succeed. And the Lord God never intended that we should do anything but succeed. That is what he sent us here for; that is his work and his glory, as it is of any father pertaining to his children—that they shall be happy and useful and righteous, and realize success.

And I should like to mention some

specific things that are essential to success:

One pertains to preparation, and this more particularly pertains to young people. Young people become discouraged. They see the distance between where they are and where they want to be. They look at the long years of preparation and sometimes give up too easily. The fact is that the mind of man is infinite, and anyone who does less than prepare himself solidly for useful and significant service is exceedingly shortsighted and wasteful in a most deplorable way.

From a church welfare bulletin of some years ago (Bulletin 112, June 1961), I recall this counsel, as sound and urgent today as ever it was, or perhaps more so:

(1) Obtain sufficient education and training to qualify for positions that will produce adequate income.

(2) Live within income and accumulate savings.

(3) Avoid excessive debt.

To summarize, this says:

Prepare well, save something, avoid the slavery of debt (and all other kinds of slavery also, of which there is an infinite variety).

As to the first of these points: "Obtain sufficient education and training to qualify for positions that will produce adequate income." In these days, there are more ways to acquire an adequate education than there ever were before, and those who are determined to do so can usually find some way to acquire such education as they are willing to take. It may be difficult, it may take longer, but there are ways and means, and those who want to prepare and improve can prepare and improve.

The needs are great, the opportunities are limitless, and the mind of man is capable of much more than we have ever used it for. We believe that the glory of God is intelligence. We believe that it is literally impossible to be saved in ignorance. We believe that education is an obligation.

Emerson said: "The future belongs to those who prepare for it." Our families, the Church, the community, the nation, the kingdom of God are better served by the best-prepared people. Preparation and knowledge, with faithfulness, are infinitely better than just faithfulness alone. And those who drop out for trivial reasons, those who cease to learn, those who don't continue to try to increase their competence are, I believe, failing to do their full duty.

I would challenge young men and women to succeed. I see no virtue in mediocrity. The Lord God gave man the earth and told him to subdue it, and he isn't likely to subdue it with a dull instrument. I would say to this generation, old and young: In faithfulness and righteousness, prepare

and improve yourselves for service. And I am not speaking of theoretical or academic knowledge only. Acquire skills, develop talents, increase competence in such useful fields as you are best fitted for. Improve and serve with mind and hands and heart. Your families will be better, the world will be better, your country and the kingdom of God will be better for your doing so. This is not a time for unpreparedness. Dull tools are not much in demand. We had better sharpen ourselves.

Now as to saving something, and the matter of debt, and meeting obligations: Old fashioned as it may seem, there is much self-respect and assurance in saving something, in having something set aside. It isn't wise, and it never was, to spend everything, or to live beyond the reasonable possibility of paying, or to mortgage the future, except for urgent necessities. There is no man who is not likely to meet an emergency. Something saved, something in reserve, brings self-respect and assurance. And paying obligations is, of course, a matter of simple honesty.

I would say also that we ought to be able comfortably to face our Father in heaven in the matter of paying our tithes and offerings. I cannot perhaps prove it mathematically, but I can prove in my own observations and experience that the full and honest payment of tithing and the meeting of obligations to the Church and to God bring blessings and peace and assurance—both material and spiritual assurance that cannot otherwise be accounted for.

And in this context let me say that the commandments have not been repealed—not those pertaining to loving the Lord God, or taking his name in vain, or loving our fellowmen; not those pertaining to keeping the Sabbath day holy; not those pertaining to parents and children and the honor they owe each other; not those pertaining to taking life; not those pertaining to stealing or coveting or bearing false witness; not those pertaining to morality and adultery and personal purity.

"... let virtue garnish thy thoughts unceasingly," the Lord has said to us; "then shall thy confidence wax strong in the presence of God. . ." (D&C 121:45.) How heart-breaking it would be to feel shame in his presence. How wonderful to feel confidence in the presence of God, or in our own presence, or in the presence of our loved ones and others, to live with a sense of rightness and honesty, to live without a sense of shame.

Despite all cynicism and so-called sophistication, the commandments are still in force. There are causes and consequences in all things, and there is only one acceptable way to live; that

is in faith and faithfulness, keeping the commandments, living the standards, working earnestly and honestly, being loyal to trust, not defrauding, not misrepresenting, not with short measure—but preparing, learning, improving, becoming increasingly competent, in honesty and honor. We have been given much. We have weighty responsibilities. We must be a light unto the world. If we are not, our darkness will be deeper.

Another thing for which I would plead would be for us to become more earnestly active in public affairs. I do not mean politics only, but would not exclude politics. We should be aware of the way the world is run, of the ways whereby laws and practices and policies are put into effect and by which our environment is conditioned; and we should have honorable and effective part in these processes, and be men among men. We must be a part of our own time. We can blame no one but ourselves for adverse results if we are not informed and active and effective, if we are indifferent or complacent in public and private affairs. I think it was Edmund Burke who said: "All that is necessary for evil to triumph is for good men to do nothing." And in all of this we need to be informed, to know the facts, to be forthright, to deal fairly.

And always we need humility. Always we need to search ourselves, our minds, our hearts, our motives. The more knowledge, the more success, the more humility we need. Indeed, there is much to keep us humble. Despite all learning and all accomplishment and all that men know, there is still the fact, as someone has reminded us, that "man owes his very existence here on earth to a six-inch layer of top soil and the fact that it rains." (Author unknown.) Life here is possible because of Divine Providence. And while men may learn and use the laws of nature, the laws of life, we are still children in understanding, children before the infinite and inscrutable wisdom that keeps creation in its course.

We may make much of man's orbiting in space—but why marvel so much, asked one observer. Haven't we been orbiting in space all our lives on a wonderful world? The Creator is still in command.

Much of my life is lived among those who are not of my faith, men and women of graciousness and sincerity and goodwill, whom I love and respect, worldwide. I have never been embarrassed by the standards of the Church. But I'm sure we would all lose the respect of many men, indeed of all men, if we were not true to our own faith and convictions. We disappoint our friends when we depart from our own principles.

There are commandments to keep, standards to live by, and eternal purposes and promises that we can count on.

Learn, prepare, improve, work, keep clean, become competent, live with honor and honesty; don't waste, don't be idle, don't drift; keep life balanced and pursue its purposes, and don't be unduly discouraged.

It isn't all as easy as it sounds. All men have problems. All of us personally have problems. There is no perfection on this earth, but there are still eternal truths that we can count on and for which we are accountable.

"The important consideration is not how long we can live," said President Joseph F. Smith, "but how well we can learn the lessons of life, and discharge our duties and obligations to God and to one another. One of the main purposes of our existence is that we might conform to the image and likeness of him who sojourned in the flesh without blemish—immaculate, pure, and spotless!" (*Gospel Doctrine*, p. 270.)

This is our day on earth. It isn't likely that we are going to be able to turn back the clock. It isn't likely that conditions in this world will ever again be just as once they were. Life moves in one direction only, and we move with it; but it is comforting and assuring to know that there is an overall prevailing plan and purpose, and that each of us has a part to perform, an eternal part in God's great purpose.

And as our fathers did before us, let us begin where we are with what we have, and be what we ought to be, and begin to go where we ought to go, to use our opportunities and energies, and to move forward, to have faith, to keep faith, to become part of

things, to take public and civic responsibility, to keep an interest in government, in all the affairs and forces that run the world, to be a constructive and effective part of what shapes and moves men. It isn't enough to sit on the sidelines.

"Please God let us not live by default, . . . but by the acquisition of truth and dedication to it" (author unknown), to the realization of the God-given purposes of life, and the things that matter most.

"Conscious of the fact that I cannot separate myself from the time in which I am living, I have decided to become a part of it." (Attributed to Albert Camus, French journalist.)

And so this day I would plead with you, my beloved young friends of this generation, and also to us who are older, to prepare, to be competent, to succeed, to be an effective participating part of that which shapes the future before us, going forth with faith and confidence, not sacrificing principles, but being part of our own time.

To my beloved friends everywhere, I leave you my witness that God lives, that he is our eternal Father, that he made us in his own image, that he sent his Divine Son, our Savior and Redeemer, to teach us and to redeem us from death.

I leave you my witness that his work is with us, restored to earth for our time, for our guidance, for our assurance, for our success, and that as we live and learn and do his will and keep his commandments, we shall have everlasting life with our loved ones, which is the greatest assurance of the gospel, the greatest of God's gifts.

May his peace and blessing and guidance and protection be with you always, I pray in the name of our Lord and Savior, Jesus Christ. Amen.

covenants with the Lord as they partake of the emblems of his sacrifice. They will study his word. They will comfort and sustain one another.

I have thought that I would like to use this opportunity, if the Spirit will give me inspiration, to speak a few words concerning our men in the armed services—the world over—whether in the service of the United States or other nations—Great Britain, Australia, New Zealand, Korea, the Philippines, and others.

I should like to speak a word of assurance to mothers and fathers, many of whom are sick with worry concerning their sons. I should like to extend an invitation to those of our young men in service who may not be actively associated with the Church. I should like to express appreciation to those of our brethren who have done so much to bring a measure of peace to the hearts of many others with whom they are associated while in the service of their respective countries.

In the United States growing numbers of our young men are being inducted. Draft requirements have swelled tremendously during the past few months, and there is no indication that they will be substantially lessened in the near future.

Many thousands of young men of the Church are now in military service, and more are entering every week. Sorrow and anxiety and gnawing fear concerning loved ones afflict the homes of many of our people.

The word that most strikes fear in the heart of a mother these days is Viet Nam. It is a land so far away. The heat is oppressive. The jungle is so dark. Everything is so strange. Is the Church there, they anxiously ask?

Some few weeks ago a mother called me. She said that her son was in the Marine Corps. She inquired whether there was a branch of the Church anywhere in South Viet Nam. I assured her that there are many groups and branches and told her how her son could find the one nearest his base.

A few days later she called back and said that she had just received a letter that she would like to read. He had written: "Mother, don't worry about me any more. I've found the Church. Your prayers have been answered. This morning seven of us found a place where we could be off by ourselves. We sang the hymns we sing at home, but they had a new meaning for us. We administered the sacrament, and I have never appreciated it so much. We read together the Book of Mormon, and we bore testimony one to another. Don't worry about me. The Church is here, and I'm in the Church."

I join with you in a prayer that peace will soon come to that troubled part of the world. I would earnestly hope that your sons will not be called

Saturday Afternoon Session, October 1, 1966

Appreciation for Our Men in Military Service

Gordon B. Hinckley
Of the Council of the Twelve

• I am grateful for the inspirational music of these lovely women.

As we sit here in security and comfort this beautiful autumn day, my thoughts reach across the vast stretches of the Pacific to our brethren in Viet Nam. It is early Sunday morning there. Many of those who can be excused from war duties will soon gather for their Sunday meetings. The only room available to them in Saigon

will be crowded to capacity. Other meetings will be held in Bien Hoa, Phu Loi, Cam Ranh Bay, Bac Lieu, Chu Lai, Plei Ku, and a score of other places with strange-sounding names. Most of those in attendance will be in uniform. With grateful hearts they are likely to sing, "We thank thee, O God, for a prophet." They will pray for us who are here assembled in conference. They will renew their

to serve in those hot, fearsome battle-grounds; but in case orders take them there, I want to assure you that they may find the Church operating under the direction of devoted and faithful men.

South Viet Nam is a zone of the Southern Far East Mission. There are four such zones in that mission: Taiwan, or the Republic of China; the Philippines; Hong Kong; and South Viet Nam. Presiding over the South Viet Nam Zone is a presidency of three worthy men, and under them are three district presidencies, each consisting of three worthy men. Within these districts are nearly thirty branches or groups, each with a president or presidency.

Three Mormon chaplains are stationed there, and a fourth is assigned to go there. No more devoted or capable members of the Church will be found anywhere in the world. May I read a few lines from one of them, our zone president, Major Rozsa. These words were penned as he rode a C-47 over the bomb-cratered jungle of that embattled land. He says:

"Viet Nam, in many ways, is a wonderful experience for our LDS brothers and sisters. I have never been amongst more choice men and women in the gospel than those serving here in Viet Nam. I have never seen so much priesthood talent assembled in one area, except at conference time in Salt Lake City, as I have witnessed in Viet Nam. We have numerous brethren who have served as bishops, in bishoprics, on high councils, as branch presidents, and in other offices. I firmly believe that those priesthood bearers who remain faithful and serve their country and the Lord while in Viet Nam will provide a great potential leadership within the Church.

"Our priesthood holders face a life in Viet Nam that is different from anything they have known elsewhere. The fighting is different, the controversies over our presence in Viet Nam are unparalleled in past conflicts—controversies among our fellow Americans at home, and the constant temptations that lead to immorality and moral decay, are more pronounced here than I have witnessed in other lands during other conflicts.

"Our men and women are being tried in a refiner's fire. Those who remain true will have made great strides toward the kingdom of God." Such is the estimate of Major Rozsa.

Now listen to the words of another young man in a remote battle area: "I've just attended services held in a tent here on base. . . . I'm only a deacon, but I have come to learn that in our Church . . . everyone seems to help everyone else as brothers and sisters should. . . . This group may be small in number but it is large in faith. I

attended an hour-long service this morning and I'm proud to tell you even though we are [many thousands of] miles away from our home, Church, and loved ones, we still believe in the gospel and bear our testimonies with sincere faith."

Let me give you another snatch from a letter: "I'm thankful," this young officer in a commando unit writes, "for the Church here in Viet Nam. It has really been a great help to me. It's been here in times of need when we come under mortar and recoilless rifle attack. I'm thankful that I know about the plan of salvation and what to expect after death, because it has really been a source of strength for me."

This leads me to a second point I wish to mention—an invitation to our young men over there who may not have become actively associated with the Church. You need the Church and the Church needs you. The individual there must seek out the Church. A systematic effort is made to find all Church members, but it is not easy under present circumstances. There are more than 300,000 Americans there, among whom it is estimated there may be 3,000 members of the Church. You families, you fathers and mothers, urge your sons to look for the Church. Or you may write to our brethren there concerning your boys. A pair of dedicated home teachers will call on that son or brother and extend him an invitation with all the solicitude that home teachers in your ward would exercise.

And to you young men who may be sent to that distant part of the world, may I extend an invitation in behalf of your brethren in Viet Nam, that you make your presence known. The fellowship in the priesthood you enjoy will prove to be a priceless blessing in your life. It will bring you the association of good men—of great men who love the Lord and who love their fellowmen. You will find happiness in such company; and more important, you will be protected from those evils which, if partaken of, will inevitably bring sorrow and regret all your days. And you will be prompted to participate in new and enriching opportunities for service. Listen to the words of a letter written by a young man in that area where there is much of evil, of bloodshed, of tragedy:

"The two of us," he writes, "have been teaching the gospel to our associates. We've taught Vietnamese, Koreans, Chinese, Filipinos, and Americans and have been having really wonderful and gratifying results. Every baptismal that is held we have people ready for baptism. Right now we are using five Vietnamese, who have already joined the Church, as interpreters, and this is surely an experience teaching these people . . . with

an interpreter. It takes a lot more explaining to get a point across, but you can always see and feel the Holy Ghost working with us. . . . Right at the present time we have sixteen people that we are teaching. Six of them have committed themselves to be baptized October 8."

And from another letter: "Last night I interviewed a young man for baptism who had been taught the gospel by one of our recent converts. We will hold his baptismal service tomorrow in the South China Sea."

Nor is this matter of sharing the gospel with their associates the only thing for which I extend the appreciation of the entire Church and of many others who are the beneficiaries of their inspired and selfless service. One of our chaplains writes: "I again visited C-Med last night. We had two LDS casualties brought in. . . . Both were in the intensive-care wards. I took Elder Richard Southard with me, and we anointed and blessed them, as well as a badly wounded Episcopalian boy and a Baptist boy, who requested a blessing from us as they were in the same ward. We also anointed and blessed a small Vietnamese child who had been wounded, while its heart-broken mother sat on the bed weeping."

This great spirit in our men who have gone to war as citizens of the nations of which they are a part is almost as old as the Church. More than a century ago British members of the Church had what they called the "floating branch" among sailors in the Mediterranean. There was also an "expeditionary branch" of our British brethren during the Crimean War of the 1850's.

We now have approximately 20,000 native members of the Church in the Far East—some 3,000 in Korea, 10,000 in Japan and Okinawa, 6,000 Chinese in Taiwan and Hong Kong, and a thousand Filipinos. This marvelous Church membership is the sweet fruit of the simple, quiet work begun by our servicemen stationed in these lands who initially taught the gospel there, first by their example and secondly by their precepts, and in so doing they opened the way for the coming of missionaries, for whose coming they had pleaded.

I am confident that today, out of the misery of that fearful, tragic, vicious war in Southeast Asia, will come some measure of good as the Lord, working through faithful men, turns the evil snares of the adversary to blessings in the lives of many of his children.

As I think of our brethren, there come to mind these great words of promise given through revelation in the year 1831: "Wherefore, 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.

"Behold, the Lord requireth the heart and a willing mind." (D&C 64: 33-34.)

To our brethren over there I extend our appreciation and invoke upon you the blessings of the Lord, that you may be encouraged in your faith, that you may be protected in your duties,

and that you may have cause to rejoice in the midst of sorrow as you share with others the precious gift of the faith that is yours. God bless you, my dear brethren, this Sabbath day, as the sun rises over those distant embattled shores and you gather together to worship in the name of him whose peace must come, if peace is to come at all, even Jesus Christ. Amen.

Wisdom in Spending

John H. Vandenberg

Presiding Bishop

• Under the heading of "Vital Statistics" in the daily newspaper, there are listed the names of those happy men and women who have received licenses to enter into the holy state of matrimony. There are also listed under the same heading those unhappy individuals who have failed in matrimony and are now suing for divorce. Oftentimes, this is a longer list. One wonders what happened in the latter cases that brought their status from bliss to chaos.

The following excerpt from a letter written by a 16-year-old girl tells how family trouble may start:

"My dad and mother are good people, and I love them very much. We have family prayer but not very often any more because Mom and Dad are always fighting about money. We have lots of bills to pay each month, and my dad is working two jobs to make more money. I am wondering if it is all right for me, since I have a job at a drive-in, to give my money to my mother and skip tithing for a while?"

The young lady should be commended for her desires to help her parents, but the matter would not be helped by diverting her tithing to the cause.

The answer to this family's problem is not necessarily more money. The need for more money is merely the symptom. The malady is excessive debt, caused by uncontrolled credit purchasing. The cure is a reappraisal of the income after allowing God's due, a survey of the amounts needed for the real necessities—shelter, food, clothing, health—and a calculation of the residue of income for the amortization of other indebtedness, with a resolve by all that no further credit purchases be made. It may even mean the forfeiture of some luxury items that should not have been purchased in

the first place. Here I would caution people against borrowing more money to consolidate debts, thereby increasing their interest rates and extending their bondage.

Unwarrantable indebtedness is one of the curses of this day and age. It causes many people to live their lives in bondage. The lure of buying on time under the "easy payment plan" too often puts the millstone around the neck of the purchaser; and when once in the credit rut, it is very hard to get out. Sorrow, grief, divorce, and delinquency are all perpetuated by such foolishness.

When a family finds itself too far in debt, the atmosphere of discouragement enters the home, relationships become tense, tempers become short, and marital troubles begin to erupt. To meet the indebtedness, the mother may frequently leave her children to themselves while she finds employment out of the home. Irregularities in the home follow: service to God is disregarded, tithing is neglected, prayers become less frequent, persons begin to feel separated and apart from God and church, and the condition explained by Isaiah ensues:

"... the Lord's hand is not shortened, that it cannot save; neither his ear heavy, that it cannot hear;

"But . . . iniquities have separated between you and your God, and your sins have hid his face from you, that he will not hear." (Isa. 59:1-2.)

Some weeks ago, discussing this subject at a stake conference, a judge said to me that from his experience on the bench, financial problems were, in the majority of cases, the real cause of marital failure.

A study was undertaken at one of our universities some years ago concerning the relationship of divorce with financial matters. It revealed that steady employment is a real factor in

the success of marriage, that marriage becomes increasingly less stable when there is a disturbance in the family income, such as unemployment and work layoffs. (William J. Goode, *After Divorce* [Glencoe, Illinois: The Free Press, 1956], p. 54.)

Anyone contemplating marriage should certainly recognize that an adequate income is paramount. Young people need to prepare for this responsibility. Then the wise handling of that income would be to see that the outgo does not exceed the income, with a designated amount for reserve. Family financial disturbances come from inadequate planning, overbuying, poor vision, emotional immaturity, and lack of self-discipline. Getting in debt is largely an emotional decision rather than a rational one. Major purchases should not be made in a hurry; take a few months or years to think and plan. Marriage is a partnership arrangement between two individuals. Decisions should be made by the husband and wife jointly. They should talk financial matters over freely.

Because the home is the basic unit of society, its stability, sanctity, and harmony should be maintained. Our objective should be to help eradicate anything that tends to upset the equilibrium of the family unit.

The admonition of our Church leaders has always been to stay out of unwarrantable debt. We should "shy away from debt as we would a plague" was the counsel of the late President J. Reuben Clark, Jr. He also warned: "To buy on the installment plan means to mortgage your future earnings. If, through sickness or death or through loss of work, the earnings cease, the property bought is lost, together with what has been put into it." President Joseph F. Smith said: "It is highly proper for the Latter-day Saints to get out of debt."

We ought not to allow financial problems to enter our homes to cause the family unit to deteriorate. We ought to hearken to the Savior as we build and establish our homes. I think his advice is a trustworthy guide for us today, for he said:

"For which of you, intending to build a tower, sitteth not down first, and counteth the cost, whether he have sufficient to finish it?"

"Lest haply, after he hath laid the foundation, and is not able to finish it, all that behold it begin to mock him,

"Saying, This man began to build, and was not able to finish." (Luke 14:28-30.)

The principle here is: be sure you have a program to pay your way before you buy. It was sound 2,000 years ago; it is still a sound practice today.

Admittedly, there are so-called

economists who plead for liberal use of credit. But as Charles Neal states in his book, *Sense with Dollars*: "If you fall for this hogwash and get yourself into financial trouble, the same economists will chide you for being 'economically illiterate' and hint that you are a threat to the free enterprise system, and the truth is, you would be." (Charles V. Neal, *Sense with Dollars* [Garden City, N. J.: Doubleday & Company, Inc., 1965].)

Our society has been pommelled with so many "easy credit" signs, and the lure of such has made many a covetous people. The Lord decreed on Mount Sinai: "Thou shalt not covet." Covet means, according to my dictionary, "Eagerly desirous, especially inordinately desirous of possessions or wealth; grasping, avaricious, often eager to possess that to which one has no right." If you cannot pay for an article, you have no right to it.

Young couples should discipline themselves with the thought, "Don't try to get everything at once. Rome was not built in a day." And again, they should be reminded that there is no such thing as an "easy payment." All payments are hard-cash payments. Unwarrantable installment buying is a pit into which those who covet fall. Debt is the tyrannical master.

We read with abhorrence that years ago, in many parts of the world, it was a practice to place people in bondage and bring them to America to serve as bonded servants to their masters for a specified period of time. All their work and energies were used for the benefit of their master. The citizens of this country could not tolerate such a practice for long. It was this attitude for liberty that gave birth to this nation, a nation in which its citizens could be free from bondage. Yet, today many of our citizens are slaves to unwarrantable credit practices. They can free themselves if they will. Naturally, it isn't easy to break old habits, but obedience to the gospel principles should give an adequate incentive to get out of debt.

Most individuals are endowed with production power. There is no substitute for personal production. True wealth is termed production, and there is only one basic, proper way to live: upon the fruits of one's own labor. Enjoyment of life comes through such a practice. Jesus stressed this principle in his parable of the talents when he said:

"... he that had received five talents came and brought other five talents, saying, Lord, thou deliverest unto me five talents: behold, I have gained beside them five more.

"His lord said unto him, Well done, thou good and faithful servant: thou hast been faithful over a few things, I will make thee ruler over many things: enter thou into the joy of thy

lord." (Matt. 25:20-21. Italics added.)

Providing for one's self and family is a sacred charge to the husband, for if he does not, he is considered by God worse than an infidel. To provide indicates that parents will teach their children, early in life, self-reliance, to abhor debt as a plague, how to earn income through industry, how to receive proper value for money expended, how to build reserves for schooling and missionary service, the value of interest rates, what it costs them when they pay, what it earns for them as they build their reserves. There seems to be only one place for children to learn these lessons, and that is in the home. Sylvester Kellerman, U. S. referee in bankruptcy at Louisville, Kentucky, calls to our attention:

"What we need is a basic course in economics for everybody. Money management should be taught in grade schools. Schools can teach children French in the second grade, but they can't teach them interest rates.

"People seldom see how much an item costs any more. It's how much a week. When people have trouble meeting their credit installments, they begin traveling from loan company to loan company. That's like trying to drink yourself sober."

It is impossible for anyone to borrow himself out of debt.

The declaration made by the Church that "work is to be . . . the ruling principle of the lives of church membership" should settle any questions we may have about the ever-growing feeling and belief that people can live off the public without laboring. (*Welfare Plan Handbook*, p. 1.)

Perhaps many of us need to take a good look at our own financial situa-

tion and philosophy, because I fear that many Latter-day Saints are being swept into the rising tide of financial insolvency. The virtues of thrift and saving need to be taught in our families. In accordance with the teachings of the Church, let us try to be free of debt and have an adequate reserve of food, clothing, and money to meet an emergency. Remember the adage: "A family out of debt is out of danger."

Wise family budgeting begins with obeying the law of tithing, for the payment of tithing puts the mind at ease and alert to cope with other essentials of family financial matters. Publilius Syrus said: "When the mind rules wisely, money is a blessing"; hence, wisdom in spending can be a blessing to any family. Failure of a married couple to handle wisely and efficiently the thousands of dollars they receive and disburse during marriage may lead to the chaos and disaster of divorce and the listing of their marriage failure in the "vital statistics" column of the newspaper. This must not happen.

Since marriage is a fulfillment of a divine command, we should take God into our partnership with the implied promise that we will sustain him and his truth. Our homes must foster the lasting virtues of honesty, thrift, work, self-discipline, sacrifice, economy, obedience, production, and freedom from debt. These are important facets of the gospel of Jesus Christ, which gospel is "the power of God unto salvation to every one that believeth. . ." (Rom. 1:16.)

May we catch his visions and blessings, I pray in the name of Jesus Christ. Amen.

Be Humble and Strong

Franklin D. Richards

Assistant to the Council of the Twelve

• During the early history of the Church the Lord, in revelations to the Prophet Joseph Smith, explained that the fullness of his gospel would be restored and that it would be proclaimed by the weak and simple unto the ends of the world, and before kings and rulers (D&C 1:23), that he required their heart and a willing mind, and that they should not weary in well-doing. (D&C 64:33-34.)

And inasmuch as they are humble, they would be made strong, and blessed from on high, and receive knowledge from time to time.

They would have power to lay the foundation of this Church and to bring it forth out of obscurity and out of darkness. (D&C 1:28, 30.)

In these revelations the Lord explained his use of weak and simple instruments to proclaim his gospel. However, he gave them commandments that they might possess understanding and knowledge, receive power and become strong, thereby qualifying themselves to be effective servants.

The Prophet Joseph Smith is the chief example. He was weak insofar

as the learning of men is concerned; but because he was humble, obedient, and possessed a willing mind, he became a mighty and strong leader and witness of the divinity of our Lord and Savior Jesus Christ.

In all ages this has been the pattern for those who would succeed in the work of the ministry: humility, prayer, dedication, and a desire and willingness to learn the will of the Lord.

With the development and application of these qualities come knowledge, power, and strength.

Membership in The Church of Jesus Christ of Latter-day Saints provides many opportunities to participate in the building of the kingdom of God, and what a great privilege this is. We should, therefore, have an impelling desire to be humble and become strong, that we might be worthy and able instruments—strong spiritually, morally, mentally, physically, financially, and in every other way.

I would like to discuss the development of these qualities with you.

President McKay has told us that the purpose of the gospel is to change men's lives, to make bad men good and good men better, and to change human nature. The great joy received in missionary work is to witness the change that comes into the lives of converts as they learn these eternal truths and apply them in their lives.

Spiritual food is as essential as material food, and yet many are starving themselves spiritually.

In this latter day the Lord has reconfirmed that his "Spirit is sent forth into the world to enlighten the humble and contrite. . . ." (D&C 136:33.)

How do we receive this enlightenment? We must, of course, be humble, but we have also been instructed to "seek . . . 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.)

Let us remember that the best books include the Bible, the Book of Mormon, the Doctrine and Covenants, and the Pearl of Great Price, as they contain the words of the Lord to his children.

In our studies we should also recognize the value of prayer and being submissive to inspiration from the Holy Ghost. The Holy Ghost is a great teacher and revealer of truth and will quicken our minds. Everyone who has received the Holy Ghost has the privilege of this source of enlightenment, providing he is living in such a way as to be in tune with the Spirit.

The Savior explained to the Prophet Joseph that "the glory of God is intelligence, or in other words, light and truth" (D&C 93:36); that "it is impossible for a man to be saved in ignorance" (D&C 131:6); and that

"whatever principle of intelligence we attain unto in this life, it will rise with us in the resurrection." (D&C 130:18.)

The path is clearly defined—to seek diligently words of wisdom out of the best books by study and faith. Let us resolve today to study regularly the four standard works of the Church and other good books.

Then, as we are enlightened and learn the great eternal principles of truth, we have the responsibility of applying them in our lives. Activity in the Church opens up many avenues of service whereby we can apply these eternal principles. Through service we evidence our love of God and of our fellowmen.

We are told that as we are humble and do this, we will be endowed with power and receive growth and development, great joy and happiness.

This is the path to spiritual, moral, and mental power and strength.

Now let us consider the development of physical strength.

One of the outstanding blessings of this earth life is to obtain a body for our spirit to inhabit. Lucifer's great punishment was that he should not possess a body.

The Apostle Paul in writing to the Corinthian Saints said, "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.)

Inasmuch as our body is the abode of our spirit, the offspring of God, we should make certain that we do not defile it. To this end the Lord has given us a specific Word of Wisdom by revelation.

"This principle was given with a 'promise, adapted to the capacity of the weak and the weakest of all saints, who are or can be called saints.' (D&C 89:3.) It contains a promise that 'all saints who remember to keep and do these sayings, . . . 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." (D&C 89:18-20.)

We are counseled in this revelation to eat and drink those foods and drinks that are beneficial to our bodies and to refrain from taking anything into our bodies that is injurious or harmful. We can likewise protect our health by getting proper exercise and rest.

The Word of Wisdom is a basic law, and those who live the law will be strengthened in body and in mind.

Now with reference to the develop-

ment of financial strength: God has given us our free agency, but we are required to work for our sustenance, growth, and development.

We frequently refer to the gospel as "the gospel of work." This principle incorporates the necessity of sustaining ourselves and our families. To properly fulfill this requirement in this day, we must be financially responsible or strong. Being strong financially does not necessarily mean being wealthy with earthly possessions; it means possessing sufficient to meet our requirements and living within our income rather than overextending ourselves.

In modern revelation the Lord has given us these commandments: "Behold, it is said in my laws, or forbidden, to get in debt to thine enemies." (D&C 64:27.) "And again, verily I say unto you, concerning your debts—behold it is my will that you shall pay all your debts." (D&C 104:78.)

President Brigham Young repeatedly counseled the Saints to get out of debt and stay out of debt. Other Latter-day Prophets have given similar counsel. President Joseph F. Smith told the Saints, "Get out of debt and keep out of debt, and then you will be financially as well as spiritually free."

President Heber J. Grant said in one of his sermons, "If there is any one thing that will bring peace and contentment into the human heart, and into the family, it is to live within our means; and if there is one thing that is grinding, and discouraging and disheartening, it is to have debts and obligations that one cannot meet." (*Relief Society Magazine*, Vol. 19, page 302.)

One of the Relief Society lessons deals with this subject, and the appropriate title is "Don't Let Your Yearnings Exceed Your Earnings." This lesson is certainly in line with the injunctions of the Lord to his people. Today much unhappiness results from financial problems; they are a major factor in unhappy marriages, many of which result in divorce.

Personal financial weaknesses come about primarily, by unwise use of credit and obligating ourselves for more than we receive. This frequently brings about bankruptcy, and unfortunately, bankruptcies have greatly increased during the last few years.

Many business failures are likewise the result of overextension and inability to finance the enterprise properly.

I counsel you to get out of debt and stay out of debt, and if it is necessary to use credit, use it wisely and sparingly. Financial strength is realized by keeping God's commandments, one of which is the payment of an honest tithe, and by developing habits of work, thrift, and living within one's income.

It is vital to our welfare and happiness that we be strong financially as well as spiritually, morally, mentally, and physically. In all ages men and women who have had important missions to perform possessed great strength. The trek to Utah of the Mormon pioneers, many of whom were our ancestors, was made by those who were strong in purpose and in faith. They left us a noble heritage.

Today's problems are, in many respects, different from those confronting our pioneer forefathers. However, our problems are as real and important to us as their problems were to them, and it requires great strength and faith on the part of men, women, and children to successfully meet today's challenges.

We should consistently study the gospel, as it teaches us in simple terms how to develop this strength. These gospel principles are eternal. As we apply them in our lives, we are able to meet our challenges with purpose, faith, and vision, as did our forebears,

and become strong instruments in the hands of the Lord in building the kingdom. Yes, as we do our part, the Lord will make us equal to the tasks that lie ahead.

I am grateful for my knowledge that God lives and that Jesus Christ is our Savior and Redeemer, that the gospel in its fullness was restored to earth through the Prophet Joseph Smith, and that we have a great Prophet at the head of the Church today, our beloved President David O. McKay. May the Lord bless and sustain him as he continues to inspire us and give us strength.

In October 1831 the Lord through revelation to the Prophet Joseph Smith said to William E. McLellin, "... he that is faithful shall be made strong in every place; and I, the Lord, will go with you." (D&C 66:8.)

Each of us has this same assurance: As we are faithful we shall be made strong in every place, and the Lord will go with us. May this be our great desire and blessing I pray in the name of Jesus Christ. Amen.

Found Not Wanting

Alma Sonne

Assistant to the Council of the Twelve

• My brethren and sisters, I have just read the autobiography of Elder John A. Widtsoe in a book called *In a Sunlit Land*. I read from Chapter 15, entitled "Apostleship":

"Since my boyhood I had known the restored gospel to be true. In my college days I had subjected it to every test known to me. Throughout my life it had made the days joyous. Doubt had fled. I possessed the Truth and understood, measurably, the pure and simple gospel of Jesus Christ.

"I had studied the gospel as carefully as any science. [And please remember that Brother Widtsoe was a scientist in his own right, so regarded in this country and across the sea in Europe.] The literature of the Church I had acquired and read. During my spare time, day by day, I had increased my gospel learning. And I had put gospel truth to work in my daily life, and had never found it wanting.

"The claims of Joseph Smith the Prophet had been examined and weighed. No scientific claim had received a more thorough analysis. Everywhere the divine mission of the latter-day prophet was confirmed,

"The restored Church has been compared with other churches. Doctrine for doctrine, principle for principle, organization for organization, the churches had been placed side by side.

"Compared with the churches of the world, the Church of Jesus Christ, as restored through Joseph Smith, stood like a field of ripening grain by the side of scattering stalks."

This was John A. Widtsoe's testimony, given to the world a short time before he passed on. It was based on investigation, research, and prayerful study.

Dr. Widtsoe was not deceived. He had not only "weighed and examined" the claims of the Church; he had also introduced the saving principles into his life, as suggested by the Savior, when he 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 teaching is sound and logical.

Those who live the gospel and introduce it into their daily lives will find no reason to deny its power to save

and uplift mankind. The gospel teaches that life after death is a reality. There is a spirit world. The antediluvians were there when Jesus taught the gospel among them.

It is a place of reunion when mortal life is ended. We will meet our loved ones there, and I believe we will recognize them and mingle with them. Death is not the end. It is a forward step in the program to bring us back to God, who is our Father.

I was 16 years old when I first read the Book of Mormon. Each time I have read it since then, it has been more appealing, more satisfying, and more reassuring about the mystery of life and death and the purpose and objective of our sojourn in mortality.

The gospel plan is in operation in the world. It is being presented as it was 1,900 years ago, with similar results and manifestations.

From the beginning to the end, the Book of Mormon, which is at your disposal and mine, is a builder of faith in the true and living God and in his son, Jesus Christ. All of us need to strengthen our faith. It has given to the world a clearer concept of the Savior, his mission, and his position in the eternal plan to save and exalt God's children. Nothing has been brought forth during my life that has weakened my faith in that divine plan and in the story told by Joseph Smith the Prophet.

Slowly, but surely, prejudice and antagonism are breaking down, and the light of God's truth is penetrating the dark places of the earth. The criticism and bigotry of the past are melting away, and the purifying and ennobling power of the restored gospel is touching the hearts of humanity.

Today, 12,000 missionaries are inviting people everywhere to investigate the gospel message as thoroughly and carefully as did Elder John A. Widtsoe. He left no stone unturned to determine its validity and divinity.

Who will evaluate this great man's power and influence as a missionary in Europe and elsewhere? His literary contributions are tremendous, and his sermons and writings on gospel themes would fill volumes.

The Church presents a progressive religion. We are constantly moving to higher ideals. We existed before we came to earth. Our future life is inseparably connected with this life here on earth.

Those who destroy the divinity of Christ must also contend with and destroy his servants, like Paul, the Apostle to the Gentiles; like the Book of Mormon, which is a witness to all men that Jesus is the Christ. The Apostle Paul provides the same convincing evidence as the Book of Mormon that Christ lived, that he died on the cross, and that he rose from the dead. Paul heard the voice of the Re-

deemer; he was baptized for the remission of his sins and became a messenger of life and salvation to the Jews and the Gentiles. This great man, a servant of God, as was Dr. John A. Widtsoe, has given purpose and significance to your life and mine. His message was from God, and God enlightens this

world through the prophets whom he has chosen.

May our hearts go to God. May we be true and faithful and devoted to our sacred covenants, and may we do our part to build up his kingdom upon the earth, I pray in the name of Jesus Christ. Amen.

Rearing Children Wisely

Bishop Victor L. Brown

Of the Presiding Bishopric

• The laws of Utah prohibit the use of firecrackers. In a neighboring state they are permitted. This summer, while visiting in this neighboring state, our 12-year-old son, with his friends, had great fun with his fireworks. We told him it would be necessary for him to dispose of all of the firecrackers before going home. This seemed rather silly to him. If it were legal in one town, why not in the next, only a few miles away? He finally complied.

Upon arriving home, he found a neighbor boy who still had some. The temptation was just too great, so he bought a few from his friend. What could it possibly hurt? Firecrackers aren't much fun unless you do something with them, which these boys set out to do.

This happened while his mother and I were away for the evening. Through some strange coincidence, a police officer found out about it, picked the boys up, and returned them home.

Can you imagine being 12 years old and having a policeman return you home for breaking the law?—particularly after having just graduated from Primary, where you had learned the twelfth Article of Faith, "We believe . . . in obeying, honoring, and sustaining the law," and having just been ordained a deacon in the Aaronic Priesthood, at which time you promised your bishop you would honor the priesthood, and also having just become a Boy Scout.

This was a traumatic experience indeed, and I am sure one that will never be forgotten by either of us.

As he sat there waiting in our living room for us to return home, the thought of having let down the bishop, his parents, and, above all, his Heavenly Father weighed heavily upon him. He wanted to tell us himself. He didn't want us to hear it from anyone else.

Notwithstanding the disappointment at his disobedience, which resulted in his breaking the law, my heart swelled with pride that he had the courage to voluntarily tell us of the trouble he had been in. There was no desire to deceive or mislead us.

During the very serious discussion that followed his disclosure, it was implied that he had let others lead him and had not been strong enough to stand on his own feet. Then he said, "This is my responsibility. No one else is to blame."

It was only after I had assured him that the only purpose of relating this experience was to try to help someone else learn from his mistake that he gave his permission for me to use it today.

It seems to me that there are at least two lessons to be learned from this sad experience. The first one is quite obvious—the need to obey the law, no matter how small or unnecessary it may appear to be. In today's society, there are many who teach the philosophy that we have a right to break those laws we do not agree with. If each segment of our society were to adopt this attitude, anarchy would run rampant, and chaos would reign.

One of the basic tenets of The Church of Jesus Christ of Latter-day Saints is found in the twelfth Article of Faith, written by the Prophet Joseph Smith on March 1, 1842: "We believe in being subject to kings, presidents, rulers, and magistrates, in obeying, honoring, and sustaining the law." This, then, leaves no room for personal preference as to which laws we will obey.

The second lesson is perhaps not quite so obvious, but it is, nevertheless, vitally important, and that is: as parents, we share the responsibility for the actions of our children, whether their actions be for good or ill. I suppose there are none of us who wouldn't

acknowledge the successes of our children and perhaps feel some pride in having had something to do with their achievements, but what happens when they make mistakes? Quite a different reaction takes place. Too often we give vent to feelings of anger. Whereas we had a hand in their success, we deny, through our actions, any part in their failure.

What is the first thing that generally happens when a child or young person confesses a wrongdoing to his parents? Many times, a serious rebuke or "perhaps even physical punishment results. This, of course, is the best way in the world to insure that hereafter the child will not confide in his parents. Seldom do we first think of the child's feelings and how the problem affects his life, but rather we feel that our pride is hurt or our reputation is damaged. I wonder how many mothers and fathers have said, "How can I possibly face my friends after this?" *Are our feelings and actions for the benefit of the child or ourselves?*

Becoming a parent is one of the greatest blessings and opportunities in life. With this blessing comes grave responsibility. The home is the most important unit in all society, and parents to a great measure establish the spirit of the home. No responsibility is greater than the rearing of our children. Sometimes no responsibility is more difficult. When they do as we wish, there is no problem, but when they are rebellious and disobedient, there is a problem. Sometimes this problem requires all of the patience, understanding, and long-suffering it is possible for parents to muster. This does not mean that wise discipline is not necessary; on the contrary, it is absolutely necessary.

There are those parents who will in effect abandon a child in trouble. Perhaps they have been rebellious and unruly and have caused many heartaches. When do they need a greater measure of love and reassurance that all is not lost? Certainly when they are in difficulty, particularly if it is serious.

We parents need to examine our reaction to these children who get into trouble. If we are to display true love, we will think of the child's needs first and ourselves last.

I wonder about the judgment whereby we will be judged. You will recall the lesson taught us by the Savior regarding the prodigal son, who, after having wasted his life with riotous living, decided that he would return to his father's household.

"And he arose, and came to his father. But when he was yet a great way off, his father saw him, and had compassion, and ran, and fell on his neck, and kissed him.

"And the son said unto him, Father, I have sinned against heaven, and in

thy sight, and am no more worthy to be called thy son.

"But the father said to his servants, Bring forth the best robe, and put it on him; and put a ring on his hand, and shoes on his feet:

and bring hither the fatted calf, and kill it; and let us eat, and be merry:

"For this my son was dead, and is alive again; he was lost, and is found . . ." (Luke 15:20-24.)

In a recent editorial in the *Church News*, a letter to the editor was published that to me has great significance in parent-child relationships. It reads:

"I had an experience a few nights ago which I feel I should mention to you.

"We had spent the evening at the cabin of some friends in upper Ogden Canyon, and as we drove home we found it necessary to telephone back to our friends at their cabin.

"Accordingly we spent a half hour or so looking for a telephone. While I was making the call, an attractive young girl approached my wife sitting in our car in the parking lot, and asked if we would give her a ride to Ogden [Utah].

"It developed that she had been offended and frightened by her boy friend at a picnic ground lower down in the canyon. She left his car and walked alone up the dark canyon looking for a telephone to call some friends to come for her.

"Being unsuccessful, and becoming more and more afraid, in desperation she approached a total stranger, my wife, for help.

"In the course of her conversation, she had said that she was afraid to call her parents as they would 'die' if they knew she was in this situation.

"She said, 'We are awfully religious; I don't suppose you are LDS, are you?'

"When my wife told her that I was a bishop, she exclaimed in relief: 'O, I did come to the right car, didn't I?'

"Two or three things impressed us about this experience:

"First, the long-shot coincidence of a bishop stopping at a public telephone booth around midnight in upper Ogden Canyon, and finding there a lovely LDS girl seeking help.

"Second, and more to the point, I was impressed by the fact that she was afraid to call her parents.

"Here was a girl of obvious courage, having dared to leave the car of her boy friend and walk up the dark canyon and approach a stranger for help, but yet without the courage to let her parents know of her danger and her need.

"It reminded me of how a friend some years ago told me that he had taken his daughters to one side and told them: 'Any time you need my help, wherever you are or under whatever conditions, all you need to do is

call and I will come to you.'

"I have told my own daughter this, and the result has been that I have done a good deal of taxiing her and her friends around, but I have enjoyed every minute of it.

"I wonder if an effective editorial might be written urging parents to let their children know they love them and that they are ready to help under any conditions, and urging children to confide in their parents, and call on them whenever they may need help.

"Also, of course, young people should be cautioned to avoid getting into such situations in the first place." (*Church News*, September 10, 1966, p. 16.)

Dr. Dana L. Farnsworth, in an article entitled "Six Rules for Parents Who Want Their Youngsters to Grow Up Secure and Self-reliant," says:

"Whenever I talk to parent groups about their adolescent youngsters, one complaint invariably occupies much, if not most, of the discussion: 'Our children never tell us anything!' When communication lines break down between parents and children, unhappiness and even tragedy may result. For their part, parents may think and do all the wrong things and thus build a wall between themselves and their children that may never be removed. As for teen-agers, they may develop antagonism toward their parents that can trigger all sorts of things, such as a rush into too-early marriage to escape unhappiness at home. When they grow into adulthood, youngsters may always regard all persons in authority, such as bosses, with fear or mistrust.

"In every case of broken communications, the trouble started many years before the child's adolescence. Unwittingly, parents themselves had

begun snipping the wires when the children were young. You can keep the lines intact, so that messages (and understanding) can move freely between the generations, in these ways [I shall quote only two of them]: . . .

"2. By curbing your temper. Frequent displays of great anger can so terrify a child that he withdraws emotionally from you. Justified irritation at something he does wrong is acceptable, and even beneficial, but uncontrollable rage is something else."

"6. By disciplining him properly and fairly when necessary. I know of no better way of showing a child he is truly loved than by firm discipline. And a child who knows he is loved is not likely to draw too far away from his family." (*This Week Magazine*, June 19, 1966.)

Now to conclude my story: Several days after the incident with the police officer, my son and I were discussing some of the social problems he would face in his first year at junior high school.

After explaining some of these problems, I expressed my faith in him that he would have the courage to withstand these temptations. He said, "You really have faith in me, even after I got into trouble with the law?"

May the Lord bless each parent with vision and understanding in their early years of parenthood so that they do not find it necessary to experiment on four or five children before arriving at an understanding of how to rear their own wisely.

I know that God lives, that this is his Church and that he is the Father of the spirits of these choice children who have come to bless our homes. In the name of Jesus Christ. Amen.

Repent and Turn to God

Eldred G. Smith
Patriarch to the Church

• Since the dawn of history, civilizations have fallen or been destroyed when the people became ripened in iniquity. It seems that when we, as mortals, follow the path of least resistance, our moral standards fall rather than rise.

Genesis tells us of the conditions which preceded the flood. The book of Moses gives more detail. Noah preached to the people, calling them to repentance, but they mocked him and refused to listen. The Lord sent

the flood in his anger against the wickedness of the people. Only Noah, his wife, and his three sons and their wives were saved—and that because of their righteousness.

Time and again throughout Bible and Book of Mormon history the wicked multitudes have been destroyed and only those who were the more righteous remained. Does this mean that God does not strive to help his people and to teach them? No! His prophets are preaching the word of

God. Enoch preached to the wicked people with such success that they became righteous—so righteous, in fact, that the entire city of Zion "was not, for God received it up into his own bosom." (Moses 7:69.)

It is said that history repeats itself. If this is true, and I believe it is, then the Book of Mormon should be one of the most valuable records we have. It gives us a record of a people from their small beginning, through many generations, through growth and decay.

Here, then, we should find the answer to all the national problems of peace and war. What do we find? Look at the over-all story and we find a continual wave of peace with righteousness on the one hand and was accompanied by, or the result of, unrighteousness on the other.

The Book of Mormon early in the history records a great promise referring to the people who should possess this land (the Americas). The Lord made the promise that if they should "serve him according to the commandments which he hath given, it shall be a land of liberty unto them; wherefore, they shall never be brought down into captivity; if so, it shall be because of iniquity; for if iniquity shall abound cursed shall be the land for their sakes, but unto the righteous it shall be blessed forever." (2 Ne. 1:7, Italics added.) The word "forever" brings this promise to us in this day also.

This promise and warning is repeated often in the Book of Mormon. Yet, all through history we find wars, and contentions associated with sin and unrighteousness.

When the people were faithful in keeping his commandments, God blessed them with prosperity and peace and helped them fight their battles against their enemies. The following is typical of many such examples:

"... the Nephites had all power over their enemies; and thus the Lamanites did attempt to destroy the Nephites until their chief captains were all slain; yea, and more than a thousand of the Lamanites were slain; while, on the other hand, there was not a single soul of the Nephites which was slain." (Al. 49:23.)

The Lamanite leader "was exceedingly wroth, and he did curse God, and also Moroni, . . . and this because Moroni had kept the commandments of God in preparing for the safety of his people.

"And it came to pass, that on the other hand, the people of Nephi did thank the Lord their God, because of his matchless power in delivering them from the hands of their enemies." (Al. 49:27-28.)

The story of the sons of Helaman is another matchless tale of the blessings of God and the rewards for keeping his commandments.

These promises refer as much to us today as they did to the time in which they were given. You cannot deny that God has guided our destiny, that the settlement of this land, the declaration against tyranny, the war that followed, the framing of a constitution—all have been guided by the hand of God. How else could his gospel have been brought forth, were it not for the blessed freedom provided in this "land of promise"?

And now here we are today, the recipients of the greatest blessings of all time. What are we doing with them?

Where are we now in this cycle of life—this cycle of righteousness with peace and prosperity or unrighteousness and wickedness, accompanied by wars and destruction? This is what an editorial from the *San Francisco Examiner* has to say:



"What has happened to our national morals?

"An educator speaks out in favor of free love.

"A man of God condones sexual excursions by unmarried adults.

"Movies sell sex as a commercial commodity.

"Bookstores and cigar stands peddle pornography.

"A high court labels yesterday's smut as today's literature.

"Record shops feature albums displaying nudes and near nudes.

"Night clubs stage shows that would have shocked a smoker audience a generation ago.

"TV shows and TV commercials pour out a flood of sick, sadistic and suggestive sex situations.

"A campaign is launched to bring

acceptance to homosexuality.

"Radio broadcasts present discussions for and against promiscuity.

"Magazines and newspapers publish pictures and articles that flagrantly violate the bounds of good taste.

"Birth control counsel is urged for high school girls.

"Look around you. These things are happening in your America. In the two decades since the end of World War II, we have seen our national standards of morality lowered again and again.

"We have seen a steady erosion of past principles of decency and good taste.

"And—we have harvested a whirlwind. As our standards have lowered, our crime levels and social problems have increased.

"Today, we have a higher percentage of our youth in jail . . . in reformatories . . . on probation and in trouble than ever before.

"Study the statistics on illegitimate births . . . on broken marriages . . . on juvenile crimes . . . on school dropouts . . . on sex deviation . . . on dope addiction . . . on high school marriages . . . on crimes of passion.

"The figures are higher than ever. And going higher."

How do we stand today?

With this level of corruption at home, how can we expect to have peace or victory on the battlefield? Satan knows that time is short, and he's waging an all-out effort to win. He's stopping at nothing.

The enemy in Viet Nam is the same enemy at home. It is the same force of evil that is the cause of riots and destruction all over our country. The same force that is causing all the conditions referred to in the *San Francisco Examiner* is prevalent all over our land.

With conditions at home as here described, is it any wonder that we are at war in Viet Nam? The answer for peace is not military might alone. We must turn to God and keep his commandments. We must seek him in prayer, and be sincere in our prayers. We must cleanse ourselves from all iniquity. We must humble ourselves. We must again make the home sacred, and we must honor virtue!

There is only one answer: Repent and turn to God.

Will you who are within the sound of my voice strive with your whole souls to live the kind of life Christ would have you lead? to "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.)

"Let your light so shine before men, that they may see your good works, and glorify your Father which is in heaven." (Matt. 5:16.)

President McKay has said: "Peace

is the exemption from individual troubles, from family brawls, from national difficulties. Peace does not come to the transgressor of law. Peace comes by obedience to law, peace to the individual that he may be at peace with God, at peace in the home, and in the neighborhood. Peace can come into the world only through obedience

to the gospel of Jesus Christ."

I pray that we may all keep the commandments of the Lord, that we may have the blessings promised that this "shall be a land of liberty" and "never be brought down into captivity," that this land shall be "blessed forever." (2 Ne. 1:7.)

In the name of Jesus Christ, Amen.

Your Potential for Success

Marion D. Hanks

Of the First Council of the Seventy

● Last Tuesday morning when I faced ten or twelve thousand Brigham Young University students in their assembly, I thought of a line from a recent movie (probably the only film I have seen recently besides the home teaching film) about England. I thought of the same line today as I looked at these wonderful singing mothers, appropriate for the son of a great Relief Society worker. The line, you may remember, was spoken on the rooftops of London. What was said can best be appreciated by English people and those who love them. The line was (in cockney), "Coo, what a sight!" I thought of that today as I saw this chorus of beautiful ladies.

Let me illustrate an idea, rather than talk about it.

Last conference I quoted a line from a strong source, a sobering line! "You can count the seeds in an apple, but can you count the apples in a seed?"

Since then, there has come to my attention the story of William Jennings Bryan, who, looking at a watermelon seed alongside a beautiful 40-pound watermelon, decided to conduct an experiment. He found that a pound of watermelon seeds numbers about 5,000; and then he figured that one watermelon seed, gathering material 200,000 times its weight and somehow getting that material through a thin little stem, had produced the 40-pound watermelon.

The other illustration is from one of your stakes. In the early days of my service in the First Council of the Seventy, I observed in the records of a stake to which I was assigned that this stake had a very strong elders quorum. I was anxious to discover why. I asked the stake president in advance if we might hear from the three members of the presidency that quorum at our Saturday night meeting. This was arranged.

The quorum president who spoke was a professional man who had been very faithful in the Church but whose duties had made it difficult for him to devote time to active leadership, and so he had really never before held an office. Now he had been called to be the president of the elders quorum by a wonderful man who believed in him and in his potential, and he took the assignment. He wanted to succeed in it, so he worked and prepared himself and got some good help and started out. He told us how he had divided the elders quorum area into certain segments. He and a companion had taken one segment, his counselor and a companion another segment, and the other counselor and the secretary, each accompanied by a companion, also took segments of the quorum area.

They had started out with what I understand to be the spirit of home teaching in our time, although they were working under a little different program in their elders leadership. They decided that an occasional visit just wouldn't do the job, because this quorum was quiescent, to say the best. In fact, when the leaders were chosen, there were scarcely any others they could count on. So the president and his counselors, with companions, visited these homes, humbly and earnestly trying to get involved in the lives of the men and their families. At the end of the quarter they shifted areas, so that at the end of the year (they hadn't quite finished the year, actually) all of the members of the presidency had become deeply identified with every man in that quorum.

This choice leader bore his testimony of gratitude for the opportunity he had had and sat down in tears. I leaned to the stake president and said, "I understand." He said, "Wait a minute."

The first counselor was a young sales executive who had invested great imagination and creative ability in his leadership. He was charged under the program with the responsibility of the church service of the men, and this meant temporal and religious activity projects. Their temple attendance was high, their quorum attendance uniquely high, their sacrament meeting attendance wonderfully strong. They had projects of all kinds. I remember his mentioning one. They had assigned every man in that rural stake to grow a little porker to sell, but the market went down. He turned around and said to the president with a smile, "I forget how much money we lost on the project, president, but every single man in the quorum responded to the challenge and was involved."

When he sat down, I thought I knew why this quorum was what it was, so I leaned to the president and said, "I understand." He said, "Wait a minute."

We then had called to the pulpit a young farmer, married, with several children. I suppose he didn't have as much formal education as his companions, but he had a kind of Abraham Lincoln honesty about him that communicated quickly, and what he said I don't think I will ever forget.

He said, "When the stake president asked me to be the second counselor in this quorum of elders I said, 'Who are the others?' He said, 'Brother and Brother'. And I said, 'I don't know those fellows very well. Do they intend to succeed, or are they going to fail?' The president said, 'We assume they intend to succeed.' And I said, 'Don't assume it; ask them. If they intend to succeed, I will take the job. If they are going to fail, I don't want anything to do with it. I am not about to get associated with an outfit that starts out to fail.'

"Well," he said, "the president asked them and they said they intended to succeed, so I took the job. Now," he said, without the trace of a smile (and I think it was really a guileless statement, although all of us laughed a little), "I want to tell you that these are successful priesthood leaders. They are great, successful priesthood leaders, and the reason they are is me."

Let me quickly tell you again, he wasn't being immodest or arrogant. The people responded. They knew him. They knew he meant it and how he meant it.

In those days his assignment would make him chairman of a committee called "fact-finding," "statistical," or "reporting," as we came to say. I wonder how many of you would get the fire charged in your veins with that nomenclature. Somehow it did his. He really believed that his assignment was the most important in the Church.

He knew that successful priesthood leaders can't really do their jobs unless they have a clear concept of where they are going and a foundation of facts upon which they may move. He supplied that. He knew more about the men in that quorum, I feel quite certain, than almost any other comparable officer in a quorum in the Church. And it expressed itself, this concern, with a quorum that had come alive almost like Nehemiah led Jerusalem to a rebirth long ago.

Now I would like to bear a testimony of appreciation and deep respect for you wonderful brethren and

sisters who serve in the Church, who have the courage and the faith to face up to circumstances that are often quite difficult, maybe even depressing, but you do it. God bless you to remember that while the results may not be as spectacular as in this choice quorum, it is a certainty that if you, with honesty and integrity and a sense of your commission, seek to do the job the Lord has called you to do, wonderful results will occur. I know that. I testify of it and pray God for you and all like you who do the work of the Church, in the name of Jesus Christ. Amen.

dawned in their hearts, these earnest followers set about to give the gospel to the world—"twelve simple men, with only the wind to bear them over the seas, with only a few penny in their pockets, and a shining faith in their hearts. They fell far short of their ideal, their words were twisted and mocked, and false temples were built over their bones, in praise of a Christ they would have rejected. And yet, by the light of their inspiration many of the world's loveliest things were created, and many of the world's finest minds inspired." (Beverly Nichols, *The Fool Hath Said* [New York: Doubleday, 1936].)

The followers of the Redeemer were reviled, persecuted, and martyred, but they continued to testify to the truth of their risen Lord.

Three hundred years passed, and Christianity became the dominant religion of the most powerful nation in the world, and the persecuted became the persecutors. Pride and worldliness supplanted humility and faith. The church became corrupt. Doctrines of men supplanted the commandments of God; spiritual darkness enshrouded the nations of the world.

Later, courageous, God-fearing men began to protest against the evil practices of a corrupt clergy. The dawn of a spiritual awakening appeared, but none either claimed or received divine authority to re-establish the Church.

Roger Williams, pastor of the oldest Baptist Church in America, resigned his position because, said he, "There is no regularly constituted church on earth, nor any person authorized to administer any church ordinance; nor can there be until new apostles are sent by the Great Head of the Church, for whose coming I am seeking." (From *Picturesque America*, page 502.)

We know that that authority came early in the nineteenth century by the personal appearance of the risen Lord. Again was given the divine injunction for authorized servants to be sent forth to the East and to the West, to the North and to the South that "every man might speak in the name of God the Lord, even the Savior of the world; That faith also might increase in the earth; That mine everlasting covenant might be established; That the fulness of my gospel might be proclaimed by the weak and the simple unto the ends of the world, and before kings and rulers." (D&C 1:20-23.)

In Section 4 of the Doctrine and Covenants, the Prophet Joseph Smith received a revelation that "behold, a marvelous work is about to come forth among the children of men.

"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 4:1-2.)

Saturday Evening Priesthood Session, October 1, 1966

The Church—a Worldwide Institution

President David O. McKay

(Read by his son Robert R. McKay)

● My dear brethren of the priesthood:

When we realize that *eighty-five thousand* or more members of the priesthood of the Church are assembled in this historic Tabernacle, the Assembly Hall, and in 472 other buildings throughout the United States and Canada, each one of whom can say in his own heart, "I know that my Redeemer lives," we can sense, at least dimly, the strength of this Church; for upon the priesthood rests the entire structure of the Church of Jesus Christ. This vast assembly of priesthood members of itself is an inspiration, especially when you contemplate its significance and realize that in the brotherhood of Christ we are all one, supporting one another. It is truly sublime!

I pray for your sympathy, for your faith and prayers, and above all, for the inspiration of the Lord, that the message I give may be of interest and contributive to the advancement of God's work.

The mission of The Church of Jesus Christ of Latter-day Saints may be considered in two great aspects: (1) the proclamation to the world of the restoration of the gospel of Jesus Christ—the declaration to all mankind that God the Father and his Son Jesus Christ appeared in this dispensation to the Prophet Joseph Smith; (2) the other great purpose of the Church is to translate truth into a better social order or, in other words, to make our religion effective in the individual lives of men and in improving social conditions.

It is the first great purpose to which

I wish to call attention this evening.

On a momentous occasion two thousand years ago, eleven men assembled near a mountain in Galilee—eleven humble, obscure men who had been chosen and ordained apostles of the Lord Jesus Christ. According to appointment, these men met the resurrected Christ, who made what to them must have been a startling declaration. They had been with their Master fewer than three years and had been expressly enjoined by him to go not in the way of the Gentiles, to enter no city of the Samaritans, but to go rather to the lost sheep of the house of Israel. (Matt. 10:6.) At this meeting, however, as his final parting instructions, he opened their eyes to the universality of the gospel by giving them this divine commission:

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

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

In the restricted experience of these eleven disciples, the idea of preaching Christ and his saving doctrine to any but members of their own race germinated very slowly. Indeed, the Savior of men found it necessary to give another direct revelation to Peter, the chief apostle, before he fully realized that the Gentiles "should hear the word of the gospel, and believe." (Acts 15:7.)

However, as the light of truth

When this revelation was given to the Prophet Joseph, he was only 23 years of age. The Book of Mormon was not yet published; no man had been ordained to the priesthood. The Church was not organized; yet the statement was made and written without qualification that "a marvelous work [was] about to come forth among the children of men."

Another significant feature of this revelation, and of others given about the same period, is the naming of essential qualifications of those who were to participate in the bringing about of this marvelous work. These qualifications were *not* the possession of wealth, not social distinction, not political preferment, not military achievement, not nobility of birth; but a desire to serve God with all your "heart, might, mind and strength"—spiritual qualities that contribute to nobility of soul. I repeat: No popularity, no wealth, no theological training in church government—yet "a marvelous work [was] about to come forth among the children of men."

Manifestly, some higher power was operating to bring about this marvelous work other than through mere human and material means.

The same charge that was given by the risen Lord to his authorized disciples more than nineteen hundred years ago has been given by direct revelation to his authorized servants today.

Though the Church is still young and has had to struggle through persecution, mobocracy, drivings, poverty, misrepresentation, by egotists, uninformed preachers, apostates, and by a prejudiced public sentiment, it is moving steadily forward toward its worldwide destiny. Almost immediately after the organization of the Church, the proclamation of the restored gospel began. The Church was scarcely seven years old before the scope of missionary work had included the United States, Canada, and the British Isles.

Since that humble beginning in 1830, 75 missions, including one in Italy that has just recently been organized, have been established throughout the world. Our missionaries, each paying individually, or with the aid of his parents, his or her own expenses, are now declaring to a troubled world that the message heralded at the birth of Jesus—"peace on earth, good will toward men"—may become a reality here and now by obedience to the principles of the gospel.

They are instructed that they go out as representatives of the Church, as representatives of their families, and most important, as representatives of the Lord Jesus Christ, whose servants they are. They are instructed that a representative of any organization, eco-



nomic or religious, must possess at least one outstanding quality, and that is *trustworthiness*.

These missionaries go out in the spirit of love, seeking nothing from any nation to which they are sent—no personal acclaim, no monetary acquisition.

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

First, they are to declare the divinity of the mission of the Lord Jesus Christ, the Son of God, the Redeemer and Savior of mankind. They declare with Peter of old that "there is none other name under heaven given among men, whereby we must be saved." (Acts 4:12.)

The second distinctive message is the restoration of his gospel by the appearance of God the Father and his Son Jesus Christ to the Prophet Joseph Smith, and that divine authority through the priesthood has been given to represent Diety in establishing Christ's Church upon the earth. Thus, they are fulfilling to the best of their ability the injunction to preach the gospel to every creature, baptizing them in the name of the Father, and of the Son, and of the Holy Ghost, teaching them to observe all things whatsoever the Lord has commanded.

True Christianity is love in action. There is no better way to manifest love for God than to show an unselfish love for our fellowmen. This is the spirit of missionary work. Our hearts respond with the poet:

"O Brother Man! fold to thy heart thy brother;

Where thy dwells, the peace of God is there;

To worship rightly is to love each other,

Each smile a hymn, each kindly deed a prayer."

(From "Worship," by John Greenleaf Whittier.)

This, then, is a worldwide Church, organized preparatory to the establishment of the kingdom of God on earth. God has given us the power of whispering across space, of transmitting our thoughts within minutes from one end of the earth to another. Geographical conditions or distances are just the same, but modern means of transportation have made practically all nations neighbors.

Now, I am going to ask Brother Bernard P. Brockbank of the Church Information Committee and Brother Arch L. Madsen, president of Church broadcasting, to tell you what the Church is doing to disseminate the gospel by these modern means through our church information service and broadcasting facilities.

May God bless you men of the priesthood. God bless our missionaries and brethren everywhere for their willingness to consecrate their time, their means, and their ability to the advancement of the kingdom of God.

I bear you my testimony that Joseph Smith was a prophet of God, and when I say this, it means that I know that Jesus lives, that he is our Redeemer, and that this is his Church. We are merely his representatives. When we accept that, then the reality of God the Father, the Father of our spirits, is easy to accept.

With all my heart I bless you, and pray that peace and love and kindness will abide not only in your hearts but in your homes, that your wives, our wives, and our children, may have memories sweet of a home in which God would be pleased to dwell.

May this be our lot, our experience throughout the Church in all the world. I pray in the name of Jesus Christ. Amen.

To Help Every Member Be a Missionary

Bernard P. Brockbank

Assistant to the Council of the Twelve

● Brethren in the priesthood: Isn't it marvelous to hear the great vision of a great Prophet? My, how he sees the great scope of the work to be done on this earth by the priesthood holders! Brethren, I hope you sense deeply in your hearts the power and the responsibility that you have.

As President McKay opened the conference yesterday, he made this statement: "A proper conception [of the sacredness of the individual] would change the attitude of the world to the benefit and happiness of all human beings." "A proper conception of the sacredness of the individual,"—in the image and likeness of Deity.

The Apostle Paul tells us of the holiness and sacredness of the individual when he said, "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.)

Paul also said to the Corinthian Saints, ". . . know ye not that your body is the temple of the Holy Ghost which is in you, which ye have of God, and ye are not your own?" (1 Cor. 6:19.)

We were created by God in his likeness and image, and we should not stand alone, but we should stay close with even the loyalty and love of a child to our Creator and Heavenly Father. The Creator is not without obligation to that which he created, and we who hold the priesthood of God have a great, important responsibility to our Lord and to his children. Only through priesthood holders, such as you, can God's children receive baptism by water and the gift of the Holy Ghost. Both are essential, according to Jesus Christ, for entrance back into the kingdom of heaven. And, of course, we know that many other great blessings are attached to the priesthood.

We are called to help build the Church and kingdom of God on this earth. We who hold the priesthood literally need to be our brother's keeper. The day in which we live is the dispensation of the fullness of times. "The dispensations of the full-

ness of times is made up of all the dispensations that ever have been given since the world began, until this time." (Letter by David W. Patten, *Documentary History of the Church*, Vol. 6, p. 220.)

In 1830, near the opening of this dispensation, there were approximately a billion people on the earth; 137 years later, today, over three and a half billion; by 1970, four billion; and it is predicted, by men who know what they are talking about, that by the turn of the century, 2000 AD, there will be seven billion of God's children upon this earth.

It is a great and glorious period of time for the righteous and an era when the unrighteous will also prosper.

The President also declared in his opening message at this conference that this "is a glorious age in which to live, but no thinking man will doubt that this age is fraught with limitless perils, as well as with untold possibilities."

After the death and resurrection of Jesus Christ, prior to his departure from this earth and his return to the kingdom of heaven, he gave important instructions to all those who would represent him and participate in building his Church and kingdom on this earth. And this was repeated twice by the Prophet in the message just delivered by his son Robert. According to the Gospel of Matthew, the closing words of the Savior just prior to his ascension to his Father were: "Go ye therefore, and teach all nations. . . ."

"Teaching them to observe all things whatsoever I have commanded you: and, lo, I am with you always, even unto the end of the world." (Matt. 28:19-20.) That includes us; it includes the priesthood holders here assembled. We are to teach the gospel and commandments of Jesus Christ.

Similar statements were made by the Savior according to the Gospel of Mark and the Gospel of Luke.

The Apostle John in giving the closing words of the Savior showed a rather interesting and beautiful scene of the Savior and Peter, the man he was to leave in charge of his Church. He asked Peter, "Lovest thou me?" three times. And the great answer

from the great Teacher, the Lord and Savior, was: "Feed my lambs; feed my sheep." (See John 21:15-17.)

Priesthood holders, do you love the Lord? Do you have any hungry lambs and sheep in your area—friends and neighbors hungry for God's righteousness and the gospel plan of salvation—good, honest people waiting for the voice of a righteous teacher who speaks as one having authority, one with the priesthood and authority from God?

Jesus said, "My sheep hear my voice. . . ." (John 10:27.) The voice to mortal man must come from an authorized teacher and servant of the Lord.

Our assignment, brethren, with all the Latter-day Saints, is to teach the doctrines, ordinances, and commandments of Jesus Christ.

I repeat what Jesus said, "Teaching . . . whatsoever I have commanded you: and, lo, I am with you always, even unto the end of the world." (Matt. 28:20.)

We are to teach every nation, kindred, tongue, and people. The Lord said to the Prophet Joseph Smith, when there were only one billion of his children on this earth, that the field was white and ready to harvest. (D&C 4:4.)

Today, with over three and a half billion people on this earth, the task and responsibility of harvesting is great and challenging. The field today is still white and ready to harvest. Millions of honest in heart are waiting to be taught.

Brethren, have we taught the gospel of Jesus Christ to two percent of God's children living on this earth today? Two percent would be more than seventy million people. When and how are we going to teach every nation, kindred, tongue, and people?

The answer has been given by a Prophet of God. Every member of The Church of Jesus Christ of Latter-day Saints should be a missionary. Each member should bring one or more of his neighbors and friends into the Church each year. Each member must increase his faith and turn up his divine luster and candle power and let his light so shine before men that they may see his good works, and glorify their Father which is in heaven. (Matt. 5:16.)

We will need greater unity between full-time missionaries, stake missionaries, and the Saints in order to reach and teach additional millions. We need to supply the helps necessary so that over a million Saints can help the missionary work.

The Lord said, ". . . by their fruits ye shall know them." (Matt. 7:20.) The fruits of the Church, of the gospel, and of the lives of the Saints need to be seen by the world.

We have learned a great many

things from the success of the Mormon Pavilion at the New York World's Fair. We have learned that with finely created religious art, oil paintings, and sculptured pieces, movies and backlighted transparencies, we can arrest the interest and excite the imagination of nonmembers of the Church.

But we have also learned something even more important: that the most valuable tool we have in delivering the message of the restored gospel of Jesus Christ is the testimony of the priesthood and the missionary. We have discovered that when one of our missionaries stands in front of a religious painting and bears his testimony to the validity of its spiritual message, that same oil painting suddenly becomes a powerful visual evidence for truth that is deeply etched on the minds of the investigators. They go away remembering both what they heard and what they saw, and the honest in heart have had a spiritual experience.

So it is that we now stand at this point of bright discovery. We must blend the testimony of the missionary with vital and powerful visual messages; we must accelerate our effectiveness in giving outsiders something they can both see and hear.

Today we must find ways to reach and teach millions and even billions by having them come to centers where the teachings and fruits of the gospel of salvation and God's plan of life are on an exhibit and where the teacher filled with faith, love, and the Holy Ghost can touch their hearts. Millions of the Saints can participate.

Under the direction of the First Presidency and the Council of the Twelve, we are creating and setting up visitors' centers with visual aids and missionaries to teach and reach millions.

The new visitors' center right here on Temple Square, just to the north of this building, will be completed sometime early next year. It will hold some of the great messages of the latter-day restoration. These will be in the form of specially created artifacts. The great Thorvaldsen statue that was also shown in the Mormon Pavilion at the New York World's Fair now stands on the second floor and has as a background a 12,000-square-foot mural of the firmament with the celestial bodies painted. There is also a 150-foot painted mural showing outstanding scenes on the life and teachings and examples of Christ. There are other great paintings of Christ ordaining the Twelve Apostles and Joseph Smith receiving the Melchizedek Priesthood from Peter, James, and John.

There will also be a First Vision diorama, a replica of the Sacred Grove.

The trees will be duplicated facsimiles made from plaster molds taken right in the grove. Also displayed is a figure of the 14-year-old Joseph Smith as he kneels in this grove and looks into a light overhead which is "above the brightness of the sun" (Joseph Smith 2:16), depicting his first great vision and the first ray of light to this world after a period of darkness, showing that God lived and that man was literally in his image and likeness.

We'll have a series of paintings, now being created, illustrating the



Bishop John B. Garside of Lee Ward, Granite Park Stake, and Dean Berrett, priest, examine poster of Prophet Joseph Smith, referred to by Elder Bernard F. Brockbank.

great dispensations of the Bible, showing Adam and Eve, Noah, Abraham, Moses, and others. Some of these scenes will depict the great prophecies of the Old Testament, prophecies concerning the birth of Christ; concerning the apostasy and the restoration of the gospel; concerning the temple of the Lord being established in the "tops of the mountains."

We'll have a series of rooms that will deal in fine detail with such significant subjects as "the plan of salvation," the scriptures, the contributions of the Prophet Joseph Smith, Brigham Young, and the pioneers, the apostasy and reformation, and, certainly, the restoration and all its great fulfillment of prophecy throughout the ages of man.

And the vision of the Church has swept beyond these works on Temple Square. We have now completed a great display at the Prophet's birthplace in Sharon, Vermont. Another has just been installed in Liberty, Missouri.

We are now working on the possibility of a visitors' center at each of the temples throughout the Church.

We are working to establish these visitors' centers with visual aids similar to those used at the New York World's Fair and on Temple Square

in Salt Lake City but with the exhibits fitting in with the particular area.

We've had over 75 requests from various church groups for help in preparing displays this fall. Hundreds of fairs, both county and state, have asked for visual aids so that the local members of the Church can deliver the gospel message and bring people to an understanding of the beautiful doctrines of the Church.

In conjunction with the missionary committee, the church information committee is now printing a series of large-sized posters that will tell in sequence the message of the teachings and doctrines of Christ, the falling away, and the restoration of the gospel. The posters will be available soon. They will be a great help in many areas.

New paintings are being painted by talented artists, depicting a wealth of scenes portraying with spirituality and inspiration the story of the gospel and attempting to relate to individuals their needs to repent of their sins and come unto Christ.

The Book of Mormon is "to the convincing of the Jew and Gentile that Jesus is the Christ, the Eternal God, manifesting himself unto all nations" (Book of Mormon title page), and displays of the Book of Mormon are being set up to bring this book and record closer to the people. It would be wise for every priesthood holder to have several copies of the Book of Mormon for missionary use with his friends and neighbors.

When the visitors' centers and posters are ready, the members with the missionaries can bring their friends and neighbors to see the exhibits. Other exhibits will be set up in homes and churches and in many areas for the use of the members. New motion pictures will be made. Millions have seen the motion picture, *Man's Search for Happiness*, and it has touched the hearts of many that had little or no concept of preexistence and life after death.

The members are anxious, we discover throughout the world, to follow the Prophet's counsel to do missionary work among their friends and neighbors, but they need the help of the great Christian teaching exhibits.

This, brethren, is the greatest of all dispensations in which to do missionary work. Many millions are looking for the gospel of Jesus Christ as given in the God-inspired scriptures and by the Savior. Millions today would like to know, hear, and follow a prophet of God, and to know that there are twelve living, ordained apostles of the Lord on this earth.

May we do the will of the Lord and his prophets, under their inspiration and revelation, I pray in the name of Jesus Christ. Amen.

Your Priesthood Responsibilities

President Joseph Fielding Smith

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

• This is a wonderful sight to me, as I look to the other end of this building, and in the gallery, and back of me, and see all of you brethren who hold divine authority. I have thought that the best thing I could do would be to prepare something that had to do with this divine authority with which the Lord has blessed us, and with your help, for I need your faith, I want to read what I have written.

Authority is an eternal principle operative throughout the universe. To the "utmost bounds" of space, all things are governed by law emanating from the Lord our God. On Kolob and other giant governing stars, and in the tiny electron, infinitely small and of which all things are composed, divine authority is manifest in the form of immutable law. All space is filled with matter, and that matter is controlled and directed by an all-wise and omniscient Creator.

Priesthood is divine authority that is conferred upon men, that they may officiate in the ordinances of the gospel. In other words, priesthood is a part of God's own power that he bestows upon his chosen servants, that they may act in his name in proclaiming the gospel and officiating in all the ordinances thereof. All such official acts performed by these duly authorized servants are recognized by the author of our salvation.

Man cannot act legally in the name of the Lord unless he is vested with the priesthood, which is divine authority. No man has the power or the right to take this honor to himself. Unless he is called of God, as was Aaron, he has no authority to officiate in any of the ordinances of the gospel; should he do so, his act is not valid or recognized in the heavens. The Lord has said that his house is a house of order, and he has given the commandment that no man shall come unto the Father but by his divine law, which is established in the heavens.

All men who assume authority but who have not been properly called will have to answer for their acts in the day of judgment. Nothing that they perform in the name of the Lord is valid, for it lacks the stamp of di-

vine authority. To deceive and lead others to believe that unauthorized acts are valid when performed in the name of the Lord is a grievous sin in the sight of God.

The question of priesthood, or divine authority, is a vital one, since it concerns the salvation of each of us. It is impossible for a man to enter the kingdom of God without complying with the laws of that kingdom. Only authorized officers may properly officiate in rites and ceremonies of his kingdom. No man has the right to assume the authority and officiate without being ordained to the ministry. To do so is an unauthorized and illegal act.

With regard to the holding of the priesthood in the preexistence, I will



President Joseph Fielding Smith addresses Saturday evening priesthood session.

say that there was an organization there just as well as an organization here, and men there held authority. Men chosen to positions of trust in the spirit world held the priesthood.

Adam received the holy priesthood and was commanded by the Lord to teach his children the principles of the gospel. Moreover, Adam was baptized for the remission of his sins, for the same principles by which men

are saved now were the principles by which men were saved in the beginning. In that day all those who repented and were baptized received the gifts of the Holy Ghost by the laying on of hands. Adam made all these things known to his sons and daughters.

A false notion prevails today that men may assume the authority to speak and officiate in the name of the Lord Jesus Christ when they have not been divinely called. The commission given by our Lord to his disciples nearly two thousand years ago does not authorize any man today to officiate in the ordinances of the gospel or to preach and expound the scriptures by divine authority. The Bible does not and cannot give to any man this right to exercise the functions of the priesthood. This can only come, as in days of old, by authority from the Son of God or his properly constituted representatives. There is a perfect order in the kingdom of God, and he recognizes the authority of his servants.

It is our duty to save the world. That is our mission, insofar as they will listen unto us and receive our testimony. All those who reject the testimony of the elders of Israel will be held responsible and will have to give an accounting for their stewardship, just as we will have to give an accounting of our stewardship as elders and teachers of the people.

Never before in the history of the Church has the responsibility that has been given to the priesthood been more necessary of fulfillment than today. Never before have we been under greater obligation to serve the Lord, and keep his commandments, and magnify the callings that have been assigned to us.

The world today is torn asunder. Evil is rampant upon the face of the earth. The members of the Church need to be humble and prayerful and diligent. We who have been called to these positions in the priesthood have the responsibility upon our shoulders to teach and direct the members of the Church in righteousness.

If we do not serve the Lord with all our heart, might, mind, and strength, if we are not loyal to this calling that we have received, we are not going to be blameless when we stand before the judgment seat. It is a very serious thing to hold the priesthood.

Brethren of the priesthood, these are your responsibilities. The Council of the Twelve did not place them upon you; the Presidency of the Church did not place them upon you. It is true that they, or their representatives, called you and ordained you to the ministry, but the responsibility to perform this labor came to you from the Son of God. You are his servants. You will be held accountable to him

for your stewardship, and unless you magnify your callings and prove yourselves worthy and faithful in all things, you will not stand blameless before him at the last day.

May the Lord bless you good brethren,

holders of the priesthood, and may you magnify your callings in the Church, and may the Lord bless you in all that you do in my humble prayer, in the name of Jesus Christ. Amen.

Church and thinks he is a pretty good member, and I am not questioning him on that—but he said, “You know, this Church requires too much of its people. There isn’t another church in the world that requires or demands as much of its people as The Church of Jesus Christ of Latter-day Saints, the Mormon Church.”

I said, “Brother, the Church doesn’t demand anything of you. It offers you great opportunities and many privileges that are not given to any individual any place in the world other than through the Church of Jesus Christ. And the priesthood offers opportunities, privileges, and blessings that one can enjoy only as he accepts the rules and keeps the covenants upon which these privileges and blessings are predicated. You may choose what you wish to do in this Church, and you will be blessed accordingly. It is entirely up to you.” But I added, “As far as I am concerned, brother, I would rather walk barefoot from here to the celestial kingdom and back into the presence of my Heavenly Father, if I can get there, than to let the things of this world keep me out.”

And I am serious about it. These privileges that are offered to us, holders of the priesthood, just cannot be evaluated. If we keep these covenants, we are blessed. As we go to the temple, we make those covenants that I mentioned before. And I would like to say to you men who hold the priesthood, just remember three words: keep the covenants. Now, anybody who is listening tonight, anybody who holds the priesthood, surely can remember three words: keep the covenants.

I should like to read a covenant that I have read before in priesthood meeting; to me it is most important, the covenant that we make when we accept the priesthood. I shall read from the 84th Section of the Doctrine and Covenants:

“For whoso is faithful unto the obtaining these two priesthoods of which I have spoken, and the magnifying their calling, are sanctified by the Spirit unto the renewing of their bodies.

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

“And also all they who receive this priesthood receive me, saith the Lord; “For he that receiveth my servants receiveth me;

“And he that receiveth me receiveth my Father;

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

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

Keep Your Covenants

President N. Eldon Tanner

Of the First Presidency

● I always feel most humble as I stand before a body of men who hold the priesthood. The priesthood of God is the power by which all things were done in the universe, but the priesthood that you hold is the power of God delegated to you to act in his name in the office to which you have been called.

Just think what that means, the authority that is given to us, for the Lord has said to his elders that they may baptize an individual, and he is baptized; he is as much baptized as if the President of the Church had baptized him, or any of the Twelve. And when he is confirmed, it is of the same effect as if the Lord himself had confirmed him. And then when he is ordained a deacon, teacher, priest, elder, it is of the same effect. That authority is given to us, and with that authority goes a great responsibility.

This evening I should like to address my remarks to the topic: the importance of keeping pledges. There are many kinds of pledges. Maybe some of you would think that the things I am listing here are not pledges. I say keeping an appointment is a pledge. You may not think it is very important, but keeping an appointment is important, and that is a good place to start to learn to keep pledges. I should hate to miss my appointment when I leave this frail existence, and be found someplace for which I hope I am not preparing, just because I am late.

To pay a bill or a note is a pledge that is very important; to keep one’s word in anything one says or agrees to do is a pledge. When one joins the Church, he pledges certain things as he goes into the waters of baptism. When accepting the priesthood, we make a very definite covenant with the Lord. When partaking of the sacrament, we renew our covenants. Notice that I am using covenants, promises, and pledges interchangeably.

When partaking of the sacrament,

we renew those covenants. When accepting office in the Church, we agree to do certain things. We take upon ourselves certain covenants; we make certain pledges. You who have been to the temple know the covenants you make and the obligations you take upon yourselves.

In home teaching, or any assignment that is given to us, if we accept that assignment, we certainly covenant with the Lord and the one who is giving the assignment that we will perform that duty.

Now some may emphasize one covenant or one requirement or one of the commandments; but we covenant to keep all the commandments when we join this Church, accept and are ordained to the priesthood.

The Prophet spoke out clearly on Friday morning, telling us what our responsibilities are. He mentioned and spoke emphatically of liquor by the drink. A man said to me after that, “You know, there are people in our state who believe in following the Prophet in everything they think is right, but when it is something they think isn’t right, and it doesn’t appeal to them, then that’s different.” He said, “Then they become their own prophet. They decide what the Lord wants and what the Lord doesn’t want.”

I thought how true, and how serious when we begin to choose which of the covenants, which of the commandments we will keep and follow. When we decide that there are some of them that we will not keep or follow, we are taking the law of the Lord into our own hands and become our own prophets, and believe me, we will be led astray, because we are false prophets to ourselves when we do not follow the Prophet of God. No, we should never discriminate between these commandments, as to those we should and should not keep.

A man said to me just a few days ago—and he is a member of the

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

"But whose breaketh this covenant after he hath received it, and altogether turneth therefrom, . . ." is left on his own. (D&C 84:33-41.)

Note that the Lord says (and I am not quoting word for word): "I cannot break this covenant, but if you break it there is no promise." Isn't it something to think about when the Lord says he cannot break a covenant that he makes with his people. That covenant stands as long as we will keep the covenant, but when we break the covenant, there is no covenant as far as the Lord is concerned.

Referring to these covenants in the temple, I would like to say to you again, remember these three words: keep the covenants. And I think I am safe in saying to you that if you and your families will keep these covenants, you will be happy, you will be successful, you will be respected, you will have good families that you can take back into the presence of our Heavenly Father. All you will have to do is remember three words: keep the covenants, the obligations that you have taken upon yourselves, the pledges that you have made. Keep the covenants.

Now among our fellowmen, neighbor to neighbor, it is important that we keep our covenants, our pledges, our agreements. A young man came to me not long ago and said, "I made an agreement with a man that requires me to make certain payments each year. I am in arrears, and I can't make those payments, for if I do, it is going to cause me to lose my home. What shall I do?"

I looked at him and said, "Keep your agreement."

"Even if it costs me my home?"

I said, "I am not talking about your home. I am talking about your agreement; and I think your wife would rather have a husband who would keep his word, meet his obligations, keep his pledges or his covenants, and have to rent a home than to have a home with a husband who will not keep his covenants and his pledges."

I don't know whether everyone here agrees with me or not; in fact, I am wondering. There are too many today, I feel, who are prepared to take the easy way out of paying their debts by not paying them and take whatever action is necessary to keep them free. It is important, brethren, that we keep our pledges and our covenants and keep our name good. A man's good name is worth more than any material thing he could have.

And if it is important that we keep our covenants with our neighbor, with a man with whom we have made an agreement, how much more impor-

tant it is that we keep the covenants that we make with our Heavenly Father when we hold the priesthood and accept office in this Church.

Brethren, it is a pleasure to be with you, to join with you men of the priesthood; I feel most humble in your presence, and particularly do I feel humble when I realize that the body of the priesthood in the Church of Jesus Christ is the only body that holds the power of God to act in his name in the office to which they have been called. And think of the responsibility that has been placed upon us to take this message to the world. We have been told by these two speakers tonight, Brother [Bernard P.] Brockbank and Brother [Arch L.] Madsen, how we are striving to make it possible for everyone to hear the gospel. Our lives, brethren, will help to determine how they receive it.

A man told me that he was just about ready to accept the gospel when he met a particular LDS family. Then he said, "If that's the way your people live, I don't want to have anything to do with it."

I want to bear you my testimony that I know the gospel of Jesus Christ is here in our midst; it has been restored. The priesthood has been restored and it is most important that we honor that priesthood. We are guided by a prophet, who has been called and given the authority and responsibility of directing our work here. May we follow him and keep the commandments of the Lord. May we choose to keep all the commandments, not those which we ourselves choose. May we accept the Prophet and not be our own false prophet, I pray, in the name of Jesus Christ. Amen.

Sunday Morning Session, October 2, 1966

We Believe in Being Honest

Mark E. Petersen

Of the Council of the Twelve

• I earnestly pray that the Holy Spirit will assist me as I stand before you this morning.

One of the Articles of Faith of The Church of Jesus Christ of Latter-day Saints includes these words: "We believe in being honest. . . ." (Article of Faith 13.)

This is one of the most important tenets of our religion, and for many people it is one of the most difficult to live. Honesty is as basic to true Christianity as baptism or the resurrection of the dead. It is the foundation of all character development. Just as no man can see the kingdom of heaven without baptism, as explained by the Savior, so it may be said with equal truth that no dishonest man, except he repents, can see the kingdom of heaven.

Our Christian civilization is built upon integrity. Without it our way of life would collapse. If we allow dishonesty to weave itself into the fabric of our lives, we invite moral suicide.

Dishonesty in the world is appalling. The cost of major crime is shocking in the extreme, but petty crime involving far more people is becoming a national disgrace. It is almost incredible that here in the United States, for example, shoplifting costs our stores nearly three billion dollars a year. Most shoplifters are women and children.

Other types of petty crime cost American businessmen an additional billion dollars annually.

One hotel in New York last year lost 18,000 towels, 355 silver coffee pots, 15,000 fingerboils, and 100 Bibles.

Seventy-five percent of all insurance claims are estimated to be dishonest, costing insurance companies 350 million dollars a year in overpayments. Cheating in school is admitted by hosts of our students.

And yet, lest we think that dishonesty is completely engulfing us, we should recall that department stores, for example, when reporting on their charge accounts, say that the rate of default is less than 2 percent. Last year fewer than 2,000 people out of 102 million taxpayers were indicted for income tax fraud. It is estimated by revenue officials that 95 percent of all income is reported to the government. So said the September 9 issue of *Time* magazine.

In a recent *Look* magazine survey of teen-agers, it was most heartening to note that these young people said they want to live honestly in what they call "this dishonest world."

We claim to be a Christian people. But to what extent have true Christian principles become a part of our lives?

Are our daily habits indicative of a

genuine Christian conversion?

Is our personal conduct a reflection of Christlike virtues?

Can any professed Christian be a Christian indeed if he is not honest?

What is the gospel for—merely to talk about?

Or is it something to *live*, to incorporate in our daily conduct?

The Savior said it is to assist us to become perfect in all we do, as perfect as God.

Then is there any place for deceit in a true Christian life?

Is not dishonesty an apostasy from Christ to the extent of our misbehavior?

Can we have a living faith in Christ without doing his works?

To profess belief in him and yet refuse to live his laws seems to be a dishonest act in itself.

The Christian religion cannot be separated from the Christian life, and there can be no Christian life without honesty.

When the Savior told us to love our neighbors as ourselves, he spoke of honesty.

When he told us to do unto others as we would be done by, he again spoke of honesty.

When he told us to go the extra mile, to give our cloak as well as our coat, if need be, and even to turn the other cheek, he again spoke of honesty.

When he advised us to reconcile any differences we may have with others, he spoke of honesty.

When he vigorously denounced the hypocrites, he defended the principle of honesty.

When he described the Good Samaritan, he extolled not only an act of mercy, but a man who was being honest with himself in regard to his fellowman.

When he taught us to love the Lord our God with all our hearts, he asked us to be honest both with God and ourselves.

When he told us to avoid judging other people, he again spoke of honesty.

When he blessed the pure in heart, the merciful, the meek, and those who hunger and thirst after righteousness, he glorified honesty.

When he taught repentance as a principle of salvation, he commanded us to bring honesty into our lives.

When he permitted us to seek remission of our sins through baptism, he expected us to do so honestly.

When he taught the moral law, again he taught us to be honest with ourselves, with our fellowmen, and with God.

When he said that we cannot serve both God and mammon, he spoke of this same principle of honest living.

When he commanded us to become perfect even as our Father in heaven,

he most certainly taught the strictest kind of honesty.

When he said, "Except your righteousness shall exceed the righteousness of the scribes and Pharisees, ye shall in no case enter into the kingdom of heaven," he spoke of honesty and integrity. (Matt. 5:20.)

When he advised his listeners, "Lay not up for yourselves treasures upon earth, where moth and rust doth corrupt," again he spoke of honesty. (Matt. 6:19.)

When he said, "If thine eye be evil, thy whole body shall be full of darkness," he spoke of dishonesty. (Matt. 6:23.)

When he taught us to seek first the kingdom of God and his righteousness, he referred to sincerity of purpose, which is honesty.

He asked at one time: "Why beholdest thou the mote that is in thy brother's eye, but considerest not the beam that is in thine own eye?" In doing so, he held up the principle of honesty. (Matt. 7:3.)

When he counseled, "Enter ye in at the strait gate," he expected us to walk in straight paths, and to honestly and sincerely avoid crooked ways. (Matt. 7:13.)

And when he said, "Every good tree bringeth forth good fruit; but a corrupt tree bringeth forth evil fruit," he referred to honesty and its ugly opposite. (Matt. 7:17.)

He warned against devious ways by saying: ". . . fear not them which kill the body, but are not able to kill the soul; but rather, fear him which is able to destroy both soul and body in hell." (Matt. 10:28.)

And yet, how gracious he was in his kindly invitation to help us to overcome our evil tendencies: "Come unto me, all ye that labour and are heavy laden, and I will give you rest.

"Take my yoke upon you, and learn of me; for I am meek and lowly in heart; and ye shall find rest to your souls." (Matt. 11:28-29.)

But can rest come to the insincere? Can they have peace of mind? They can if they change their ways and repent, but not otherwise.

Honesty is intimately and inseparably related to true charity.

Charity is the perfect love of Christ. Can there be true charity, then, without honesty? Is there any charity in a dishonest act?

"Though I speak with the tongues of men and of angels, and have not honesty, I am become as sounding brass, or a tinkling cymbal." (See 1 Cor. 13:1.)

How is a man profited if, by dishonest means, he shall gain the whole world but lose his own soul?

What shall a man give in exchange for his soul?

It is unthinkable that anyone would hide under a cloak of piety while de-

ceiving his fellowmen, yet it is done.

Paul once asked the Corinthians if Christ is divided. I now ask the same question.

Paul referred to denominational schisms. I refer to conflicts in principle.

Is Christ divided on any matter of principle? Does he deal in double standards? Does he countenance devious practices? Is there any duplicity in him? Then can duplicity exist in his followers?

What does he mean when he says: "Thou shalt not lie," "Thou shalt not steal," "Thou shalt not covet," "Thou shalt not bear false witness"?

Does he give us permission to tell little lies with the understanding that we will not tell big ones?

Does he allow us to steal a little here and a little there, providing we do not commit grand larceny?

The Book of Mormon speaks of the power of the devil in latter days and tells of his persuasive efforts to cheat and deceive human beings.

The scripture says he will cause anger to rage in the hearts of some, but others "will he pacify, and lull them away into carnal security, [so] that they will say: All is well in Zion; yea, Zion prospereth, all is well—and thus the devil cheateth their souls, and leadeth them away carefully down to hell.

"And behold, others he flattereth away, and telleth them there is no hell; and he saith unto them: I am no devil, for there is none—and thus he whispereth in their ears, until he grasps them with his awful chains from whence there is no deliverance." (2 Ne. 28:21-22.)

Lucifer also urges us to "eat, drink, and be merry," saying, "it shall be well with us.

" . . . Eat, drink, and be merry; nevertheless, fear God—he will justify in committing a little sin; yea, lie a little, take the advantage of one because of his words, dig a pit for thy neighbor; there is no harm in this; and do all these things, for tomorrow we die; and if it so be that we are guilty, God will beat us with a few stripes, and at last we shall be saved in the kingdom of God." (2 Ne. 28:7-8.)

What a pity that so many people actually believe that devilish doctrine!

With false teachings such as those, Lucifer induces many to cross the line into his realm, persuading them that they can, in fact, serve two opposing masters and get gain from both.

But there is only one God and only one way to be saved in his presence. That is by avoiding all forms of hypocrisy and by honestly and sincerely keeping his commandments.

He is truly a God of charity and mercy, but he is also a God of law. He has said in clear and precise terms

that no unclean thing can come into his presence.

Dishonesty is uncleanness. It is a form of filth that must be shunned by every true follower of the Savior.

There is no salvation without true charity, and true charity embraces the spirit of brotherly love to the point that it permits no injustice on the part of any one of us toward our fellowmen—no deceptions, no dishonesty, and no predatory designs.

As the ancient prophet said, a man must "have charity; for if he have not charity he is nothing. . . ."

Charity "rejoiceth not in iniquity but rejoiceth in the truth. . . ." (Moro. 7:45-46.)

Another Book of Mormon prophet said further: ". . . except ye have charity ye can in no wise be saved in the kingdom of God. . . ." (Moro.

102:1.)

Then who can be saved?

"Who shall ascend unto the hill of the Lord? or who shall stand in his holy place?

"He that hath clean hands, and a pure heart; who hath not lifted up his soul unto vanity, nor sworn deceitfully.

"He shall receive the blessing from the Lord, and righteousness from the God of his salvation." (Ps. 24:3-5.)

I earnestly and humbly pray, Latter-day Saints, that we may be sufficiently true to the articles of our faith, that we may be sufficiently devoted to the Savior of the world that we will be willing to accept and live this very important article of our faith, "We believe in being honest," and for this I earnestly pray in the sacred name of the Lord Jesus Christ. Amen.

could receive, possess, and inherit the same blessings poured out upon the Saints of former days.

He beheld that the very gospel restored by angelic ministration would be preached to the whole earth, to all mankind, to every nation and kindred and tongue and people, thus signifying that no other people had the fullness of gospel truth and that all needed to come to a knowledge of revealed religion.

John's message was that this restored gospel would invite men to worship the true and living God, to fear and glorify the Creator of all things, rather than to give allegiance to any false and untrue concept of deity.

And finally, John specified that all this was to precede the glorious second coming of the Son of Man; it was to transpire in that day when the hour of his judgment was set, in the day just prior to his great millennial reign.

Now we may well ask: Has the Lord's promise, given through the beloved revelator, been fulfilled? Has the mighty restoration of latter days taken place? If not, when will it occur, and who will be the mortal recipients of the promised revelations and blessings from on high? And how can these glorious purposes of the Lord be fulfilled unless he calls prophets to receive the angelic visitations, to record the revelations, to preach the gospel among all people?

We are bold to announce that the promised restoration has taken place. The promised angel has come. The promised latter-day work has begun.

In the spring of 1820, the Lord made known the prophet whom he had chosen to usher in his great latter-day work. This prophet, Joseph Smith, records the opening of this gospel dispensation in these words:

"Believing the word of God, I had confidence in the declaration 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.' I retired to a secret place in a grove, and began to call upon the Lord; while fervently engaged in supplication, my mind was taken away from the objects with which I was surrounded, and I was enveloped in a heavenly vision, and saw two glorious personages, who exactly resembled each other in features and likeness, surrounded with a brilliant light which eclipsed the sun at noon day. They told me that all religious denominations were believing in incorrect doctrines, and that none of them was acknowledged of God as His Church and kingdom: and I was expressly commanded 'to go not after them;' at the same time receiving a promise that the fulness of the Gospel should at some future time be made known unto me.

"On the evening of the 21st of Sep-

And I Saw Another Angel

Bruce R. McConkie

Of the First Council of the Seventy

● I desire to speak as directed by and in fulfillment of a revelation given by the Lord to a modern prophet.

This revelation came to Joseph Smith in the early days of this dispensation. It has since changed the lives of millions of people and shall in due course affect the spiritual well-being and eternal salvation of all men among every nation and kindred and tongue and people.

But first, may I invite your attention to a revelation received by an ancient apostle, a revelation that he said would "come to pass" in a day subsequent to his, a day after New Testament times.

This ancient apostle, the beloved disciple John, the one who with Peter and James had been favored so highly by Jesus, recorded his vision and revelation of the future in these words:

"And I saw another angel fly in the midst of heaven, having the everlasting gospel to preach unto them that dwell on the earth, and to every nation, and kindred, and tongue and people,

"Saying with a loud voice, Fear God, and give glory to him; for the hour of his judgment is come: and worship him that made heaven, and earth, and the sea, and the fountains of waters." (Rev. 14:6-7.)

As is well known, The Church of Jesus Christ of Latter-day Saints an-

nounces to the world that God has spoken again in this day; that angels have again descended from the courts of glory to minister to men; that revelations, visions, and all of the gifts of the Spirit have again been poured out upon the Saints; that the church and kingdom of God has again been set up on earth with every priesthood, key, power, grace, and prerogative possessed in former dispensations; and that the everlasting gospel—the same power of God unto salvation had by the Saints of old—has been restored in all its glory, beauty, and perfection.

In this connection we may well give careful consideration to the angelic visitation foreseen by John. What, then, is the meaning of the biblical account left us by the beloved disciple?

John saw that angelic ministration would occur in a day subsequent to New Testament times; that God would again send heavenly messengers to man on earth, even as he had done to Saints and prophets of old.

John's announcement was that revelation would commence anew, that the heavens—long sealed—would be opened, that the mind and will and voice of God would be heard again by mortal man.

The ancient apostle foresaw that the everlasting gospel—God's plan of salvation for his earthly children—would be restored, so that Latter-day Saints

tember, A.D. 1823, while I was praying unto God, and endeavoring to exercise faith in the precious promises of scripture, on a sudden a light like that of day, only of a far purer and more glorious appearance and brightness, burst into the room, indeed the first sight was as though the house was filled with consuming fire; the appearance produced a shock that affected the whole body; in a moment a personage stood before me surrounded with a glory yet greater than that with which I was already surrounded. This messenger proclaimed himself to be an angel of God, sent to bring the joyful tidings that the covenant which God made with ancient Israel was at hand to be fulfilled, that the preparatory work for the second coming of the Messiah was speedily to commence; that the time was at hand for the Gospel in all its fulness to be preached in power, unto all nations that a people might be prepared for the Millennial reign. I was informed that I was chosen to be an instrument in the hands of God to bring about some of his purposes in this glorious dispensation." (*History of the Church*, Vol. 4, pp. 536-7.)

In due course, primarily through the instrumentality of the Prophet Joseph Smith, the glorious restoration promised here took place, and God's true Church was once again established on earth.

Now may I quote the revelation in conformity with which I speak at this time. On November 3, 1831, the Lord said to his latter-day Prophet:

"... I have sent forth mine angel flying through the midst of heaven, having the everlasting gospel, who hath appeared unto some and hath committed it unto man, who shall appear unto many that dwell on the earth.

"And this gospel shall be preached unto every nation, and kindred, and tongue, and people.

"And the servants of God shall go forth, saying with a loud voice: Fear God and give glory to him, for the hour of his judgment is come;

"And worship him that made heaven, and earth, and the sea, and the fountains of waters." (D&C 133:36-39.)

And now may I say, as a servant of the Lord, by way of testimony, that all these glorious things are transpiring. The Lord has sent his angel, whose name was Moroni, which angel revealed to Joseph Smith the ancient record from which the Book of Mormon was translated. This volume of holy scripture is a record of God's dealings with the ancient inhabitants of America and contains the fullness of the everlasting gospel.

This everlasting gospel—the same revealed laws and powers had by the ancient apostles—is now being

preached in many of the nations of the earth and will be heralded in due course unto every nation and kindred and tongue and people, for God has so decreed.

When we as the Lord's servants take this restored gospel to his other children, we invite them to come and worship him.

Our message is one of a living God who speaks now, whose voice we have heard, whose countenance has shined upon us, and whose words we know and teach to others.

We invite all men everywhere to come and see, to investigate the glad tidings of great joy which have been revealed in this day, and which shall go forth to all people, for "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." (D&C 1:2.)

This message of revelation and restoration embraces the most glorious hopes and promises known to man. It

is the message of the ages, the everlasting gospel. Through it, men may find peace and joy in this life and eternal reward in the life to come.

And God be thanked it is true—a message of salvation based on eternal truth. And truth will prevail.

May I bear testimony of the final triumph of God's great latter-day kingdom by using these prophetic words of Joseph Smith, the mighty Prophet of the restoration:

"... the Standard of Truth has been erected; but unhalloved hand can stop the work from progressing; persecutions may rage, mobs may combine, armies may assemble, calumny may defame, but the truth of God will go forth boldly, nobly, and independent, till it has penetrated every continent, visited every clime, swept every country, and sounded in every ear, till the purposes of God shall be accomplished, and the Great Jehovah shall say the work is done." (*History of the Church*, Vol. 4, p. 540.)

In the name of Jesus Christ. Amen.

The Holy Ghost

Delbert L. Stapley

Of the Council of the Twelve

● My brothers and sisters and friends: In the confusion of today's beliefs, philosophies, sophistries, changing standards of personal behavior, and the bold voice of unorthodox extremists, man's need for spiritual guidance to choose the right and forsake the wrong is of paramount importance to his assurance of hope for peace and happiness. Without the light of the spirit, people see through a glass, darkly. (1 Cor. 13:12.) Their judgments and decisions are so often faulty. They bog down in confusion, frustration, and utter bewilderment.

The Apostle Paul's query is still meaningful. Said he: "For what man knoweth the things of a man, save the spirit of man which is in him? even so the things of God knoweth no man, but the Spirit of God.

"But the natural man receiveth not the things of the Spirit of God: for they are foolishness unto him: neither can he know them, because they are spiritually discerned." (1 Cor. 2:11, 14.)

This declaration should leave no doubt in one's mind that without the Spirit of God the things of God cannot be understood. However, man usually attempts to interpret all things ac-

cording to his own learning and knowledge. We would do well to acknowledge that the Spirit of God should reflect itself in all our doings. Christianity has little value if men do not take it with them and use it honestly in all their activities in life. Oh, if man would only understand and willingly accept the source of his knowledge and the power and skill of his achievements. All intelligence in any form comes from God, who knows and comprehends all things.

We marvel at the numerous and varied discoveries that are achieved in the laboratories of industry, in universities of learning, and through private research. If man would concentrate the same degree of research in the laboratory of his soul, he would discover life's purpose and God's way to attain eternal life. This should be man's greatest and most important goal.

Jesus said: "I am the way, the truth, and the life;" and "without me ye can do nothing." (John 14:6, 15:5.)

The Holy Ghost aids and guides the honest seeker after truth. How wonderful if all would be pricked in the heart as the apostles' listeners were on the day of Pentecost and would will-

ingly follow the admonition given by them on that occasion, to "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 2:38.)

These two steps open the door to understanding, peace, brotherhood, and happiness to all men. The baptism with the Holy Ghost by the laying on of hands obtains for the truly repentant companionship of this spiritual power with its gifts and blessings. John the Baptist, speaking of the Christ, testified: "... he shall baptize you with the Holy Ghost, and with fire." (Matt. 3:11.)

Man can only become spotless and sanctified by the reception of the Holy Ghost in his personal life. The Holy Ghost is a cleansing and purifying agent to all who receive it and are righteous. This means that sin and iniquity are spiritually burned out of the repentant person. He then receives a remission of sins, and his soul is sanctified and made clean for the Holy Ghost to abide in him. The cleansed person enjoys a newness of life and becomes a new creature in the spirit. The Lord has declared:

"And this is my gospel—repentance and baptism by water, and then cometh the baptism of fire and the Holy Ghost, even the Comforter, which showeth all things, and teacheth the peaceable things of the kingdom." (D&C 39:6.)

The Prophet Nephi gave this admonition to his people:

"Wherefore, my beloved brethren, I know that if ye shall follow the Son, with full purpose of heart, acting no hypocrisy and no deception before God, but with real intent, repenting of your sins, witnessing unto the Father that ye are willing to take upon you the name of Christ, by baptism—yea, by following your Lord and your Savior down into the water, according to his word, behold, then shall ye receive the Holy Ghost." (2 Ne. 31:13.)

The Holy Ghost is a revealer of truth and has the related power of discernment, which interprets the mind and motives of men; therefore, it has the function of preventing confusion and deception to the possessor of this gift. (D&C 50:23-24.)

The Holy Ghost is an actual, heavenly endowment from God in the life of an individual. It is a power he can feel. If faithful and obedient, one learns to be sensitive and responsive to its guidance and influence. This accords with the Lord's promise to the faithful to visit them with the manifestation of his Spirit. (D&C 5:16.)

The Holy Ghost then becomes a needful adhesive attribute to one's personal spirit and is a determining character factor in one's life. It gives meaning and direction in both tempo-

ral and spiritual matters. The Holy Ghost has many powers, gifts, and functions, but it will not abide in an unworthy, dishonest, or sinful person.

Prior to Christ's death upon the cross, he cautioned his disciples to tarry in Jerusalem and not begin the ministry until they were endowed with power from on high. (Luke 24:49-51.)

This promise was fulfilled to them in full measure on the day of Pentecost. (Acts 2.)

Later the Apostle Paul, writing to the Corinthians, declared: "... no man can say that Jesus is the Lord, but by the Holy Ghost." (1 Cor. 12:3.)

When Jesus inquired of his disciples: "Whom do men say that I the Son of man am?" (Matt. 16:13), Peter answered and said: "Thou art the Christ, the Son of the living God." (Matt. 16:16.)

By the power of the Holy Ghost, the Father revealed this knowledge to Peter. This spiritual manifestation confirms the Apostle Paul's statement that no one can say that Jesus is the Lord but by the Holy Ghost. Paul added: "But the manifestation of the Spirit is given to every man to profit withal." (1 Cor. 12:7.)

How can man profit by it if he hasn't received it? How can he receive it unless he follows the gospel path as taught by the Christ and has the Holy Ghost conferred upon him by the laying on of hands by one authorized to bestow it? The Apostle Peter declared: "... God anointed Jesus of Nazareth with the Holy Ghost and with power..." (Acts 10:38.)

Jesus, thus anointed, conferred the Holy Ghost and its powers upon his chosen apostles (John 20:22), setting the example and pattern for all men to receive this holy gift from God. Jesus also informed his disciples before departing from them:

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

Without this spiritual endowment, Christ's disciples could not become true witnesses to testify that Jesus was their Redeemer, Savior, Lord, and God. The need of this same blessing applies to each of us, or we will be without conviction and faith of Christ's reality, earthly mission, death upon the cross, and resurrection to life eternal. Jesus also described other attributes of the Holy Ghost when he said:

"Howbeit when he, the Spirit of truth, is come, he will guide you into all truth: for he shall not speak of himself; but whatsoever he shall hear, that shall he speak; and he will shew you things to come." (John 16:13.)

The Holy Ghost, then, is the Spirit of truth; therefore, those who are worthy to possess it will be guided into all truth, which truth is the word of

God. The Holy Ghost will not abide with the unrighteous, the insincere, or the wicked person. It is a gift from God, most valuable to those who enjoy its companionship and powers. Said Moroni, a Nephite prophet: "And by the power of the Holy Ghost ye may know the truth of all things." (Moro. 10:5.)

Without the Holy Ghost, one lives in spiritual darkness, blind to truth, unbelieving of heart, and apostate in feelings and teachings.

The Holy Ghost is also a comforter; it has the power to give peace to the soul of the righteous.

The Holy Ghost is the spirit of prophecy. The Apostle Peter, speaking of the more sure word of prophecy, admonished all to take heed, "knowing this first, that no prophecy of the scripture is of any private interpretation."

"For the prophecy came not in old time by the will of man; but holy men of God spake as they were moved by the Holy Ghost." (2 Pet. 1:20-21.)

If prophets speak by the power of the Holy Ghost, then the Holy Ghost is required to interpret correctly the teachings of holy men. Therefore, those who do not possess the Spirit of God cannot comprehend the things of God.

The Holy Ghost is a revealer. Jesus, speaking of the Holy Ghost, promised his disciples: "... and he will shew you things to come." (John 16:13.)

Revelation is God's plan of instructing his people and guiding his work and kingdom upon earth. The Holy Ghost, as a personage of spirit, has the power and capacity of touching the spirit of man (spirit to spirit) and influencing him for good and righteousness if he is tuned to its spiritual wave length. The Holy Ghost has the power to quicken one's mind and increase one's understanding and comprehension of divine and temporal things. Without it there can be no faith, hope, nor personal assurance of eternal life.

The Holy Ghost inspires, uplifts, and motivates a sincere person to love truth and pursue righteousness. This feeling and power does not come without effort. One must ask of God after study and meditation if a thing is right. If true, one's bosom shall burn within him; but if it is not right, an individual will have no such feelings, but a stupor of thought shall prevail his being. (D&C 9:7-9.)

Like the parable of the talents, every child of God endowed with the Holy Ghost is blessed with one or more spiritual gifts that can be strengthened and added upon. The Holy Ghost is a personage of spirit; otherwise, it could not dwell in us. Too many are skeptical about the actuality of the Holy Ghost or lack faith in it and thus deny themselves of its powers and blessings.

God is not a partial God but is the same yesterday, today, and forever to those who love and sincerely seek him. Possession of the gift of the Holy Ghost is important and needful to the servant, the wage earner, the businessman, the farmer, the professional man, the scientist, the politician, the teacher, whether engaged in secular or religious teaching, and also to the rich and the poor alike. No one can afford to be without it nor devoid of its influence and power. It is sweet to the taste and satisfying to the soul.

The natural inclination of man is to rely solely upon himself and to ignore the purpose of his existence as well as his relationship to God, who is his spiritual father. If man will recognize his divine origin, he will then realize his Heavenly Father will not leave him alone to grope in darkness of mind and spirit, but will make available a power to influence him in right paths and into standards of good behavior. The Holy Ghost is that power.

It is the Holy Ghost, or the Comforter, that fills us with hope and perfect love. (Moro. 8:26.) Men find peace, contentment, and comfort when by the Holy Ghost they gain a testimony of the Christ. Without this spirit, one cannot teach correct doctrine.

This Church is directed by the Holy Ghost. Without the influence and directing force of this third member of the godhead, this Church would be just another church. True religion, with its standards, principles, and ideals interpreted, guided, and influenced by the Holy Ghost, is the basis for solving all problems, whether personal, national, or international.

I humbly pray, my brothers and sisters, that the Holy Ghost will always be our constant guide and companion, that we will listen to its voice and follow its guidance, for it will take us back to the presence of God, our eternal Father, and his beloved Son, Jesus Christ, of whom I testify in the name of Jesus Christ. Amen.

but the Lord was not in the wind; and after the wind an earthquake; and the Lord was not in the earthquake:

"And after the earthquake a fire; but the Lord was not in the fire: and after the fire a still small voice.

"And it was so, when Elijah heard it, that he wrapped his face in his mantle, and went out, and stood in the entering in of the cave. . . ." (1 Kings 19:11-13.)

All too often when God speaks in this still, small voice, as he did to Elijah in the cave, it may not be audible to our physical hearing because, like a faulty radio, we may be out of tune with the infinite.

Nephi, of Book of Mormon history, speaks of this spiritual communication when he rebuked his brothers who had it in their hearts to destroy him:

"Ye are swift to do iniquity but slow to remember the Lord your God. Ye have seen an angel, and he spake unto you; yea, ye have heard his voice from time to time; and he hath spoken unto you in a still small voice, but ye were past feeling, that ye could not feel his words; wherefore, he has spoken unto you like unto the voice of thunder, which did cause the earth to shake as if it were to divide asunder."

In the Gospel of John is related a parallel experience in the Master's ministry showing how, out of a multitude, only a few—or none—may hear God when he speaks.

As the Master entered Jerusalem on this occasion, the people gathered around and heard him pray: ". . . Father, save me from this hour: but for this cause I am unto this hour.

"Father, glorify thy name. Then came there a voice from heaven, saying, I have both glorified it, and will glorify it again.

"The people therefore, that stood by, and heard it, said that it thundered: others said, An angel spake to him.

"Jesus answered and said, This voice came not because of me, but for your sakes." (John 12:27-30.)

Only the Master, apparently, knew that God had spoken. So often today, men and women are living so far apart from things spiritual that when the Lord is speaking to their physical hearing, to their minds with no audible sound, or to them through his authorized servants who, when directed by the Spirit, are as his own voice, they hear only a noise as did they at Jerusalem. Likewise, they receive no inspired wisdom, nor inward assurance, that the mind of the Lord has spoken through his prophet leaders.

The great law-giver, Moses, has given us the key to the beginning of heavenly wisdom. After he had sought God on Mt. Sinai, a soul-stirring vision was given him in which he was permitted to enter into the presence of the Lord. When the vision was ended

Communion with Deity

Harold B. Lee

Of the Council of the Twelve

• This morning I will take as a text for my few remarks the statement of a great missionary as recorded in sacred literature. This is an incident in western hemisphere religious history in which a prophet-teacher named Ammon exultantly praises God for his missionary successes.

His brother Aaron chided him, saying: "Ammon, I fear that thy joy doth carry thee away unto boasting.

"But Ammon said unto him, I do not boast in my own strength, nor in my own wisdom. . . .

"Yea, I know that I am nothing; as to my strength I am weak; therefore I will not boast of myself, but I will boast of my God, for in his strength I can do all things. . . ." (Al. 26:10-12.)

Frequently the question is asked by those in and out of the Church: How do we develop the spiritual quality in our natures in order to serve our earthly missions more completely and thus become attuned with that infinite power of which the Prophet Ammon speaks?

Ammon answered that question in part: "Yea, he that repenteth and exerciseth faith, and bringeth forth good works, and prayeth continually with-

out ceasing—unto such it is given to know the mysteries of God. . . ." (Al. 26:22.)

For a few moments today, I would have you hear the testimonies as found in sacred scriptures of a few of the great leaders who learned how to tap the sources of divine power and became spiritual giants among the people of their day.

David, the psalmist, learned even as a young man the source of spiritual power. The spirit whispered, "Be still, and know that I am God. . . .

". . . the God of Jacob is our refuge." (Ps. 46:10-11.)

Prophets of old learned, as all must know, how to communicate with the Lord by prayer, to talk with and then receive answers in the Lord's own way. To know God and Jesus Christ whom he has sent (John 17:3), as the Master told his disciples, is to begin on the sure course that leads to eternal life in the presence of these glorified beings.

The Lord told Elijah, the prophet: "Go forth, and stand upon the mount before the Lord. And, behold, the Lord passed by, and a great and strong wind rent the mountains, and brake in pieces the rocks before the Lord;

and he was left unto himself, he made this profound statement: "Now, for this cause I know that man is nothing, which thing I had never supposed." (Moses 1:10.)

That was the beginning of his wisdom unto the obtaining of the spiritual power necessary for him to perform his great mission. He had found himself by losing himself in the great work to which God had now called him.

In one of the greatest religious motion pictures of our day, *The Ten Commandments*, we are given a dramatic portrayal by the great actor, Charlton Heston, of the Moses before and after he had been commissioned of God for his great ministry to become the mouthpiece of the Lord to all Israel.

Charlton Heston apparently studied and researched carefully in order to portray accurately the character of Moses. This actor has written of his spiritual experiences while filming this great epic drama:

He first takes us to Mt. Sinai for the filming of that tremendous experience as Moses was shown climbing that sacred mountain to commune with God.

Then, by contrast, this actor gives his impression of the Moses, now divinely commissioned, leading the children of Israel out of Egyptian bondage:

"The last glimpse I had of Moses was at the edge of the desert not far from Cairo, where 7,000 Egyptians had assembled for the Exodus.

"I was lost, now, not in space, but in centuries. Surely, on the morning of that long-ago Exodus, these were the same eyes that followed Moses. The same skinny animals, the ragged clothes, the stink of poverty. I squeezed through the farthest rim of the crowd and out into the desert. Lifeless and endless it stretched to the horizon, while behind me the voices faded and swelled. These people trusted Moses, they had followed where he led—and where had he led them? Into this unspeakable wilderness?

"Of course Moses could not lead these thousands across the desert. He never would have tried. But God could do it. And Moses, this all-too-human man, this man, so much like the rest of us, had simply turned himself into the instrument through which the strength of God moved.

"With joy I cried out the words that Moses cried:

'Bear us out of Egypt, O Lord,
As the eagle bears its young upon
its wings.'

"Then I lifted Moses' staff and saw the multitude heave into a vast shudder of motion and walk out from bondage." (Charlton Heston, "My Three Meetings with Moses.")

Here again we have the testimony

of Jacob, son of Lehi, the pioneer of the Nephite dispensation, explaining how one can come to know God and to learn of his mysteries and to attain a state in which one may act in very deed as an agent of the Almighty.

"Wherefore, we search the prophets, and we have many revelations and the spirit of prophecy; and having all these witnesses we obtain a hope, and our faith becometh unshaken, insomuch that we truly can command in the name of Jesus and the very trees obey us, or the mountains, or the waves of the sea," (Jac. 4:6.)

It was so with another of the Nephite leaders, Enos, grandson of Lehi, gives us to understand why some can receive a knowledge of the things of God while others cannot. Enos recounts his struggle to obtain a forgiveness of his sins that he might be worthy of his high calling.

He then concludes: "And while I was thus struggling in the spirit, behold, the voice of the Lord came into my mind again, saying: I will visit thy brethren according to their diligence in keeping my commandments . . ." (Enos 10.)

There you have, in simple language, a great principle: It isn't the Lord who withhold himself from us. It is we who withhold ourselves from him because of our failure to keep his commandments.

This "spiritual fitness program" must begin in childhood and youth. You parents of children and impressionable youth, may you teach yours to keep the commandments, that they may not fail their destiny.

Now, may I direct a few words especially to our younger people, to my grandchildren and yours:

You, the youth of today, are living in the midst of turmoil. In this militaristic age, most of you able-bodied young men may, at one time or another, be required to engage in military service. Do you know that in your day, the voice of the Lord has spoken to you words of admonition, of blessings, and of promise, through your Church leaders, the living mouthpieces of the living God today? Listen to this inspired utterance from the First Presidency of the Church, given to you who go into military service or elsewhere, for that matter:

"To our young men who go into service, no matter whom they serve or where, we say live clean, keep the commandments of the Lord, pray to him constantly to preserve you in truth and righteousness, live as you pray, and then whatever betides you the Lord will be with you and nothing will happen to you that will not be to the honor and glory of God and to your salvation and exaltation. There will come into your hearts from the living of the pure life you pray for, a joy that will pass your powers of ex-

pression or understanding. The Lord will be always near you; he will comfort you; you will feel his presence in the hour of your greatest tribulation; he will guard and protect you to the full extent that accords with his all-wise purpose. . . . Your faith and testimony will be strong beyond breaking. You will be looked up to and revered as having passed through the fiery furnace of trial and temptation and come forth unharmed. Your brethren will look to you for counsel, support, and guidance. You will be the anchors to which thereafter the youth of Zion will moor their faith in man." (Message of the First Presidency [April 1942 general conference], *The Improvement Era*, May 1942, pp. 349-350.)

And to you young girls, will you hear the voice of the Lord to you today from this same source, as a Prophet dedicated a beautiful new temple:

"We pray for the daughters of Zion. May they be preserved in virtue, chastity, and purity of life, be blessed with vigorous bodies and minds, and with great faith. May they develop into true womanhood and receive choice companions under the new and everlasting covenant for time and for all eternity in thy temples provided for this priceless privilege and purpose. May they too be privileged to enjoy as the fruits of their union a noble posterity which, we pray thee, may be taught at their mother's knee to believe in thee and in the divine mission of thy Beloved Son." (President George Albert Smith, dedicatory prayer at the Idaho Falls Temple; *The Improvement Era*, October 1945, p. 563.)

May youth of today never forget what our inspired leaders have counseled.

"Even in times of great danger, moral or physical, when, like the Apostle Paul, you may be in danger of "shipwreck" either to your body or your soul, there can be standing by you, as there was by him, after fasting and prayer, an angel of God who whispered peace to his soul.

How is it done, you ask? The Lord answers:

"And if ye are purified and cleansed from all sin, ye shall ask whatsoever you will in the name of Jesus and it shall be done."

"Wherefore, I am in your midst, and I am the good shepherd, and the stone of Israel. He that buildeth upon this rock shall never fall.

"And the day cometh that you shall hear my voice and see me, and know that I am." (D&C 50:29, 44-45.)

How can you recognize the spirit of revelation when it comes? The Prophet Joseph Smith tells us:

"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 into the principle of revelation, until you become perfect in Christ Jesus." (*Documentary History of the Church*, Vol. 3, p. 381.)

Mother's intuition, with which most of you are familiar, is a form of divine guidance in its purest and simplest form. Can you now understand why we counsel you to heed the admonitions of your parents during your growing-up years?

In one of the Master's parables, he tells of the foolish rich man who laid up treasure for himself but was "not rich toward God." (Luke 12:21.)

In King Solomon's "personal diary," as someone has called the Book of Ecclesiastes, this wise king gives us an enumeration of the things he had acquired, but which did not make him rich toward God. All of such, he concluded, "was vanity . . . and there was no profit under the sun." (Ecc. 2:11.)

I heard an impressive testimony of a college student in a sacrament meeting in my ward. He had been warned not to take a certain course at the university because it had threatened to destroy the faith of previous students who had taken this course. He determined to take the course, and he determined also that he would not lose his faith. This was his testimony as to how he sidestepped this hazard: He kept active in the Church. He continued to pray. He kept himself clean. In a word, he kept himself rich toward God.

Then he bore testimony that these university courses did cause one to doubt; and if these doubts were aggravated by inactivity, the result could mean the loss of faith and possibly his standing in the Church.

Will you remember the great experience of Peter, the ranking member of the Twelve, whose loyalty to the Master seemed to have exceeded his courage when, in the face of physical hazard, he denied the Master thrice on the night of the betrayal? Compare this fear-torn Peter with the boldness he manifested shortly thereafter, before those same religious bigots who had so recently demanded the death of Jesus. He denounced them as murderers and called them to repentance, suffered imprisonment, and later went fearlessly to his own martyrdom.

What was it that had changed him? He had been a personal witness to the change that came to the broken, pain-racked body taken from the cross, unto a glorified, resurrected body that could pass thereafter unhindered through walls of mortar and stone, that could eat broiled fish and honeycomb, that

could appear and disappear suddenly from the sight of mortals. The plain and simple answer is that Peter was a changed man because he now knew the power of the risen Lord. No more would he be alone on the shores of Galilee, or in prison, or in death. His Lord would be near him.

There is the Lord's promise if we live worthily before him: ". . . 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 dews from heaven.

"The Holy Ghost shall be thy constant companion, and thy scepter an unchanging scepter of righteousness and truth; and thy dominion shall be an everlasting dominion, and without compulsory means it shall flow unto thee forever and ever." (D&C 121:45-46.)

God grant that each of us may so live that we may enjoy that communion with Deity through the Holy Ghost, and know without doubt that he does live, and be prepared one day to enter into his presence, I humbly pray in the name of the Lord Jesus Christ. Amen.

Sunday Afternoon Session, October 2, 1966

Protecting Freedom— An Immediate Responsibility

Ezra Taft Benson
Of the Council of the Twelve

• Humbly and gratefully I take as my theme for these brief remarks the following words from the inspiring opening address by President David O. McKay at the Friday morning session of this great conference.

"Efforts are being made to deprive man of his free agency, to steal from the individual his liberty. . . . There has been an alarming increase in the abandoning of the ideals that constitute the foundation of the Constitution of the United States. . . ."

I therefore speak on the subject: "Protecting Freedom—An Immediate Responsibility."

The Church of Jesus Christ of Latter-day Saints proclaims that life is eternal, that it has purpose. We believe we lived as intelligent beings in a world of progress before this mortal life. Our life on this earth is a probation, a testing period, an opportunity for growth and experience in a physical world. It is all part of the plan of our Heavenly Father for the benefit and blessing of us, his children.

This is to be done through a great and all-wise plan—the gospel of Jesus Christ. This master plan, if lived, will build men of character, men of strength, men of deep spirituality, Godlike men.

Basic to this all-important plan is our free agency, the right of choice. Free agency is an eternal principle. We enjoyed freedom of choice in the spirit world as spirit children. In fact, a counterplan to the gospel of our Lord was presented by Lucifer, a plan

of force that would have robbed man of his freedom of choice. Lucifer's plan was rejected, and the scriptures tell us that he, with one-third of the hosts of heaven, was cast out; and they continue their opposition to God's plan, which is based on the freedom of the individual.

The scriptures make clear that there was a great war in heaven, a struggle over the principle of freedom, the right of choice. (See Moses 4:1-4; D&C 29:36-38; 76:25-27; Rev. 12:7-9.)

History, both sacred and secular, clearly records that the struggle to preserve and safeguard freedom has been a continuous one. Prophets of God, as watchmen on the towers, have proclaimed liberty. Holy men of God have led the fight against anarchy and tyranny. Moses was commanded to "proclaim liberty throughout all the land unto all the inhabitants thereof." (Lev. 25:10.)

Why have prophets of God been commanded to proclaim liberty and lead the battle to preserve freedom? Because freedom is basic to the great plan of the Lord. The gospel can prosper only in an atmosphere of freedom. This fact is confirmed by history, as well as by sacred scriptures. The right of choice—free agency—runs like a golden thread throughout the gospel plan of the Lord for the blessing of his children.

To a modern-day prophet the Lord declared that "it is not right that any man should be in bondage one to another." In a revelation to the restored

Church in 1833 the Lord declared:

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

"I, the Lord God, make you free, therefore ye are free indeed; and the law also maketh you free.

"Nevertheless, when the wicked rule the people mourn.

"Wherefore, honest men and wise men should be sought for diligently, and good men and wise men ye should observe to uphold; otherwise whatsoever is less than these cometh of evil." (D&C 98:5, 8-10.)

A year ago in a great general conference address on freedom and how it is threatened today, our beloved President warned us, saying, "I do not know that there was ever a time in the history of mankind when the Evil One seemed so determined to take from man his freedom." He went on to explain that "pernicious efforts and sinister schemes are cunningly and stealthily being fostered to deprive man of his individual freedom and have him revert to the life of the jungle." ("Man's Free Agency," *The Improvement Era*, Dec. 1965, pp. 1073, 1099.)

Still earlier the First Presidency warned the Saints that "Satan is making war against all the wisdom that has come to men through their ages of experience. He is seeking to overturn and destroy the very foundations upon which society, government, and religion rest. He aims to have men adopt theories and practices which he induced their forefathers, over the ages, to adopt and try, only to be discarded by them when found unsound, impractical, and ruinous. He plans to destroy liberty and freedom—economic, political, and religious, and to set up in place thereof the greatest, most widespread, and most complete tyranny that has ever oppressed man. He is working under such perfect disguise that many do not recognize either him or his methods. . . . Without their knowing it, the people are being urged down paths that lead only to destruction. Satan never before had so firm a grip on this generation as he has now." ("Message of the First Presidency," *The Improvement Era*, Nov. 1942, p. 761.)

In spite of the scriptural evidence and the counsel of modern-day prophets during the past more than 100 years, there are still some who seem to feel we have no responsibility to safeguard and strengthen our precious God-given freedom. There are some who apparently feel that the fight for freedom is separate from the gospel. They express it in several ways, but it generally boils down to this: Just live the gospel; there's no need

to get involved in trying to save freedom and the Constitution or to stop Communism.

Of course, this is dangerous reasoning, because in reality you cannot fully live the gospel without working to save freedom and the Constitution, and to stop Communism.

In the war in heaven, what would have been your reaction if someone had told you just to do what is right—there's no need to get involved in the fight for freedom?

Of course, the war in heaven over free agency is now being waged here on earth, and there are those today who are saying, "Look, don't get involved in the fight for freedom. Just live the gospel." That counsel is dangerous, self-contradictory, unsound.

The Book of Mormon pays tribute to General Moroni in these words: "And Moroni was a strong and a mighty man; he was a man of perfect understanding; yea, a man that did not delight in bloodshed; a man whose soul did joy in the liberty and the freedom of his country, and his brethren from bondage and slavery; . . .

"Yea, and he was a man who was firm in the faith of Christ, and he had sworn with an oath to defend his people, his rights, and his country, and his religion, even to the loss of his blood." (Al. 48:11, 13.)

And then Moroni is paid this high tribute: "Yea, verily, verily I say unto you, if all men had been, and were, and ever would be, like unto Moroni, behold, the very powers of hell would have been shaken forever; yea, the devil would never have power over the hearts of the children of men." (Al. 48:17.)

Now, part of the reason we may not have sufficient priesthood bearers to save the Constitution, let alone to shake the powers of hell, is because unlike Moroni, I fear, our souls do not joy in keeping our country free, and we are not firm in the faith of Christ, nor have we sworn with an oath to defend our rights and the liberty of our country.

Moroni raised a title of liberty and wrote upon it these words: "In memory of our God, our religion, and freedom, and our peace, our wives, and our children." Why didn't he write upon it: "Just live your religion; there's no need to concern yourselves about your freedom, your peace, your wives, or your children"? The reason he didn't do this was because all these things were a part of his religion, as they are of our religion today.

Should we counsel people, "Just live your religion. There's no need to get involved in the fight for freedom"? No, we should not, because our stand for freedom is a most basic part of our religion; this stand helped get us to this earth, and our reaction to freedom in this life will have eternal conse-

quences. Man has many duties, but he has no excuse that can compensate for his loss of liberty.

As members of the Church we have some close quarters to pass through if we are going to get home safely. We will be given a chance to choose between conflicting counsel given by some. That's why we must learn—and the sooner we learn, the better—to keep our eye on the Prophet, the President of the Church. And that Prophet today is President David O. McKay.

On the day the Church was organized, the Lord gave a revelation, too often overlooked, that he expects members of the Church to "give heed unto all his words and commandments which" the Prophet and President "shall give unto you as he receiveth them, walking in all holiness before me;

"For his word ye shall receive, as if from mine own mouth, in all patience and faith." (D&C 21:4-5.)

All men are entitled to inspiration, especially men who bear the priesthood, but only one man is the Lord's mouthpiece. Some lesser men have used in the past, and will use in the future, their offices unrighteously. Some will, ignorantly or otherwise, use their office to promote false counsel; some will use it to lead the unwary astray; some will use it to persuade us that all is well in Zion; some will use it to cover and excuse their ignorance. Keep your eye on the Prophet, for the Lord will never permit his Prophet to lead this Church astray. Let us live close to the Spirit, so we can test all counsel.

Now, after all the counsel that has been given, what did President McKay have to say to the priesthood at our last annual world conference in April? Fortunately, his inspired words were printed on the editorial page of the *June Improvement Era* and have been reprinted in folder form by the Deseret Book Company as "the position of the Church." It would be well if every family in America could have a copy. You who have felt that you can righteously avoid standing up for freedom, heed these words:

"In order that there may be no misunderstanding by bishops, stake presidents, and others regarding members of the Church participating in non-church meetings to study and become informed on the Constitution of the United States, Communism, etc., I wish," said President McKay, "to make the following statements that I have been sending out from my office for some time and that have come under question by some stake authorities, bishops, and others.

"Church members are at perfect liberty to act according to their own consciences in the matter of safeguarding our way of life. They are,

of course, encouraged to honor the highest standards of the gospel and to work to preserve their own freedoms. They are free to participate in nonchurch meetings that are held to warn people of the threat of Communism or any other theory or principle that will deprive us of our free agency or individual liberties vouchsafed by the Constitution of the United States. . . .

"The position of this Church on the subject of Communism has never changed. We consider it the greatest satanical threat to peace, prosperity, and the spread of God's work among men that exists on the face of the earth.

"In this connection," President McKay continues, "we are continually being asked to give our opinion concerning various patriotic groups or individuals who are fighting Communism and speaking up for freedom. Our immediate concern, however, is not with parties, groups, or persons, but with principles. We therefore commend and encourage every person and every group who are sincerely seeking to study Constitutional principles and awaken a sleeping and apathetic people to the alarming conditions that are rapidly advancing about us. We wish all of our citizens throughout the land were participating in some type of organized self-education in order that they could better appreciate what is happening and know what they can do about it.

"Supporting the FBI, the police, the congressional committees investigating Communism, and various organizations that are attempting to awaken the people through educational means is a policy we warmly endorse for all our people." (*The Improvement Era*, June 1966, p. 47.)

Everyone should study the complete statement. This statement is timely and clear. The need for such a Church position has never been greater. I realize that it is sometimes unpopular to speak the solemn warning truth. As a people, we do not like to be disturbed from our comfortable complacency. But today we are face to face with an increasingly successful, ruthless conspiracy. Our remaining liberties are hanging in the balance.

Hear President McKay's further counsel:

"Next to being one in worshipping God, there is nothing in this world upon which this Church should be more united than in upholding and defending the Constitution of the United States." (*The Instructor*, Feb. 1956, p. 34.)

President J. Reuben Clark, Jr., emphasized this fact as he discussed the freedom-slavery issue, from which I quote:

"Now, what has business and industry done about all this revolution-

ary activity? . . . Business and industry neither planned nor did anything effective. There was no concerted effort. . . .

"A common cause with a united front would have worked salvation for us. But business officials were afraid of their stockholders and their outcry against loss of dividends; the lawyers were afraid of getting whipped in the courts, businessmen felt strong vigorous action might further disturb business; bankers (I am a bank director) shivered at their own shadows.

"So one constitutional right after another yielded without any real contest, our backs getting nearer to the wall with each retreat. It is now proposed we retreat still further. Is not this suicide? Is there anyone so naive as to think that things will right themselves without a fight? There has been no more fight in us than there is in a bunch of sheep, and we have been much like sheep. Freedom was never brought to a people on a silver platter, nor maintained with whisk brooms and lavender sprays. . . .

"And do not think that all these usurpations, intimidations, and impositions are being done to us through inadvertence or mistake.

"The whole course is deliberately planned and carried out; its purpose is to destroy the Constitution and our constitutional government; then to bring chaos, out of which the new Statism, with its Slavery, is to arise, with a cruel, relentless, selfish, ambitious crew in the saddle, riding hard with whip and spur, a red-shrouded band of night riders for despotism.

" . . . if we do not vigorously fight for our liberties, we shall go clear through to the end of the road and become another Russia, or worse." (*Church News*, Sept. 25, 1949.)

"A bunch of sheep." An old adage declares, "A society of sheep must, in time beget a government of wolves."

In a general conference, President Clark issued this sobering warning: ". . . I say unto you with all the soberness I can, that we stand in danger of losing our liberties, and that once lost, only blood will bring them back; and once lost, we of this church will, in order to keep the church going forward, have more sacrifices to make and more persecutions to endure than we have yet known, heavy as our sacrifices and grievous as our persecutions of the past have been.

"We face a war to the death, a gigantic worldwide struggle. We must face it, enter it, take part in it. In fact, we are all taking part in the struggle, whether we will or not. Upon its final issue, liberty lives or dies." (*The Improvement Era*, May 1944.)

Yes, we all love the gospel—or should do. We should all strive to live according to its precepts. But the basic thread running through the

gospel plan is the freedom, the right of choice, of the individual. The gospel can prosper only where there is freedom.

I have personally witnessed the heart-rending results of the loss of freedom. I have been close to the godless evil of the socialist-communist conspiracy on both sides of the iron curtain, especially during my service as European Mission president at the close of the war and today, and also during eight years in the Cabinet.

I stood in Czechoslovakia and witnessed the ebbing away of freedom, resulting in the total loss of liberty. I visited among the liberty-loving Polish people and talked with their leaders, as the insidious freedom-destroying philosophy moved in, imposing the chains of bondage on a Christian nation.

In both of these freedom-loving nations were members of the Church, striving, as we are, to live the gospel. But it was not enough. It did not stop the Communists. Our members were few in number, and the danger to freedom seemed far away. One trembles at the thought of members of the Church today in the Communist slave labor camps.

In fact, freedom-loving people have been brought under Communist bondage at the average rate of 6,000 per hour, 144,000 per day, 52 million per year since the end of World War II.

But here in America, the Lord's base of operations—so designated by the Lord himself, through his holy prophets—of the priesthood, members of his restored Church, might well provide the balance of power to save our freedom. Indeed we might, if we go forward as General Moroni of old and raise the standard of liberty throughout the land.

Today our Prophet and President has said: "No greater immediate responsibility rests upon members of the Church, upon all citizens of this Republic and of neighboring Republics than to protect the freedom vouchsafed by the Constitution of the United States." Is this plain enough? In view of this solemn warning, how can any member of the Church fail to act to help save our freedom? We must not be lulled away into a false security.

We have a Prophet today. What we need is a listening ear. Let us live the gospel in its fullness, and by so doing we will work unceasingly to preserve and strengthen our God-given freedom.

I bear witness that David O. McKay is a Prophet of God—I know it as I know that I live—and that through him the Lord reveals his will for each of us, our families, and the kingdom of God on earth. God grant we may heed his inspired counsel, I humbly pray, in the name of Jesus Christ. Amen.

Jesus Points the Way

ElRay L. Christiansen

Assistant to the Council of the Twelve

● My beloved brethren and sisters: I concur in what has been said just now by Elder Benson, and I would like to add one other essentiality to which we must adhere and which we must follow in our lives. That is, that Jesus pointed the way through our difficulties.

During the time that Jesus was on earth, many people were curious to know whether or not he was the expected Messiah. These people were of two classes: those who *hoped* he was and those who *feared* he might be.

Those who hoped he was and who sought to know of a certainty received positive answer in testimony through the Spirit and rejoiced because of it. It is possible that those who feared that he might be the Christ made no serious effort to find out, and because of this lack of effort, they received no spiritual witness. They doubted the many physical evidences before their eyes, even though such evidences fulfilled scriptural declarations to the letter. They seized upon isolated statements lifted out of context in an attempt to justify their doubts.

And it is the same today. There are those who have complete assurance of his divinity, and there are those who fear that he is divine. So, although nearly twenty centuries have rolled by and volumes have been written of him, yet these questions are still asked: "Is Jesus indeed the Redeemer of the world? And if he is, to what degree do his teachings apply to me and my generation?"

If I should ask you what you think of the policies advocated by certain immediately have an opinion. At least, you could declare yourself as generally "for" or "against" the philosophy and actions of such men. It is desirable to possess informed opinions of world leaders. But it is necessary—indeed, imperative—that we have not only an opinion but a conviction as to the role and the doctrines of Jesus Christ. This is so because he taught that as the Son of God, he was sent to earth by his Father to perform a mission so vital that world peace and individual salvation can never be achieved except through him.

Since Jesus declared that he is the

Son of God and the Redeemer of mankind, it would be foolish for anyone to ignore him, his declarations and doctrines. For each of us there is too much at stake to reject him and his gospel. But, unfortunately, many have rejected him without making an adequate test of his claims. Such a test is available; it can be made by any earnest, truth-seeking person.

The key is given in the Gospel of John:

"If any man will do his will, he shall know of the doctrine. . . ." (John 7:17.)

This flawless test is easily understood. But all too many people with a carpe diem philosophy, living only for today, are unwilling to make the test by doing his will. Thus, according to the Book of Mormon, the "devil cheateth their souls, and leadeth them carefully down to hell." (2 Ne. 28:21.)

It was the same at the time of Christ. To lift the religious thinking of the people from their ritualistic practices of worship of that day, from the letter of the law to the spiritual concepts of worship that call for "a broken heart and a contrite spirit," was (to say the least) difficult.

President J. Reuben Clark, Jr., once said:

"If you want to know how far he [Jesus] had to go [to lift them] from the laws which had been given to ancient Israel, read the Sermon on the Mount, read the sermon on the Plain, read the sermon at the second Passover, and see how he had to drive, and drive, and drive for the new law." (J. Reuben Clark, Jr., *Behold the Lamb of God*, p. 23.)

But to all people, Jesus pointed the way. As an example, he said to them of old (and it applies equally today):

"Ye have heard that it was said by them of old time, Thou shalt not commit adultery:

"But I say unto you, That whosoever looketh on a woman to lust after her hath committed adultery with her already in his heart." (Matt. 5:27-28.)

That was the *new law*—a drastic step forward toward the Christ-like life. To the people it seemed revolutionary.

Another notable incident is applicable to us: Before the time of Christ, it was almost inconceivable to think that God had any compassion for a sinner. The Pharisees criticized Jesus, saying: "This man receiveth sinners, and eateth with them." (Luke 15:2.)

Obviously, they failed to distinguish between *sin* and *sinner*. They hated the sinner as much as they hated the sin! Jesus taught that the sinner was greater than all his sins. While he condemned sin, he had compassion for the sinner.

They who brought to him the woman in adultery would have stoned her to death, but Jesus said to them:

"He that is without sin among you, let him first cast a stone at her." (John 8:7.)

In the day when the law demanded an eye for an eye and a tooth for a tooth, Jesus taught the doctrine that hate, retribution, and vengeance should be supplanted by goodwill and tolerance and love. Said he:

"Ye have heard that it hath been said, Thou shalt love thy neighbour, and hate thine enemy.

"But I say unto you, Love your enemies, bless them that curse you, do good to them that hate you, and pray for them which despitefully use you, and persecute you." (Matt. 5:43-44.)

Of the countless thousands who since his time have heard his message and have accepted him, how many have really learned to love their enemies, or even to love their neighbors as themselves, and "bless them that curse you," and "do good to them which despitefully use you and persecute you?"

President Clark felt it was necessary to remind us of this principle when, during the Second World War, he said, "This divine command of love gives the one and only remedy that will bring lasting peace out of this bloody tragedy that is now devastating the world. Hate is born of Satan. . . . It strikes the friend of today and makes the enemy of tomorrow. . . ." (J. Reuben Clark, Jr., *Behold the Lamb of God*, p. 303.)

My brothers and sisters, only the weak become hateful and angry and unforgiving. Those who maintain composure when despitefully used and persecuted show evidences of emotional maturity. There is a need for this in each of us.

While many are striving valiantly to do the Lord's will, it is evident that many men and many nations are drifting away from him. In too many cases, leaders of nations have lost their bearings. Because of vain ambitions, pride, and self-sufficiency, their vision is blurred, and their wisdom is blunted. As a result, vague and untested theories are offered as cures for our social and economic ills.

Christ's remedy for such social evils as violence, class strife, and contention is to banish iniquity, revenge, selfishness, lawlessness, and corruption—in short, to do his will.

“... for there is none other name under heaven given among men, whereby we must be saved.” (Acts 4:12.)

And “saved” in this statement may be applied to social and national problems as well as to our individual salvation.

President David O. McKay, as the Prophet of God, has given warning by declaring:

“If men ever reject the fact that Christ is our Lord and Savior; . . . if the majority of nations fail to recognize him as the only name under heaven given among men, whereby we must be saved” (Acts 4:12); if doubting men reject the possibility of obtaining that spiritual assurance of Christ's divinity; . . . if the acts of men generally be in accordance with such rejection rather than in accordance with their acceptance of him as the Divine One, then this world will continue to be torn by contention, made miserable by hideous warfare, and ignominiously wrecked on the shoals of materialism, selfish

indulgence, and disbelief and hatred.

“Without Jesus of Nazareth, the Crucified Christ, the Risen Lord, the traits of the jungle will hold the human family in bondage.” (President David O. McKay, October 1965 general conference address, *The Improvement Era*, Dec. 1965, p. 1099.)

My brothers and sisters, Jesus has shown us the way. His gospel is timeless. And through one of his prophets, he has made this promise to you and me:

“... 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. O remember, remember that these things are true; for the Lord hath spoken it.” (Mosiah 2:41.)

In his gospel revealed anew, Jesus has shown us the way! May we find the way and keep it I pray in the name of the Lord Jesus Christ, our Master. Amen.

40 long, bitter years of refusing to forgive. What a tragedy! His light was never able to shine forth as intended. As recorded in 1 John, “But he that hateth his brother is in darkness, and walketh in darkness, and knoweth not whither he goeth, because that darkness hath blinded his eyes.” (1 John 2:11.) Paul wrote to the Saints at Corinth about the importance of forgiving readily, “Let Satan should get an advantage of us: for we are not ignorant of his devices.” (2 Cor. 2:11.)

Only as we forgive do we earn the right to be forgiven. This is an eternal principle, so taught by the Savior when he said: “For if ye forgive men their trespasses, your heavenly Father will also forgive you.” (Matt. 6:14.)

Paul certainly understood this great truth, for he taught: “And be ye kind one to another, tenderhearted, forgiving one another, even as God for Christ's sake hath forgiven you.” (Eph. 4:32.)

Not only need we forgive to be forgiven, but we must also repent to earn this great blessing. A prophet of our day has recorded that the repentant “shall be forgiven, according to the covenants and commandments of the church.” (D&C 68:24.) Then this sweet assurance followed: “. . . and I, the Lord, remember them no more.” (D&C 58:42.)

This, brothers and sisters, is the hope of mankind, to have our mistakes wiped clean. There is no other way; there are no shortcuts in the kingdom of God. We repent, we forgive, we progress, and may we remind ourselves once more, it all starts with our own willingness to forgive one another. Yes, after all is said and done, the Golden Rule still stands supreme, “Do unto others as you would have others do unto you.” (See Matt. 7:12.) First forgive and then stand eligible in the sight of God to be forgiven. The simplicity of the process testifies of its divinity.

Now, in case someone has forgotten the extent of our obligation in forgiving that wayward neighbor, just remember 70 times 7 is 490. But we will never make it to 490, because if we follow the Lord's formula with sincerity, something very special always comes into our lives and into the lives of our neighbors long before we achieve 70 times 7.

Another interesting observation is made by the Lord for the benefit of all who come close to him with their lips but whose hearts are far from him. Too frequently we come to worship and to leave our offerings without attempting to prepare our inner selves to the same degree of perfection that we achieve in our outward dress and grooming.

It was Matthew who advised such folks to “leave there thy gift before the altar, and go thy way; first be

Forgiveness

Bishop Robert L. Simpson
Of the Presiding Bishopric

• Biblical history tells us that no mortal man has ever been subjected to the humility, the pain, the suffering that were experienced by the Savior of the world during his final hours of mortality.

Following a number of false charges, he was betrayed by one considered to be among his closest circle of friends. He was then subjected to a so-called trial, which produced a sentence that was dictated by political convenience and public sentiment rather than justice.

Then in rapid agonizing succession: there was the long struggle to Calvary as he bore the heavy cross; he was jeered at and spat upon by the multitude all along the way; there was the offering of vinegar, climaxed by the cruel spikes; and finally, there he hung, his body broken and bleeding, still taunted by his enemies; and it was in the midst of all this that Jesus plead perhaps quietly, with deep reverence, “Father, forgive them; for

they know not what they do. . . .” (Luke 23:34.)

With this plea of forgiveness in behalf of his oppressors, Jesus indeed practiced what he taught, for it was during his remarkable Sermon on the Mount that he said: “Love your enemies, bless them that curse you, do good to them that hate you, and pray for them which despitefully use you, and persecute you.” (Matt. 5:44.)

In contemplating the subject of forgiveness as a possible conference theme, it was most enlightening to observe the overwhelming importance of this oft-neglected principle as a necessary prerequisite to individual salvation and exaltation.

First of all, it must be recognized that the great principle of repentance is largely dependent upon forgiveness. He who has transgressed and then decides to repent is expected to seek out those he has offended, to solicit their forgiveness. I know of one man who carried his grudge to the grave after

reconciled to thy brother, and then come and offer thy gift." (Matt. 5:24. Italics added.) So it appears that a generous offering of time, talent, or means to the building of the kingdom is not fully acceptable if we bear such gifts without first truly forgiving our offenders. In so doing, we guarantee forgiveness for our own weaknesses.

Lillian Watson has recorded an interesting episode from the ministry of Phillips Brooks, a great American clergyman, as he addressed his affluent, well-dressed congregation on a Sunday morning in Boston nearly 100 years ago:

"He looked into the faces of men and women he long had known, men and women who had come to him with their problems, who had asked for his help and guidance. How well he knew what seethed behind the pleasant, smiling masks of their Sunday-best respectability! How well he knew the petty spites that embittered their hearts, the animosities that set neighbor against neighbor, the silly quarrels that were kept alive, the jealousies and misunderstandings, the stubborn pride!

"Today his message was for those bitter, unbending ones who refused to forgive and forget. He must make them realize that life is too short to nurse grievances, to harbor grudges and resentments. He would plead for tolerance and understanding, for sympathy and kindness. He would plead for brotherly love.

"Oh, my dear friends!" he said, . . . and it was as though he spoke to each separately and alone:

"You who are letting miserable misunderstanding run on from year to year, meaning to clear them up some day;

"You who are keeping wretched quarrels alive because you cannot quite make up your mind that now is the day to sacrifice your pride;

"You who are passing men sullenly upon the street, not speaking to them out of some silly spite, and yet knowing that it would fill you with shame and remorse if you heard that one of those men were dead tomorrow morning;

"You who are . . . letting your friend's heart ache for a word of appreciation or sympathy, which you mean to give him someday;

"If you only could know and see and feel, all of a sudden, that the time is short, how it would break the spell! How you would go instantly and do the thing which you might never have another chance to do."

"As the congregation poured out of the church that Sunday morning, people who hadn't spoken in years suddenly smiled and greeted each other . . . and discovered it was what they had been wanting to do all along. Neighbors who had disliked and avoided each other walked home to-

gether . . . and were astonished to find how very much they enjoyed doing it. Many who had been grudging and unkind firmly resolved to be more generous in the future, more considerate of others . . . and all at once felt happier and more content, felt at peace with themselves and the world.

"Forgive," Phillips Brooks urged his congregation. "Forget. Bear with the faults of others as you would have them bear with yours. Be patient and understanding. Life is too short to be vengeful or malicious. Life is too short to be petty or unkind. . . ."

So spoke Phillips Brooks one hundred years ago, that great humanitarian who, incidentally, composed the words to that favorite Christmas hymn, "O Little Town of Bethlehem."

We need not reach back one hundred years for an example of bitter hearts. Such feelings are common in these very last of latter days. Unwillingness to forgive on a person-to-person basis is indeed a major and chronic illness of today's world.

"Love the Lord thy God!" This is the number one foundation of all Christianity, and the second is like unto it, "Love thy neighbour as thyself." How can you love God and hate your neighbor? You cannot! So forgive right now, today. That is the beginning of love, for forgiveness is indeed the prime ingredient of love. It is the function of love.

Not one of us is incapable of calling to mind, this very instant, a person who has offended in some way; and if my understanding of the scriptures is correct, we had better make it a

matter of urgent business to forgive that person, whether he asks it or not. Woe unto that man who stands stubbornly in the way of another's plea for repentance by failure to forgive, "for he that forgiveth not his brother his trespasses standeth condemned before the Lord; for there remaineth in him the greater sin.

"I, the Lord, will forgive whom I will forgive, but of you it is required to forgive all men." (D&C 64:9-10).

Yes, forgiveness enlarges the soul, for "he that loveth his brother abideth in the light. . . ." (1 John 2:10.) To abide in light is to abide in the pathway that leads to the very presence of our Heavenly Father. In forgiveness there is a divine satisfaction that is also sublime. The fruit is sweet, the way is easy, and the time is so short. Slow forgiveness is almost no forgiveness.

Yes, brothers and sisters, as long as man lives in his mortal state, we will be confronted with imperfection, with our main chore to overcome that imperfection. As we forgive, we achieve the right to be forgiven. As we forgive, we increase our capacity for light and understanding. As we forgive, we live beyond the power of the adversary. As we forgive, our capacity for love expands toward heaven. And as we forgive, we approach the ability to stand one day in the midst of oppressors who do their ugly deeds out of ignorance and misdirection with the capacity to say, "Father, forgive them; for they know not what they do." (Luke 23:34.) In the name of Jesus Christ, Amen.

"Children Are an Heritage of the Lord"

Boyd K. Packer

Assistant to the Council of the Twelve

• My dear brethren and sisters: We are greatly pleased to be in the mission field. In trying to convey to you that feeling, the best I can do is to tell you that when it comes to missionary work we feel just the way Elder LeGrand Richards sounds. We appreciate deeply the opportunity to serve in the New England Mission. We are amazed at the great power and strength of the missionaries. We stand in awe of the Latter-day Saint missionary.

A few days ago the general authorities assembled in the upper room of the temple to prepare for general conference.

President McKay admonished us to feel free, perfectly free, uninhibited. From this invitation I approach with reverence a subject I had theretofore not intended to pursue.

Some years ago two of our little boys were wrestling on the rug before the fireplace. They had reached the pitch—you know the one—where laughter turns to tears and play becomes a struggle. I worked a foot gently between them and lifted the older boy (then just four years of age) to a sitting position on the rug, saying, "Here there, you monkey, you had better settle down." He folded his little arms and looked at me with

surprising seriousness. His little boy feelings had been hurt, and he protested, "I not a monkey, Daddy—I a person."

I thought how deeply I loved him, how much I wanted him to be "a person"—one of eternal worth. For "children are an heritage of the Lord. . ." (Ps. 127:3.)

That lesson had lingered with me. Among the many things we have learned from our children, this, perhaps, has been the most tempering.

Much of what I know—of what it matters that one knows—I have learned from my children.

Parenthood is the greatest of educational experiences. Bishop Brown made reference to a lesson taught to his 12-year-old son. Were you conscious of the lesson learned by a much older Bishop Brown?

Our children and the children and youth in the Church are great teachers. Let me relate two lessons.

In the days of the pioneer settlements, it was not uncommon to have a ward marshal whose assignment it was, under the direction of the bishop, to maintain orderly conduct among the teen-agers.

On a Sunday evening after sacrament meeting, the ward marshal at the little settlement of Corinne came upon a buggy with some teen-agers. Since it was his responsibility to check on the young people, he stealthily crept near the buggy to see just what was going on. He managed to reach a rather insufficient tree very close to the buggy just as the moon came out. He had to stand more or less at attention to keep from being seen, but he could easily hear all that was transpiring in the buggy.

Later, in reporting it to the bishop, he told of what had gone on. There had been some jokes told, much laughter, and the usual teen-age chatter. He said they sang several songs. The bishop interrupted his report with the question, "Well, was there anything out of order in that situation?" His answer, "Yes! me behind that blamed tree."

Always our youth are teaching those of us who are older, and they teach serious, sacred lessons, too.

President Joseph T. Bentley presided over the Mexican Mission. I recall hearing him tell an incident that happened, I think, somewhere in Mexico. An 11-year-old boy had been seriously injured in an automobile accident. By the time they got him to the doctor, he was dying from loss of blood. In looking for a donor for an emergency transfusion, the doctor decided on the boy's seven-year-old sister. He explained to the little girl that her brother was dying and asked whether she would be willing to donate her blood in order to save his life. The little girl turned pale with fright, but

in a moment she consented to do it.

The transfusion was made, and the doctor came to the little girl. "The color is coming back into his face," he said. "It looks as though he is going to be all right." She was happy her brother would be all right, but said, "But doctor, when am I going to die?" She had thought all the time that she was not just giving her blood but literally her life to save an older brother. We learn great lessons from our youth.

With parenthood such a glorious experience, how important it is that we have reverence for it.

Frequently I receive letters and not infrequently young couples come, particularly of college age, struggling to achieve advanced degrees, and they ask for counsel on the coming of children in their lives.



Never has a generation been so surrounded with those who speak irreverently of life. *Never* has there been such persuasion to avoid responsibilities of parenthood. *Never* has it been so convenient to block that frail footpath of life across which new spirits enter mortality.

Several years ago, while representing the Church at the University of Montana, I found myself on a panel with representatives from several churches. The moderator asked each of us to respond to the question, "Do you believe in planned parenthood?" My answer was a resounding "yes!" with

this explanation: We *plan* to have families.

Often when young couples come, they ask the specific question, "How many children should we plan to have?" This I cannot answer, for it is not within my province to know. With some persons there are no restrictions of health, and perhaps a number of children will be born into the family. Some good parents who would have large families are blessed with but one or two children. And, occasionally, couples who make wonderful parents are not able to have natural offspring and enjoy the marvelous experience of fostering children born to others. Planned parenthood involves a good deal more than just the begetting of children. Nothing in our lives deserves more planning than our responsibilities in parenthood.

I am concerned because our young couples are often in a quandry, particularly when the arbitrary limiting of families is represented as an act of social good.

In this generation we find the indiscriminate marketing of products. Medical advancements with the potential to sustain life and to extend it for the infirm are advertised—even among our unmarried youth—as agents to prevent life and to extinguish it.

Young couples are continually told that parenthood means forfeiture of advanced degrees and limiting of occupational progress, a representation they will live to know is false.

Whether you will be blessed with many children or but a few, or perhaps experience parenthood through the raising of little ones left homeless, is a matter that will be made known as your life unfolds. But I urge you, I warn you to approach parenthood with reverence. When you covenant in marriage and are free to act in the creation of life, when you stand at the threshold of parenthood, know that you stand on holy ground. Recognize also that in those areas of greatest opportunity lie the snares of persistent temptation.

We are grateful for our family, grateful for all of our children. We have learned so much from them, some of the things we weren't conscious that we wanted to know. Each of them is needed and wanted in our family; and I say again, much of what I know, of that which matters that one knows, I have learned from our children.

Young couples, draw reverently close to your Father in heaven in these monumental decisions of life. Seek inspiration from the teachings of the gospel of Jesus Christ. Grow close to him. Perhaps you, as he, will come to "suffer the little children to come unto [you], and forbid them not: for of such is the kingdom of God." (Mark 10:14.) In the name of Jesus Christ. Amen.

Conference: Feast of the Saints

Alvin R. Dyer

Assistant to the Council of the Twelve

• One of the great scriptural accounts in the Old Testament tells of the children of Israel gathering at the gateway into the promised land at Kadesh-Barnea, where the great Moses, their lawgiver, stood up before them. He was confronted not with the ones who had left Egypt, but with their sons and their daughters, for the ones who had left Egypt had been wasted in the wilderness. According to the biblical writings, this is what he said to those who now were about to enter the promised land: "There are eleven days' journey for Horeb, or Mt. Sinai, unto Kadesh-barnea by way of Mt. Seir." (See Deut. 1:2.)

The camel trains of that time had no difficulty in traveling that distance in 11 days, and yet it had taken Israel 40 years. I have often thought that in our own way of life, in our own problems, many times we take the long way, instead of the short way, in accordance with the laws and commandments of our Heavenly Father.

In ancient biblical times, "the feast" was a time of gathering, a time of harvest, a time of rejoicing, and what is more particularly significant, "the feast" was designated by the Lord as a time of remembrance. These observances were established among the people for various reasons. Three times, said the Lord, thou shalt keep a feast in the year: the feast of the harvest, the feast of the weeks, the feast of tabernacles, and there were others. (See Exod. 23:14, 16; 34:22; Lev. 23:34; Deut. 16:10, 16.) But in all of these there seemed to be a central motive, a time of the renewal of spirit, of regeneration, that the people might continue with gratitude and sacrifice to fulfill the purposes of the Lord, which were intended for their good and blessing.

There are "feasts" that we observe at which we also gather to rejoice and be renewed in spirit and in thought, and to which we too bring the harvest of our achievements to evaluate, and then, with renewed determination, go forward to do better. Here, as in all the "feasts" of ancient times, is to be found the need of the people themselves, seeking the strength and the fortitude to push on. From such occasions will come this strength, if our

hearts and minds can be brought in tune with the Spirit of God.

Establishing the custom of "conferences" for his people in this day and age, the Lord said the following: "The . . . elders composing this church of Christ are to meet in conference once in three months, or from time to time as said conferences shall direct or appoint." (D&C 20:61.)

From experience in the Church we have learned that the expressed will of our Heavenly Father comes to his people at conference time. This great conference, now approaching its closing moments, has truly been and will continue to the end to be a time of the renewal of the spirit.

But now may I ask a question of you? What will the aftermath be? It will ever be a great privilege and blessing to receive the inspiration of the general conference sessions by personally being present or indirectly by television or radio. But can it not be said that the real significance of this conference will register in the weeks and months that are ahead? May we fuse inspirational experience with righteous and obedient action. As leaders may we evidence in the time ahead a true response to this conference by seeking to excel in our responsibilities; and this, as the Apostle Paul has said, "that righteousness may abound," that our lives will be such that we shall merit the spiritual guidance needed to fulfill our callings.

May we as home teachers become more dedicated to our callings to "watch over" our families, rather than making just reporting visits.

Let the stake missionaries become more aware of the power of the gospel in the lives of people, to go back again and again to the honest-of-heart and sincere in our midst, always keeping the goodwill of those who have not yet received the testimony of Jesus and the work of our Heavenly Father.

Let our class teachers become better teachers, to teach more by the Spirit, to be more concerned about the individual lives of class members, both participating and non-participating.

Let us all as members, through greater faith and devotion, live closer to the laws and ordinances of the gospel, be more concerned in seeking

after our kindred dead, and thus do the will of our Heavenly Father and his Beloved Son.

And so in the closing moments of this great conference, may these few particular scriptural revelations serve not to supplant in any way the great inspiration we have felt here during these past three days, but may they add a little, in the earnest hope that we may more closely adjust to the will of our Heavenly Father.

" . . . Jesus said unto them, Take heed and beware of the leaven of the Pharisees and of the Sadducees." (Matt. 16:6.)

But his disciples thought he referred to bread. Then he declared unto them: "How is it that ye do not understand that I spake it not to you concerning bread, that ye should beware of the leaven of the Pharisees and of the Sadducees?"

"Then understood they how that he bade them not beware of leaven of bread, but of the doctrine of the Pharisees and of the Sadducees." (Matt. 16:11-12.) This is what we are confronted with in this day.

Upon another occasion he declared: ". . . Take heed, and beware of covetousness; for a man's life consisteth not in the abundance of the things which he possesseth." (Luke 12:15.)

"And in nothing doth man offend God, or against none is his wrath kindled, save those who confess not his hand in all things, and obey not his commandments." (D&C 59:21.)

Continuing in a revelation given to our great modern Prophet:

"Verily I say, men should be anxiously engaged in a good cause, and do many things of their own free will, and bring to pass much righteousness;

"For the power is in them, wherein they are agents unto themselves. And inasmuch as men do good they shall in nowise lose their reward.

"But he that doeth not anything until he is commanded, and receiveth a commandment with doubtful heart, and keepeth it with slothfulness, the same is damned." (D&C 58:27-29.)

To those of us who have leaned more to our own strength, or to carnal-mindedness, let us seek for the Spirit, then live and teach by it as declared in the revelations from our Heavenly Father:

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

"For what man knoweth the things of a man, save the spirit of man which is in him? even so the things of God knoweth no man, but the Spirit of God.

"But the natural man receiveth not the things of the Spirit of God: for they are foolishness unto him: neither can he know them, because they are

spiritually discerned." (1 Cor. 2:11, 14.)

In the uniting and spiritually anchoring of the family, which is the broad and over-all intent of the gospel plan:

(1) Let every *father* who has felt the spirit of this conference seek to become a better father, to magnify the priesthood in his own home, to place it in order, and, having done this, to labor that others will see the necessity of doing this in their own behalf.

(2) Let every *wife* sustain her husband in the priesthood, that they as parents may fulfill the commandments of the Lord regarding the family.

(3) Let *children* obey their parents in the Lord, for this is right. In the words of Paul, "Wives, submit yourselves unto your husbands, . . ."

"For the husband is the head of the wife, even as Christ is the head of the church. . . ." (Eph. 5:22-23.)

"Children, obey your parents in the Lord; for this is right.

"Honour thy father and mother; (which is part of the first commandment with promise;)

"That it may be well with thee, and thou mayest live long on the earth.

"And, ye fathers, provoke not your children to wrath: but bring them up in the nurture and admonition of the Lord." (Eph. 6:1-4.)

President McKay has often referred to the home as the center of civilization, and the responsibility of the home rests upon the parents of the home. As parents, in the aftermath of this great conference, let us put our homes in order, for it is in this, as declared by the Lord by revelation found in Section 93 of the Doctrine and Covenants, that will come the power to overcome evil. Let us not be deceived in the causes that bring spiritual decay and affliction upon the family.

Here is the law: "For this shall be a law unto the inhabitants of Zion, or in any of her stakes which are organized.

"And they shall also teach their children to pray, and to walk uprightly before the Lord." (D&C 68:26, 28.)

The father in magnifying the priesthood in his own home will contribute to the saving of his wife and children by safeguarding their lives, and with the assistance and help of his wife and companion he will exercise the rights of fatherhood in accordance with the principles of righteous dominion. Thus, the father, holding the priesthood of God, will know:

"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 [revelation], 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.)

Finally, in the words of our beloved President, which have been echoed from this pulpit many times since he made this statement: "No other success can compensate for failure in the home."

Now, in the words of the Apostle Paul, "Eye hath not seen, nor ear

heard . . . the things which God hath prepared for them that love him" (1 Cor. 2:9) and keep his commandments. I bear testimony, my brethren and sisters, that this is God's work and that the great spirit and the power and the influence of this conference have truly been a feast to which we can anchor, which we can carry away with us, and which can modify our lives where they need to be modified, that we might draw closer unto our Heavenly Father and our committed purpose as the children of our Heavenly Father. I bear witness of this and of the reality of the mission of his Beloved Son, and I do it in the name of Jesus Christ. Amen.

The Will of God

President David O. McKay

(Read by his son Robert R. McKay)

• And now, my brethren and sisters, we have come to the closing session of another great conference of the Church. My soul, with yours, has been filled with thanksgiving and gratitude to our Heavenly Father for the outpouring of his Holy Spirit throughout the entire conference. We have heard inspirational and uplifting messages from the leaders of the Church. I love these associates of the general authorities, and love them in the spirit of the true meaning of that word—the love of the brotherhood of Christ. God bless them!

During these various sessions of conference, we have had testimony of the Spirit that we are children of our Father in heaven. We have had testimony that God is a living being. We have had testimony that Christ, who was crucified and who rose the third day a resurrected being, is the head of his Church. We have had testimony of the Spirit that he has revealed in this dispensation the gospel of Jesus Christ, which is again established on earth in all its fullness. The gospel of Jesus Christ, as revealed to the Prophet Joseph Smith, is in very deed in every way the power of God unto salvation. It gives to every man the perfect life here, and through obedience to gospel principles it gives us eternal life.

What is eternal life? In that glorious prayer of intercession offered by Jesus, our Redeemer, just before he crossed the brook Cedron and received the traitor's kiss that betrayed him into the hands of the soldiers, we find these words: "And this is life eternal, that

they might know thee the only true God, and Jesus Christ, whom thou hast sent." (John 17:3.) To know God and his Son is eternal life. There is the key. Life eternal is what I desire. I desire it more than I desire anything else in the world—life eternal for me and mine, for you, and for all the world. And there in the words of the Redeemer himself we have the secret.

But how may we know him? That is the next question. Has he at any time, or on any occasion, answered that question? If so, we want the answer, because it is vital. In searching the record as it is given to us by men who associated daily with the Lord, we find that upon one occasion men who were listening to him cried out against him. They opposed his works, as men today oppose him. And one voice cried out and said in effect, "How do we know that what you tell us is true? How do we know that your profession of being the Son of God is true." And Jesus answered him in just a simple way (and note the test): "If any man will do his will, he shall know of the doctrine, whether it be of God, or whether I speak of myself." (John 7:17, Italics added.)

That test is most sound. It is most philosophical. It is the most simple test to give knowledge to an individual of which the human mind can conceive. *Doing a thing, introducing it into your very being, will convince you whether it is good or whether it is bad. You may not be able to convince me of that which you know, but you know it because you have lived it.*

That is the test that the Savior gave to those men when they asked him how they should know whether the doctrine was of God or whether it was of man.

We have answered the question that if we shall do his will we shall know, but now comes the question, what is "the will"? And therein is the whole essence of the gospel of Jesus Christ. Just as plainly as Jesus stated and defined what eternal life is, or how we shall know it, just as plainly as he laid down that test, just as plainly has he expressed what his will is.

The Church of Jesus Christ of Latter-day Saints bears testimony to the world that this will of God has been made manifest in this dispensation, that the principles of the gospel, the principles of life, have been revealed. They are in harmony with the principles that Christ taught in the meridian of time. It is impossible to give here all the principles that constitute that will, but they are so simple that, as the scriptures say, "the wayfaring men, though fools, shall not err therein." (Isa. 35:8.)

After obeying the principles and ordinances of the gospel, "the will of God is to serve your fellowmen, benefiting them, making this world better for your having lived in it. Christ gave his all to teach us that principle. And he made the statement: "Inasmuch as ye have done it unto one of the least of these my brethren, ye have done it unto me." (Matt. 25:40.) This is the message God has given to us. This Church is God's Church, which is so perfectly organized that every man and every woman, every child, may have an opportunity to do something good for somebody else. It is the obligation of our priesthood members, it is the responsibility

of the auxiliary organizations and of every member to serve and do God's will. If we do, and the more we do it, the more we shall become convinced that it is the work of God, because we are testing it. Then, *by doing the will of God, we get to know God and get close to him and to feel that life eternal is ours.* We shall feel to love humanity everywhere, and we can cry out with the apostles of old, "We know that we have passed from death unto life, because we love the brethren." (1 John 3:14.)

God does reveal today to the human soul the reality of the resurrection of the Lord, the divinity of this great work, the truth, the divine and eternal truth that God lives, not as a power, an essence, a force, but as our Father in heaven. Oh, why do men try to make that power, recognized by science and religion everywhere, a mere force? I sometimes wish men would kneel down and try to pray to electricity or atomic power. Imagine trying to pray to these forces. You cannot do it, and yet they are great and known forces. You can, however, pray to God the Father, a personal being. God reveals to the soul his existence. He reveals the deity of the Lord Jesus Christ, who came to make known to us the great reality of the existence of God and his Son; and in that spirit, and with such witness in my soul, I bear testimony today that Jesus Christ is the Redeemer of the world.

"I know that my Redeemer lives;
What comfort this sweet sentence
gives!

He lives, He lives, who once was dead.
He lives, my ever-living head.

"He lives, all glory to his name!
He lives, my Savior, still the same;

O sweet the joy this sentence gives:
'I know that my Redeemer lives!'"

(Samuel Medley)

God help us and all the world to sense the reality that the gospel of Jesus Christ is established among men, and that through obedience to it the fatherhood of God and the brotherhood of man may be realities to every mother and father, every son and daughter. God hasten the day when that testimony will be real in every heart.

God bless you men of the priesthood. May you hold it in dignity and righteousness that comes from within, not from without.

God bless our friends of the radio and television audience and the managers and owners of the stations who have made these broadcasts possible. God bless our friends with whom we associate and who are contributing to the advancement of this great Church. We are grateful for their fellowship.

God bless us that we may go home with a firmer resolve than we have ever had before to live the gospel of Jesus Christ, to be kind to our families and to our neighbors, to be honest in all our dealings so that men seeing our good works may be led to glorify our Father in heaven.

I leave my blessings with you, with the sick and afflicted, with our soldier boys, some of whom are paying the supreme sacrifice for freedom, with our missionaries scattered around the world. I pray that God's protecting care will be with them wherever they are.

May God bless you all, and may he guide and help you that righteousness, harmony, and love for one another may dwell in each home, I pray in the name of Jesus Christ. Amen.



Christmas Song

(Continued from page 1081)

Macfarlane returned to the organ and adjusted himself on the stool. Hesitantly at first, then boldly, he struck the chords. Suddenly the room came to life. His wife picked up the melody, and the composer took the strong counter-melody of the bass: together they sang the composition once, twice, and then a third time. At its end, Ann was crying.

Amid his joy, Macfarlane harbored a touch of misgiving: No longer did the song contain any evidence of Charles Walker's words. Nevertheless, it was the poet's writing that had launched the song, and for that contribution he ascribed Walker's name to the manuscript.

Charles Walker was elated with the new song. He recognized its appeal and hinted of the popularity it would one day enjoy. He would not, however, lay any claim

to its origin. It was Macfarlane's song, both words and music, and to him should go all the credit.

When the St. George choir sang the song for the first time, it received an ardent reception. In the following weeks the people sang it in their homes, in their caroling, in their many gatherings. By the following Christmas Saints all over the Church were singing the Macfarlane hymn.

From the Utah territory the song spread across the nation, and in Albany and Atlanta, Lafayette and Lincoln, the people sang:

"Far, far away on Judea's plains,
Shepherds of old heard the joyous strains."

And across the seas the world heard it. In Brussels and Bordeaux, Liverpool and Lausanne, the strains peeled forth:

"Glory to God, Glory to God,
Glory to God in the highest;
Peace on earth, goodwill to men,
Peace on earth, goodwill to men!"

And so John M. Macfarlane's message rings forth each year, telling the people the great message of Christmas, as in these words from the second verse:

"Sweet are the strains of redeeming love,
Message of mercy from heav'n above,"

And from the third stanza:

"Lord, with the angels we too would rejoice;
Help us to sing with the heart and voice."

Then the song concludes with a world call for brotherhood:

"Hasten the time when, from ev'ry clime,
Men shall unite in the strains sublime:
Glory to God, Glory to God,
Glory to God in the highest;
Peace on earth, goodwill to men,
Peace on earth, goodwill to men!"

Not immediately, but gradually, as he realized that a Mormon had given to the world one of its universal Christmas hymns, John M. Macfarlane acknowledged that his special calling to a climate much like that of Judea had been fulfilled.



SAFEGUARDS IN MAKING DECISIONS

RICHARD L. EVANS

"The complexity of life is shown by . . . the necessity of choice,"¹ said David Starr Jordan. Since the Lord God gave us our free agency, the right and responsibility of choice is among the most insistent obligations of life. Decisions are often a struggle for all of us, with so much to do, so much to overcome, so much to decide. Sometimes our stubbornness enters in, sometimes our pride, sometimes our appetites, sometimes our ignorance. Decisions of ignorance are among the most frightening. "To choose, it is first necessary to know."² Among the foremost safeguards in making decisions is first to get the facts—to be prepared, to be informed, to anticipate, and not to let ourselves, if possible, suddenly come upon a decision unprepared. Of course, there are times when we can't anticipate, times that require sudden decisions. For these also the answer is all possible preparation, and also alertness, with no dulling of the senses to make ourselves susceptible to accident or slow reaction. But besides decisions of ignorance, there are decisions of defiance—decisions when we know the rules, the commandments, when we know the right and wrong but ignore what we know and fail to heed the warning sense within us, fail to stay with our standards. Decisions in defiance of standards are among the most heartbreaking and lead to greatest regret. There are other decisions also for which there isn't any easy answer: personal problems, problems of mind and emotion. One safeguard in making these and other decisions is to seek the counsel of competent people, and to confide in family and trustworthy friends, and in prayerfulness to seek the counsel of our Father and unfailing Friend. "Whenever you are in doubt about any duty or work which you have to perform," said Wilford Woodruff, "never proceed . . . until you . . . labor in prayer." These then are sources of assurance and safety in decision: to know all we can, to be prepared, to face and respect facts; to have standards, to stay with our standards; to keep from that which would dull our senses and impair our judgment in sudden decision; to seek counsel from competent people, to confide in family and trustworthy friends; and to seek prayerfully guidance, comfort, and help from our Father and Friend.

¹David Starr Jordan, *The Call of the Twentieth Century: An Address to Young Men*, published by American Unitarian Association, Boston. Copyright 1903 by American Unitarian Association.

²Author unknown.

"The Spoken Word" from Temple Square, presented over KSL and the Columbia Broadcasting System, October 23, 1966. Copyright 1966.



Scientists in medical "space ship" prepare to enter bloodstream of stricken colleague in scene from *Fantastic Voyage*.

Best of Movies

BY HOWARD PEARSON
ENTERTAINMENT EDITOR, DESERET NEWS

● Among unusual films creating talk among movie-going families is *Fantastic Voyage*. This production features a combination of science-fiction, suspense, and educational interest. The plot revolves around miniaturization of human beings—physicians and other scientists—so they can be sent into the blood stream of an injured scientist and perform an operation from the inside.

If this sounds as if it is not for the squeamish, rest assured; there's nothing objectionable for the general audience. Nothing has been done to detract from the dignity of the human being. In fact, the opposite condition holds true. The special effects by which lymph glands and tissues and parts of the body are created are skillfully done. And youngsters are certain to discuss many phases of the picture with parents and teachers or go scurrying for books to read on the subject.

The cast includes Stephen Boyd, Edmund O'Brien, Arthur Kennedy, and Arthur O'Connell.

Another new picture that should appeal to all ages is *Alvarez Kelly*, starring William Holden and Richard Widmark. Based on a true incident of Civil War times, the story deals with an adventurer who delivers 5,000 head of cattle to General Grant, then besieging Richmond. The big herd is driven through the swamp to the accomplishment of exciting screen adventure.

Also suggested as entertaining

movies for all members of Latter-day Saint families who like movies are the following:

The Bible . . . In the Beginning, which covers the first part of Genesis from the Creation to Abraham and uses the words of the King James translation with magnificence and beauty.

Walt Disney's *Fighting Prince of Donegal*, a lively adventure story of a 16th century Irish leader who was determined to unite the various clans to battle for independence from England.

How to Steal a Million, starring Audrey Hepburn and Peter O'Toole, is a delightful comedy that should appeal to teenagers and their parents. The action is set against the background of Paris, its scenic attractions, and its museums.

Smoky is the heart-warming and action-packed story of a ranch owner who tames a wild horse until the friendship of man for beast and vice versa becomes a thing of enchantment. Many beautiful scenes in the Southwest mark the film, which stars Fess Parker.

Years of Lightning, Day of Drums deals with the short tenure in office of President John F. Kennedy, focusing on the major crises of his presidency, developing their backgrounds, and showing how he met the problems. The film, produced by the U. S. Information Agency for exhibition in countries outside the United States, has only recently, through an act of Congress, become available in the U. S.

Motion pictures reviewed on this page are neither approved nor recommended by the Church or the Era. They are, however, in the judgment of the reviewer, among the least objectionable of the current films.



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A Different Kind of Christmas (Continued from page 1079)

to his pleading face. "I can't," she said. "Besides, what could he remember? He was only a little more than five when his own mother died, and I don't think his pa did much last Christmas."

Jed touched her shoulder gently. "I know how hard it is for you, Martha. But think of the boy." He turned and went back out into the snowy weather.

Think of the boy. Why should she think of him when her own children, her two blue-eyed, golden-curl'd daughters, had been left beside the trail back there on that endless, empty prairie? The boy

came to her not because she wanted him but because she couldn't say no to the bishop back in Salt Lake City last April before they came to settle in this valley. Bishop Clay had brought Daniel to her and Jed one day and said, "I want you to care for this lad. His mother died on the trek last summer and his pa passed away last week. He needs a good home."

Jed had gripped the bishop's hand and with tears in his eyes thanked him, but Martha had turned away from the sight of the thin, ragged, six-year-old boy who stood before them, not fast enough, however, to miss the sudden brief smile he flashed at her, a smile that should have caught her heart

and opened it wide. Her heart was closed, though, locked tightly around the memory of her two gentle little girls. She didn't want a noisy, rowdy boy banging around, disturbing those memories, filling the cabin with a boy's loud games.

Yet she had taken him, because she felt she had no choice. Faced with the bishop's request—more of an order, really—and Jed's obvious joy, she couldn't refuse.

He came with them out to this new valley west of the Salt Lake settlement and had proved himself a great help to Jed, despite his young age. Sometimes Martha felt pity for him, but she didn't love him.

With Jed it was different. He had accepted Daniel immediately as his own son and enjoyed having the boy with him. They had a special relationship, a secret sharing that sometimes shut Martha out and made her wonder once, when she could bear to think of it, how Jed had felt about somehow seeming to be just outside the charmed circle she and her daughters had formed. Not that she really resented Jed and Daniel's relationship—she was glad Jed gave the boy some attention since she so often ignored him—but sometimes she felt that Jed had grown to love the boy more than he did her. She told him as much one evening after the man and boy had come laughing together into the cabin only to sober up when they saw her, but not before one of those quick smiles from Daniel, the smile she was never sure had actually been there, it was gone so fast.

When Daniel went back outside for a bucket of water, Martha spoke to Jed.

"Seems as if you enjoy the boy's company more than you do mine these days."

Jed didn't look her quite squarely in the eye. "That's not so, Martha."

"The two of you laughing together all the time. You never laugh with me anymore."

His voice was quiet. "You don't seem to find much to laugh about lately, Martha."

It was true, of course. When the girls were with them they had been a happy family, laughing at humor and hardship alike. It just seemed as if all her laughter had also been buried on that grim morning back



CLEANLINESS AND COMPETENCE

RICHARD L. EVANS

Some thoughts from David Starr Jordan on health and habits and cleanliness and competence are recalled for their forthright frankness: "The finest piece of mechanism in all the universe," he said, "is the brain of man and the mind which is its manifestation. . . . The sober man is one who protects his brain from all that would do it harm. . . . The Twentieth Century above all others will be strenuous, complex . . . [and] will ask for men of instant decision, men whose mental equipment is all in order. . . . No man can afford to look downward for his enjoyments. . . . The pleasures of vice are mere illusions, tricks of the nervous system, and each time these tricks are played it is more and more difficult for the mind to tell the truth. Such deceptions come through drunkenness and narcoticism. In greater or less degree all nerve-affecting drugs produce it; alcohol, nicotine, caffeine, opium, cocaine, and the rest, strong or weak. Habitual use of any of these is a physical vice. A physical vice becomes a moral vice, and all vice leaves its record on the nervous system. To cultivate vice is to render the actual machinery of our mind incapable of normal action. . . . It is the brain's business to know, to think, to will, and to act. . . . One and all these various drugs tend to give the impression of a power or a pleasure, or an activity, which we do not possess. One and all, their function is to force the nervous system to lie. One and all, the result of their habitual use is to render the nervous system incapable of ever telling the truth. . . . Indulgence . . . destroys wisdom and virtue; it destroys faith and hope and love. . . . Whatever you do, . . . count all the cost. . . . A man ought to be stronger than anything that can happen to him." Thus spoke the eminent educator, Dr. Jordan, builder of character, of minds, and of men. And this he added: "To be clean is to be strong. . . . To say *no* at the right time, and then stand by it, is the first element of success. . . . He is the wise man who, for all his life, can keep mind and soul and body clean."

¹Selected from *The Strength of Being Clean and The Call of the Twentieth Century*, an address to young men, by David Starr Jordan, American biologist and former president of Leland Stanford University.

"The Spoken Word" from Temple Square, presented over KSL and the Columbia Broadcasting System September 25, 1966. Copyright 1966.

on the desolate prairie.

"I'm sorry, Jed," Martha said. "I just can't seem to forget my girls. I can't feel close to that boy. He's always so serious around me. Almost like he's afraid. Calls me 'Aunt Martha.' I notice he calls you 'Pa.' Did you tell him to call you that?"

"No. He just started doing it. He's such a little fellow, Martha, but he knows how people feel about him. He needs more than just a full stomach and a place to sleep."

"I know," she said. "I know." She was ashamed that she could deny love to a child. Any child. She tried harder after that, but she found she was always comparing him with her daughters. They had been soft and yielding, a pleasure to hold close. Daniel was bony and wiry, and his small body was hard-muscled from the work he did with Jed. The girls had been golden-curled and had taken pride in keeping their little pinafores neat and clean. Daniel was always grimy; he seemed to attract dirt, and his shirt always hung out from his overalls. The girls had liked to play quietly in the house with their rag dolls. Daniel preferred the outdoors, where he held full-scale, one-man battles, playing the parts of both settlers and Indians and making enough noise for any real fight.

It seemed as if he was always doing something to plague her. Not intentionally, to be sure. At least Jed said not. Just the high spirits and imagination of a boy, Jed said. There was the time he took her best tied quilt outside to build a tepee by the creek bank. By the time she found it, it was muddy and bedraggled and had to be laboriously washed.

Another day he got into the trunk she had brought across the plains and was playing with the carved wooden animals Grandpa Elliot had made for Maybelle and Stellie. She couldn't bear to see them in his hands and had scolded him soundly for opening the trunk. Another day he pulled up most of the flowers she had grown from the precious seeds brought from Nauvoo. He said he wanted to surprise her by pulling the weeds, but he couldn't tell which were weeds and which were flowers. He broke precious dishes and tore



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clothes that could not easily be replaced. And so Martha told Jed that she wanted him to take Daniel back to Salt Lake on his next trip for supplies and to give him back to Bishop Clay.

Jed looked at her for a long time before he answered, "Yes, maybe that would be best. For the boy's sake. I'll take him when I go in January."

Daniel seemed to sense something, because he tried to please her after that and was careful not to annoy her. When winter came and he had to be indoors much of the time, he tried to play quietly, although occasionally the natural inclinations of a boy took over and he had to be reprimanded. Martha wished that Sister Norton had been able to establish the school for the children of the settlers, but she had been unable to get any slates or copy books and had decided to wait until the next fall.

Daniel mentioned Christmas only once. One day it was too cold and snowy to play outside, and he had been humming softly to himself as he played in his corner. Suddenly he looked up at Martha

and asked, "Can you sing, Aunt Martha?"

Martha paused and straightened up from the table where she was kneading bread. She used to sing for her girls all the time.

"No, I can't, Daniel," she said. "Not any more."

"My mother used to sing a pretty song at Christmas," he said. "I wish I could remember it."

He said nothing more, and she did not question him. She didn't want to stir up any further memories of Christmas, since she didn't intend to observe the day. Perhaps he did recall snatches of past Christmases, but certainly he wouldn't remember enough that it would make any difference to him.

Martha couldn't help thinking of Christmases past as the day approached. Three years ago had been the best one, before the persecution of the Saints in Nauvoo got so bad. Maybelle had been seven then, and Stellite five. She had made rag dolls for them with pretty, flouncy dresses and cunning little bonnets. That was the year Grandpa Elliot had given them the carved animals and had also carved

a beautiful little toy horse and carriage for Maybelle, promising Stellite he'd make her one when she was seven.

Dwelling as she did in her past memories, Martha paid very little attention to Daniel those last few days before Christmas. He went in and out with Jed and she didn't attempt to keep track of him. On the day before Christmas Jed went through the deep snow to do some chores for Brother Norton, who was ill. Daniel was alone outside most of the day, although he made several rather furtive trips in and out of the cabin. On one trip he took the sticks he had been tying together.

Toward evening Martha went out to the stable to milk Rosie, since Jed had not yet returned. As she approached, she saw there was a light inside. Opening the door softly, she peered within. Daniel had lit the barn lantern, and within its glow he knelt in the straw by Rosie's stall. In front of him were the sticks he had tied together, which Martha recognized now as a crude cradle. It held Stellite's rag doll, all wrapped up in the white

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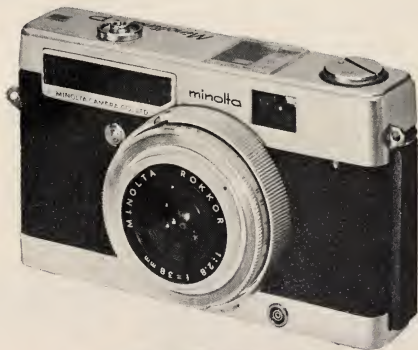
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shawl Martha kept in her trunk, the shawl she had used to wrap her babies. Her impulse was to rush in and snatch it, but she stopped, because the scene was strangely beautiful in the soft light from the lantern. Rosie and the two sheep stood close by, watching Daniel. He seemed to be addressing them when he spoke.

"The shepherds came following the star," he was saying. "And they found the baby Jesus who had been born in a stable." He paused for a moment, then went on. "And his mother loved him."

Martha felt suddenly that she couldn't breathe. Another mother, another day, had loved her little boy and had told him the beautiful story of the Christ Child with such love that he hadn't forgotten it, young as he was. And she, Martha, had failed that mother.

In the silence she began to sing, "Silent night," she sang, "Holy night."

Daniel didn't move until the song was finished. Then he turned with that quick, heart-melting smile.

"That's the one," he whispered. "That's the song that my mother

used to sing to me."

Martha ran forward and gathered the boy into her arms. He responded immediately, clasping his arms tightly around her.

"Danny," Martha said, "it's beautiful. Your cradle and little scene here."

"You never called me Danny before," he murmured, his head against her neck.

"I didn't do a lot of things," she said. As she held him close, the bands around her heart seemed to loosen and break.

"Danny," she said, sitting on the edge of Rosie's manger, "let's go in and get the cabin ready for Christmas. Maybe it isn't too late for Jed—for Pa to get that tree. It might be a little different kind of Christmas, but it will still be a little like the Christmases we used to know. We'll set up your cradle with the Christ Child in it under the tree, because that's what Christmas is all about."

"Do you mind it being different?" Danny asked. "I mean with a boy instead of your girls?"

Martha wondered how long it would take her to make up to him

for the hurt she had inflicted these many months. "No," she said. "After all, the Baby Jesus was a boy."

"That's right," he said wonderingly.

"I'll open my trunk," said Martha. "We'll get out those carved animals to put around your manger scene. We'll string some dried berries to put on the tree, and when it's all done the three of us will sing 'Silent Night' and Pa will tell us the story of the Christ Child."

She thought about the lovely little carved horse and carriage Maybelle had loved so much, and knew it would be the perfect gift to put under the tree for Danny's Christmas morning.

She set him down on the floor and put her arm around his shoulders.

"Merry Christmas," she said. "Merry Christmas, Danny."

He looked up at her with a smile that did not fade quickly away this time, a sweet smile full of the love he had been waiting to give her.

"Merry Christmas," he said, and then added softly, "Mother."

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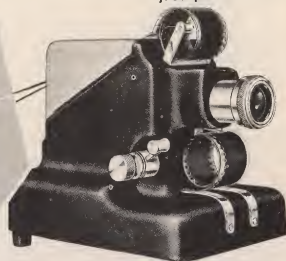
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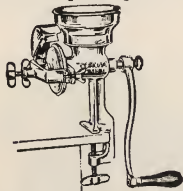
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DECEMBER MORNINGS

BY JESSIE CANNON ELDRIDGE

December mornings crackle when we walk.
Like brittle candy is the frosted snow
That fell and melted, and then froze to glow
Star-bright beneath us. Should we try to talk.
Our words hang on the air a fragile minute
Before dissolving into waves of sound.
Our breath in diamond crystals may be found
Upon our hands with tiny white pearls in it.
This is a magic world when the sun comes up
Like a great, golden ball that gilds the earth
As if a fairy scene were given birth,
And beauty overflowed from Winter's cup.
December mornings glisten, and they shine
Like Christmas trimmings hung out on a line!

Much Like Paul

(Continued from page 1083)

time had been consumed."⁴

Preston Nibley wrote about a meeting held March 29, 1835, at Huntsburg, near Kirtland. Joseph Smith spoke for about three hours, and at the conclusion of the meeting two people came forward and asked for baptism. Brother Nibley continues:

"I have found that three-hour sermons were not uncommon with the Prophet. The words of living life seemed to flow from his lips, and he held his audiences without difficulty. Considering that he had not been trained as a scholar or public speaker, one must conclude that his native eloquence was a gift of God."⁵

Paul's extensive travels in his missionary labors denied him a normal association with family and friends. We find him expressing his feelings concerning this isolation by referring to the young convert and stalwart in the truth as "Timothy, my own son in the faith. . ." (1 Tim. 1:2.)

Joseph too was prevented from following normal pursuits by the demands of his calling, imprisonment, and long months of forced hiding. Perhaps at such times he received great inspiration and consolation from the life and words of Paul. The Prophet expressed well the devotion of both servants of God in the following words from his journal:

"No month ever found me more busily engaged than November; but as my life consisted of activity and unyielding exertions, I made this my rule: When the Lord commands, do it."⁶

In the lives of both men there were those who sought to persecute and destroy them. Joseph was to suffer persecution from the time of the First Vision until his death 24 years later. With more cause, because of his own persecution of the Christians, Paul also faced objections, like that voiced by Ananias, "Lord, I have heard by many of this man, how much evil he hath done to thy saints at Jerusalem." But the Lord said unto him, "Go thy way; for he is a chosen vessel unto me, to bear my name before the Gentiles, and kings, and the children of Israel: For I will show him how great things he must suffer for my name's sake." (Acts 9:13, 15-16.)

As Joseph eluded his enemies, so "their laying await" to kill him was known by Paul. "And they watched the gates day and night to kill him." (Acts 9:24.)

In the life of each man there was also a particularly obvious moment when they might have turned from their course and avoided the martyrdom with which each was to seal his testimony.

With Paul this moment came at Caesarea when the Prophet Agabus warned him against continuing on to Jerusalem. Agabus bound his own hands and feet with Paul's girdle, saying as he did so, "So shall the Jews at Jerusalem bind the man that owneth this girdle, and shall deliver him into the hands of the Gentiles." (Acts 21:11.)

Paul's courageous answer was such that perhaps the Prophet Joseph Smith drew comfort from it as he read the words, ". . . What mean ye to weep and to break mine heart? for I am ready not to

be bound only, but also to die at Jerusalem for the name of the Lord Jesus." (Acts 21:13.)

To Paul there was no choice, determined as he was to do all in his power to lessen the existing rift between the Jewish and the Gentile members of the new Church. He must return to Jerusalem, carrying with him contributions from his Gentile converts for the benefit of the impoverished Jewish Saints at Jerusalem. The scripture reads, "And when he would not be persuaded, we ceased, saying, The will of the Lord be done." (Acts 21:14.)

The Prophet Joseph's choice came after he had crossed the river to Montrose, Iowa, intending to elude his enemies by going west. He received letters entreating him to return. Some of his associates were accusing him of cowardice. While he saw clearly what the result would be, he decided to return. "If my life is of no value to my friends, it is of none to myself," he said.⁷

Paul and Joseph Smith had each known the heartbreak of having those near them lose the faith. A number proved themselves false friends to the Prophet Joseph. And as Paul's life draws to a close, he mentions one in particular: "For Demas hath forsaken me, having loved this present world, and is departed unto Thessalonica. . . ." (2 Tim. 4:10.)

Joseph stated that he had given all the necessary keys to the Twelve so the work would still go forward if he was taken. (See D&C 107.) He tried to spare his brother Hyrum by advising him to take his family and go by steamboat to Cincinnati, but Hyrum's reply was, "Joseph, I can't leave you."

Paul too made preparations to leave the work in hands that would carry it forward: ". . . my beloved son [in the gospel] Timothy. Do thy diligence to come shortly unto me. . . . Take Mark, and bring him with thee; [Mark, whom Paul had refused to take along on the second missionary journey, he now recognizes to be a valiant servant] for he is profitable to me for the ministry." (2 Tim. 1:1; 4:9, 11.)

Both men recognized the importance of the written word in presenting the principles of truth to the people. Joseph put forth great effort in correcting biblical errors and in his translation of the gold plates. With his aging form facing

the chill of the Roman winter, Paul instructs Timothy to bring his cloak and the parchments, but, if there is to be a choice, it is to be in favor of the parchments.

Perhaps the most striking parallel of all is the calm resignation with which each faced what was to come, each satisfied that he had done his best. From Carthage jail on the morning of his death, Joseph wrote to his wife, "I am very much resigned to my lot, knowing I am justified and have done the best that I could."⁸

On his way to the jail, Joseph voiced these words: "I am going like a lamb to the slaughter, but I am calm as a summer's morning. I have a conscience void of offense toward God and toward all men."⁹

Realizing that his own death was imminent, Paul wrote: "For I am now ready to be offered, and the time for my departure is at hand. I have fought a good fight, I have finished my course, I have kept the faith." (2 Tim. 4:6-7.)

In view of these parallels, it seems entirely appropriate that when the Prophet wrote what are now known as the Articles of Faith, he included these words: ". . . we believe all things, we hope all things, we have endured many things. . . ." (Article of Faith 13.)

Turning to Paul's writings, we find in his famous sermon on charity these words: "Bearth all things, believeth all things, hopeth all things, endureth all things." (See 1 Cor. 13:7.)

These words are similarly recorded in Moroni, chapter 7, as Moroni presents Mormon's teachings concerning charity. Because of the similarity of these two sermons, some scholars have suggested that Mormon and Paul received this knowledge from a common source, and both are quite likely quoting the words of the Savior—the ultimate source of inspiration for both the Apostle Paul and the Prophet Joseph Smith.

FOOTNOTES

¹Joseph Fielding Smith (comp.), *Teachings of the Prophet Joseph Smith* (Salt Lake City: Deseret News Press, 1938), p. 180.

²*Autobiography of Parley P. Pratt* (Salt Lake City: Deseret Book Company, 1964), p. 45.

³*Ibid.*, p. 46.

⁴Quoted in Preston Nibley, *Joseph Smith the Prophet* (Salt Lake City: Deseret News Press, 1948), pp. 212-3.

⁵*Ibid.*, p. 221.

⁶*Documentary History of the Church*, Vol. 2, p. 170.

⁷*DHC*, Vol. 6, p. 549.

⁸*Ibid.*, p. 605.

⁹*Ibid.*, p. 555.



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Since Cumorah
(Continued from page 1085)

Holy Spirit bestowed on every baptized person with the 'right and duty' to use these gifts for the building up of the Body of Christ.¹⁴

Eduard Meyer noted long ago that one of the unique aspects of Mormonism, setting it off completely from all other religions, was the idea of a continuation of the charismatic gifts as shared by all members.¹⁵ The "right and duty" in our quotation refers to the new Catholic policy of "every member a missionary": "It pleases us that the text [of the Council schema] constantly demands that the entire Church be missionary, and also that each member of the faithful, insofar as possible, become in spirit and in works a missionary."¹⁶

There is much talk now in both Protestant and Catholic journals of revelation and inspiration—need we remind the reader that from the beginning its claim to continuing revelation was considered to be the most obnoxious and dangerous aspect of Mormonism?¹⁷ Father Latourelle notes that the Second Vatican Council is the very first time a council of the church has ever methodically considered the basic foundations of revelation, tradition, and inspiration.¹⁸ And now we are told that "when either the Roman Pontiff or the body of bishops in conjunction with him defines a proposition, they propound it in connection with revelation," so that "all are bound to abide by, and conform to, this Revelation. . ."¹⁹ Infallibility, we are told, "is co-extensive with the deposit of divine revelation," i.e., the words of the Bible as "propounded with the assistance of the Holy Spirit. . ."

Reversing the argument of Tertullian, the Pope proves the presence of the Holy Spirit by the existence of the Church, instead of

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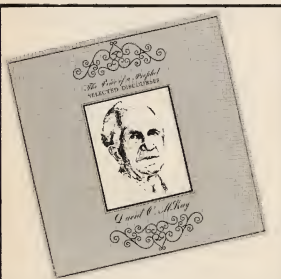
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vice versa: "But if the Church is here, the Holy Spirit is also here, the Paraclete," so that "the Church can never fail to give assent to these definitions because of the activity of the Holy Spirit."²⁰

The cornerstone of authority is now revelation and the Holy Spirit. But it was not always so. Whatever became of scholastic philosophy, the proudest and greatest achievement of the Roman Church, which up until now has been officially designated as the one proper key to revelation, i.e., to the deposit of the scriptures?²¹ Now, however, revelation itself is something more than the word of God in the Bible; official statements are now to be considered as made somehow "in connection with revelation." Today scholasticism is out, and direct revelation is cautiously taking over. The present pope even refers to one of his predecessors, Pius XII, clearly but with careful indirection, as a prophet, one who spoke in "solemn tones like the voice of the Prophet of God and the Father of the World."²²

The role of new documentary discoveries in bringing these strange changes about is evident from a number of papal utterances. "The Pope [Pius XII] recognizes that recent explorations, methods, diggings, texts, inscriptions, papyri, codexes, ruins, etc., have *entirely changed* the problems of Biblical exegesis in the last fifty years" (italics added), and he calls for intensified "search for the original texts, and a new scientific Catholic method of exegesis."²³

Noting that "even such illustrious commentators as St. Jerome sometimes had relatively little success in explaining more difficult questions" of scripture, the present Pope suggests "General Rules for the Exegete," requiring "appropriate use of the new exegetical techniques, particularly those advocated by the historical method

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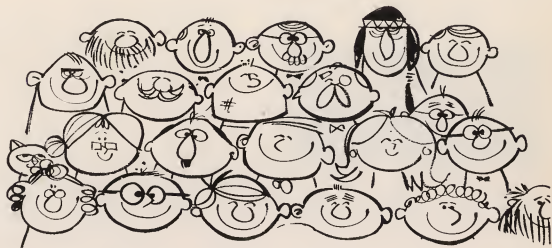
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taken as a whole . . . relying on the help of textual criticism, literary criticism, and linguistic knowledge." He emphasizes the importance of "the sound findings of recent investigations," and allows that "the Catholic exegete can and should be free to exercise his own perspicacity and intelligence. Only in this way will each person . . . contribute to the continuing progress of the sacred doctrine."²⁴

Though this apparent freedom of investigation is actually to be under the strict surveillance of the "living magisterium" of the Church and "subject to the authority and jurisdiction of the Ordinaries,"²⁵ still it is the scholars with their "diggings, texts, inscriptions," etc., who furnish the information necessary to decide what the teachings and rites of the Church should be.

It is astonishing how many of the changes that are taking place in Catholic and Protestant doctrines and ordinances are in the direction of those very things that have heretofore been peculiar to Mormonism and that have always brought persecution and derision on the heads of the Saints in the past. This may be shown by a glance at the *Dogmatic Constitution on the Church*, published by the Second Vatican Council on November 25, 1965.²⁶

The first section is headed "The Father's Plan" and speaks of the gospel in terms of a plan going back to the pre-existence. The second chapter is entitled "The People of God," and in the section headed "A Chosen People," presents us with that new image of the church so startlingly different from the one that has been diligently cultivated since the Fathers of the fourth century, as it shows us "the new Israel, journeying in the present world . . . moving forward through temptations and trials. . ."

The next section is headed "A Priestly People," and teaches that

"the common priesthood of the faithful" is "in its own distinctive way a participation in the one priesthood of Christ. . ." The next section announces that all must through the sacraments (ordinances) be "reborn as sons of God." Next we learn that "the Holy People of God also share in Christ's prophetic office by bearing living witness to Him." This calls (in the next section) for the gifts of the Spirit, which should be widely enjoyed in the Church. The next section calls upon all to be missionaries.

Chapter VII has a title that would have shocked any church historian a few years back, when church and eschatology were held to be diametrically opposed to each other²⁷: "The Eschatological Character of the Wayfaring Church and its Union with the Heavenly Church." It was just this sort of talk that St. Augustine and his contemporaries effectively put an end to; for him and his scholastic successors (who hardly receive any notice at all in the new order of things) the Church on earth was the eschatological and heavenly Church.²⁸ But now it is a different story as we are whisked off to Qumran to see a little band of "saints," scorned and rejected by the world, living in expectation of the coming Lord at the end of the times: "The final age of the world has already come upon us," the chapter begins, informing us that "until the appearance of new heavens and a new earth in which justice dwells, the wayfaring Church . . . wears the ephemeral look of this world."

So now the Universal Church, militant and triumphant, established once for all to remain (according to the formula of the former Vatican Council) "firm and steadfast until the end of the world" has taken on "the ephemeral look of this world!" Nay, for all its resounding claims "the

Catholicity of the Church is always enormously deficient.²²⁹

The Christian world cannot be wholly unaware of moving in the direction of things that they mocked and derided when voices first spoke from Cumorah. One indication of this is the observation of one of the foremost Catholic authorities on the Dead Sea Scrolls, in one of the first and best books ever to appear on the subject, that the correct title for the community at Qumran should be Latter-day Saints, but that the title could not be used because unfortunately it had been preempted by "a so-called Christian sect."²³⁰

(Conclusion)

FOOTNOTES

¹R. P. Marshall with M. J. Taylor, S.J., *Liturgy and Christian Unity* (Englewood Cliffs, N.J., Prentice-Hall, 1965), p. 43.

²*Ibid.*, p. 5.

³*Ibid.*, p. 110.

⁴*Ibid.*, p. 124.

⁵*Ibid.*, p. 132.

⁶*Ibid.*, p. 128.

⁷*Ibid.*, p. 130.

⁸*Ibid.*, pp. 38, 10. Cf. p. 47: "Now we are seeking to recover the lost radiance of the Christian religion."

⁹Address by Pope Paul VI, delivered March 17, 1965, and printed in *The Pope Speaks*, Vol. 10, No. 4 (1965), p. 343.

¹⁰Quoted in *The Pope Speaks*, same issue as footnote 9 above, p. 369. Cf. p. 345, " . . . this new liturgy, this spiritual rebirth. . . ."

¹¹*Ibid.*, pp. 51, 256, respectively.

¹²*Ibid.*, pp. 105-6.

¹³*Ibid.*, p. 365.

¹⁴R. M. Brown, editorial in *The Catholic World*, March 1966, p. 341.

¹⁵Ed. Meyer, *Ursprung und Geschichte der Mormonen* (Berlin, 1912), pp. 80-81.

¹⁶In *The Pope Speaks*, 10 (1964), p. 2.

¹⁷See our "Mixed Voices" in *The Improvement Era*, Vol. 62 (1959), pp. 145ff, 185, 385-90, 501f.

¹⁸R. Latourelle, "Le Revelation et sa transmission selon la Constitution 'Dei verbum,'" in *Gregorianum*, 47 (1966), p. 36.

¹⁹From the Dogmatic Constitution on the Church (De Ecclesia), published in *The Pope Speaks*, 10 (1965), p. 376.

²⁰*The Pope Speaks*, 10 (1965), pp. 107, 376, 260. Cf. Tertullian *De pudicitia* xxi; in Misne, *Patrol. Lat.*, 2:1077-1080.

²¹See the discussion in M. Grabmann, *Geschichte der eschatologischen Methode* (Graz, 1957), I, 4-28. The Dogmatic Constitution issued by the First Vatican Council, April 24, 1870, declared scholasticism to be "for all time the classic form of Catholic systematics." *Ibid.*, p. 21.

²²In *The Pope Speaks*, 10 (1964), p. 31.

²³Cit. A. Bea, in *Biblica*, 24:315-316.

²⁴See "General Guidelines for the Exegete," in *The Pope Speaks*, 10 (1964), pp. 87-89.

²⁵*Ibid.*, 10 (1965), p. 261.

²⁶*The Pope Speaks*, 10 (1964), pp. 90, 19-22.

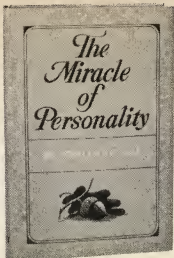
²⁷See above, Note 19.

²⁸The "rediscovery of the importance of eschatology within the New Testament" has taken place only in recent years. Cf. H. Dahl, in W. Davies & D. Daube, *The Background of the New Testament and Its Eschatology* (Cambridge University, 1956), p. 422.

²⁹Discussed by Paul Tillich, in *Neue Zeitschrift für systematische Theologie*, 3 (1961), pp. 237-8.

³⁰*The Pope Speaks*, 10 (1964), p. 80.

³¹Coarg. Molin, *Die Söhne des Lichts* (Vienna: Herold, 1954), p. 146; see our summary in *An Approach to the Book of Mormon* (Salt Lake City: Deseret Book Company, 1964), pp. 153-4.



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Joseph Smith

● Most of us are well acquainted with the marvelous work accomplished by the Lord through the hands of the Prophet Joseph Smith. Keeping himself in harmony with the Spirit of the Lord in order to be able to receive revelation was no small accomplishment. Revelation is not normally free flowing. The recipient must be humble before the Lord and entirely free from guile or ambition for self-aggrandizement. We all know of the Prophet's success in this field and constantly marvel and wonder at it.

There is another part of his life that is not so well known. This has to do with his physical makeup. No one doubts his determination. This quality was highly developed during his youth and constantly tested and increased.

That he succeeded so well in bringing about the restoration was due in large measure to his physical strength and endurance.

The Prophet Joseph inherited a strong physical frame. His father stood six feet three or four inches tall and was physically tough and strong. In a world of strong men, Joseph Smith, Sen., bowed to no one.

His son Alvin, brother of the Prophet, was also a strong man—the strongest he ever knew, the Prophet said.

Joseph himself was a strong man. Standing at least six feet tall and weighing about 200 pounds, Joseph had become strong by hard work with ax, saw, plow, and other farming tools. His endurance increased with his muscular strength.

Let us review some of his physical accomplishments: In 1831 he walked much of the way from Kirtland to Missouri to dedicate the temple site in Independence, and this feat was without proper food or regular meals. He returned in much the same manner—a total round-trip distance of approximately 2,500 miles. This is equivalent to the distance from Salt Lake City to New York.

In 1834 he walked with Zion's Camp from Kirtland, Ohio, to Liberty, Missouri, a distance of about 1,200 miles. No one heard him murmur at his blistered feet, at the quality or quantity of the food, nor did they ever accuse him of not pulling his share of wagons from the mud holes en route.

a mighty prophet and a mighty man

*He could work all day,
ride through the cold all night,
and still be cheerful in his work the next day.*

On a January night in 1838 he left Kirtland at 10 p.m. by horseback after a hurried warning that apostates were trying to find him to murder him. He rode 65 miles, all through the cold bitterness of the January night and into the next day before stopping. A few days later Emma and the children were brought in a wagon to his resting stop, and from there they began another 1,200-mile trip by wagon to Far West, Missouri.

Brigham Young accompanied him in that caravan and learned a great deal that later served him well on his own 1,300-mile expedition to Salt Lake Valley in 1847.

Joseph's endurance was tested when he was in Liberty jail from November 1838 to April 1839. Cold, improperly fed, a lesser man would have broken physically. Some of those with him did break, but not Joseph Smith. He remained cheerful, buoyed up by his brethren, and in addition kept humble enough to receive some of the most glorious revelations ever given to man. The Liberty jail experience refined him spiritually, and he withstood its physical tests.

His normal daily life was filled with physical activity: long walks, long rides, immense physical effort, such as the times he spent quarrying stone to build the Kirtland Temple.

Despite the fact that he was poorly nourished much of the time and inadequately supplied with other comforts, one reads of very few times that he was ill. Those times were of short duration.

That his strength and endurance were to stand him in good stead are evidenced by the time poison was administered to him. The reaction was immediate; his system revolted and violent retching saved him.

To all who knew him he set an example in zeal, energy, devotion, and application to the cause with which he was entrusted by the Lord.

There is no doubt that the Lord foresaw the physical trials in store for Joseph Smith and provided through the Prophet's parentage and his youth the circumstances on which his strength and endurance were built.

Joseph Smith was a mighty prophet. He was also a mighty man.



**John Rosell, Jr.,
is bishop of the
LaHabra (California)
Ward.**

Which One Was “Chicken”?

A young U. S. Navy hospital corpsman, who was recently ordained an elder, was assigned as master at arms at a Navy hospital where one of his duties was to check on sick prisoners. One evening a few days before Christmas, he was stopped by one of the Marine guards who, well on his way to being drunk, asked him to have “a little drink” with him. The young man’s answer was an immediate “no.”

The drunken guard reacted quickly by drawing his pistol and pushing it into the stomach of the elder, telling him to take a drink. The young man looked at the pistol and the bottle—each second seemed endlessly long—but he answered, “No, I will not take a drink.”

Anger flashed in the eyes of the guard, and he shoved the pistol harder into the young man’s stomach and backed him into a nearby closet.

“If you don’t take a drink, I’m going to shoot you.” The seconds seemed like hours. The young elder quickly offered a silent prayer for protection and the strength to be courageous as he looked into the eyes of the angry guard.

“No, I will not. You will just have to shoot,” he found himself saying. The drunken guard blinked, and he tried to comprehend what had happened. Suddenly he pulled his pistol from the young man’s stomach, replaced it in his holster, and said, “I’m through with you. You’re chicken.”

I’ve thought many times of this incident and the relative strength of character it takes to go with the crowd and the ways of the world. I’ve thought of the strength of character it took for the young man to do what he did. It takes real character to walk a different and more honorable road, one not in keeping with the tastes of the crowd. Which one of these men was really “chicken”? J. R.



**W. LaVon Gifford
is bishop of the
Page (Arizona)
Ward.**

Here’s How a “Temple Seminar” Really Works

Our ward in Page, Arizona, came into being suddenly, as did the town itself. With the construction of the Glen Canyon Dam, hundreds of people poured into the town almost overnight. Where there had previously been only a windy mesa, suddenly there was a bustling community of several thousand people, including several hundred members of the Church.

The bishopric found that we had more than 90 families headed by members of the Aaronic Priesthood—Adult, good people who had not settled down in one ward long enough to become active. We believed there was a great potential in them, and with the help of the Lord, we began to develop it.

We organized a program to activate them and get as many as possible to the temple. One of the first men we visited and challenged to get his life in order so that he could attend the temple was inactive and not observing the Word of Wisdom. We had been advised to handle him with “kid gloves.” However, the Spirit of the Lord directed us to be forthright. When we issued the challenge to this brother, his face became pale. After a moment of silence, he accepted it. We fasted and prayed with him and visited him every evening until he overcame the tobacco habit.

Along with numerous other families he attended our “temple seminar” faithfully. It was a marvelous experience to watch these families grow in love for one another and the gospel. As their faith and testimony increased, they began to accept responsibilities in the ward. It was a triumphant day when this brother—as well as many others on many other days—was accompanied to the St. George Temple in joyous thanksgiving to the Lord.

Many of these families have moved on to new

The Presiding Bishopric's Page

jobs all over the United States, but the ward frequently receives letters from them telling how they treasure their Page experiences and informing us of their church assignments. And that good brother whom we were to handle with "kid gloves" is now serving as an enthusiastic branch president. W. L. G.



James Oral Rasband is bishop of the Logan Square (Chicago) Ward.

There Was Purpose Behind This Chicago Assignment

During my governmental career I had been asked several times to accept an assignment in Chicago but had declined. Therefore it was strange that after retiring and selling our home in Washington, D.C., I accepted a short-term assignment in Chicago.

But I had felt impressed to accept, and I convinced my wife that we wouldn't stay long and that perhaps she would be able to do some genealogical research at Chicago's famous Newberry Library.

We found an apartment near the Newberry Library and, because we expected to stay temporarily, began attending another ward in which we knew a few people rather than the Logan Square Ward, in whose boundaries we were residing. But our daughter's approaching temple marriage altered our plans. The need for new temple recommends meant that we must attend the ward of our residence.

We accepted positions of service in our own ward. Then, shortly after our daughter's marriage, the stake president called me in for an interview. To my great surprise, I learned that I was being called—and had already been approved by the First Presidency—to serve as bishop of the Logan Square Ward. At the next sacrament meeting I was sustained as the new bishop, to the surprise also of many ward members.

The well-known Logan Square Chapel had fallen into considerable disrepair, and a massive remodeling program would have to be undertaken. It soon became apparent that my training in architecture and engineering would be most useful as we began our building program.

Consternation at having a stranger for a bishop soon melted away, as we endeavored to impress upon the members that the Lord needed us to work together in love. We have had many heartaches and many spiritual feasts, and we have been gratified by much hard labor from busy ward members during the past three years—but we have completely renovated the chapel. And the spirit of brotherly love gained from working in the Lord's cause has united and blessed our ward beyond measure and makes my wife and me marvel at what has occurred since we accepted that "short-term" assignment more than three years ago. J. O. R.

Phyllis Luch



Erle S. Spafford, Relief Society



Florence S. Jacobsen, YWMA



LaVera W. Parmley, Primary



Martina C. Sharp, Relief Society



Margaret R. Jackson, YWMA



Leone W. Doren, Primary



Louise W. Madsen, Relief Society



Dorothy P. Holt, YWMA



Lucille C. Reading, Primary

A Merry

TODAY'S FAMILY.

FLORENCE B. PINNOCK, EDITOR

• Doors wide open, fires glowing, colorful lights twinkling, pine trees scenting, all add up to say, "Merry Christmas." But people are needed; they are the important ingredient to make a happy holiday season. Today we throw open the pages of the *Era* to "our leading ladies."



Merry Christmas from our Leading Ladies

The presidents and counselors of the Relief Society, the Primary, and the Young Women's Mutual Improvement Association graciously come visiting to wish everyone a joyous Christmas day.

This day has one meaning to all, yet each individual guest gives us new thoughts to enrich our own homes this Christmas season. Such words as family, friends, faith, joy, heavenly, home, giving, prayer, and tradition are repeated time and again. Christmas to all of us is the same, yet different. This holiday time brings a oneness of thought and a glow in every heart; why can't it last every day of the year? If these nine women plus every other woman in the Church had one wish, it would be that each "love one another"—no wars, no riots, no violence. This wish must begin in one's heart and extend to every act. And now to the words of our "leading ladies."

BELLE S. SPAFFORD, general president of the Relief Society, expresses her thoughts for Christmas

1966: "Christmas time is family time. It is 'togetherness' for family members—if not in person, at least in thought and love. It is a time when family traditions are perpetuated with new meanings and added importance attached to them.

"Christmas time is a time when the story of the birth of the Savior and his message of love, peace, and goodwill toward all mankind are told and retold, when the message of the Master takes hold of the hearts of people and finds expression in their lives.

"Christmas time is sharing time; it is gift-giving and gift-receiving time. It is a festive time, with roast turkey, plum pudding, and homemade candies. It is a time we all love."

MARIANNE C. SHARP, first counselor in the Relief Society general presidency, claims that "Christmas means family continuity. It means the gathering together and the rejoicing of loved ones from miles away, each knowing that the birth of the Savior was a beginning event in the eternal life for the earth family.

"A pioneer grandfather and the families of his nine living children would throng his parlor. Each would join hands in dancing around the Christmas tree, singing, 'Here we go round the Christmas tree, so early in the morning.' Many decades later an 89-year-old father repeats the Christmas celebration with the families of his four children in the same parlor with the same spirit of rejoicing.

"The present-day family observes this tradition and watches

each year to see the new decoration mother makes for the festive occasion. The latest was a plaque on which lovely Christmas cards of past seasons depicting sacred scenes were formed into a mosaic and antiqued with plastic. The grandchildren study it and hear a recital of the events pictured thereon.

"Christmas means both a gathering in of beloved ones and a reaching out for lonely people whose dear ones have passed into the next phase of eternity. The longing and desire for material gifts has changed over the years into a counting of eternal blessings, a thankfulness for the love of Heavenly Father and for the greatest gift of all, his Son, the Savior of mankind."

LOUISE W. MADSEN, second counselor in the Relief Society general presidency, says, "I love Christmas! I love the joy it brings, the happiness that shines in the eyes of my loved ones. I love the lights, the gaiety, the decorations, the joyous occasions with family and friends. I am happy in the joy of giving, excited with gay secrets and thoughtful planning, and delighted with the generosity of people.

"But most of all, at Christmas time my heart responds to the true meaning of the celebration of the birth of Christ. My soul comes closer to understanding the immeasurable love that sent the Savior into the world and the unparalleled gift of his life and teaching. The joy of Christmas is both heavenly and earthly."

LAVERN W. PARMLEY, general president of the Primary

Association, is a woman whose heart and mind are ever with little children. She tells us that "Christmas time brings joy supreme to the patients at the Primary Children's Hospital. The eyes of children look their brightest. They shed a radiant sparkle and glow on all who come near. The touch of human hands is good, kind, and loving. Friends of children give freely of their devotion; they offer their time and talents without thought of selfish reward.

"Children in their simplicity and humility sing of the birth of the Savior. It is glorious to hear. The spirit of Christmas as it radiates from the Primary Children's Hospital showers fountains of real happiness on children and adults alike.

"My wish is that the true meaning of Christmas be deeper, its faith stronger, and its hopes brighter as it comes again this year to the children at the Primary Children's Hospital and to children everywhere."

LÉONE W. DOXEY, first counselor in the Primary, believes that home is a holy place, especially on Christmas day. She goes on to say that "getting together on Christmas day is a tradition in our home. Our four children are married and bring their families. Last Christmas we had 24 grandchildren, and we are looking forward to two more this year. Distance makes it difficult for some, but their effort to come makes the gift of their presence even more appreciated.

"As we kneel together in the living room before dinner in family prayer, there is a joy and a peace that truly 'passeth all understanding.'" In order for dinner to be served to all at the same time, we use the dining room table for grownups, a round table for girls, and another round table for boys. The cousins enjoy eating together.

"After dinner, beginning with the

youngest child, each one takes his turn opening the gift he has received from a cousin.

"When the gift-giving is over, we all settle down for the program. One of the mothers directs the children as they dramatize the Christmas story. The older children take the leading roles, but every child has a part. Surely there were many angels in the heavenly host, and shepherds watched over flocks of sheep and lambs. We use Christmas carols as the framework to tell the story so that young and old all participate."

LUCILE C. READING, second counselor in the Primary presidency, enthusiastically tells of stocking gifts. "A custom that was a part of my Christmas as a little girl has been carried on in our own home. There are the usual gifts under the tree, but most important are small gifts deposited by family members in each other's Christmas stocking.

"My father used to say that each gift could not cost more than five cents, but the value of a nickel has so diminished over the years that while all gifts must be of a very modest cost, this particular limit is not set. There is never a limit on the thought or effort involved with each gift nor on how many each family member may put in the stockings of others.

"After the first excitement of Christmas morning, when the 'showy' gifts from under the tree have been opened and exclaimed over, the family enjoys the Christmas stockings. Items found inside may include a small letter of appreciation; a promissory note of a service to be given; a humorous verse to commemorate a special occasion during the year; a cartoon or poem, clipped from a newspaper or magazine, which might have significance to the receiver; such practical needs as shoelaces, pins, a sharpened pencil, a little mech-

anical toy, a carefully embroidered handkerchief, a puzzle, or a homemade game. These items are gathered throughout the year, and each one is freighted with meaning. We refer to them casually as 'stocking gifts,' but they are in reality 'treasures of love,' which add a special glow to our Christmas each year.

"And always in the top of each stocking is a yummy popcorn ball made from the following old family recipe:

1½ cups white sugar
1 cup brown sugar
½ cup white corn syrup, plus 1
tablespoon
¾ cups water

Cook together until the mixture reaches 232° F. Add 1 teaspoon salt; 2 cups raw peanuts may be added if desired. Cook to 292° F. Remove from stove. Add ¼ cup butter, 1 teaspoon soda, 1 teaspoon vanilla. Pour over 2 gallons of warm popcorn. Mold into balls, or when cool, break into clusters. These temperatures are for 4,500 to 5,000-foot altitude."

The words of PRESIDENT FLORENCE S. JACOBSEN of the YWMA are typical of her when she says, "Christmas is a year-round project in the Jacobsen household, with presents being made or purchased throughout the year and stored in a large Christmas closet. Some of the accumulation is distributed Christmas Eve, when the relatives gather to enjoy a traditional turkey dinner. This dinner always includes fresh grapefruit and for a vegetable, red cabbage.

"A simple Christmas breakfast is a part of our immediate family's traditional gift opening. Breakfast repeats some of the dinner menu of the evening before, with more fresh grapefruit sections, hot Christmas sweet-roll rings, and French chocolate added. Traditionally many Christmas sweet-roll rings have been baked ahead of time and distributed to friends and neighbors. As friends and relatives visit our home at Christmas time, they are served a fruit

cup of fresh grapefruit sections. This fresh grapefruit and sweet-roll tradition grew out of a desire to give and serve something fresh, nutritious, and different from the usual Christmas fruitcake, candy, and nuts.

"I usually peel and section a case of either pink or white seedless grapefruit. This is simple to do with a very sharp, medium-sized butcher knife. Peel the grapefruit as you would an apple; take off the top first to find out how thick the skin is; then cut around and around, removing all of the white coating inside the outer skin and leaving only a clean ball of fresh grapefruit sections ready to be removed from their dividing membranes. Then slip the knife down the left side of a section of grapefruit between the meat and the membrane; when the knife reaches the bottom of the membrane, move the blade quickly to the right, lifting as well as scraping off the grapefruit section from the other side of its membrane. The first section is the hardest to remove. Remove the next right hand section (going clockwise around the grapefruit) in the same manner, draining the natural juice that collects. Make a syrup of 2 cups of water and one cup of sugar; bring to a boil, and when cool, pour over the drained grapefruit sections and let stand 6 to 8 hours or overnight.

"When ready to serve, drain off the syrup, place the grapefruit sections in glass fruit cups, adding ginger ale, and top with a red and green cherry or a sprig of mint. A drop of mint flavoring in the syrup adds a fresh flavor to a special traditional Christmas treat."

MARGARET R. JACKSON, first counselor in the YWMA general presidency, talks about Christmas: "Tradition has meant much to our family, but passing years have brought changes as new families were formed. The exciting and thrilling childhood memories are

now carried on in other homes. Such precious memory traditions are the special day set aside to make and decorate cookies; the making of one new 'fun' thing for the children each year, such as a puffed-rice lady with a green candy hat and a holly candy bouquet; the making and decorating of a gingerbread house; the Christmas morning parade; the mince pies circled with candy wreaths; and Santa bursting in on Christmas Eve.

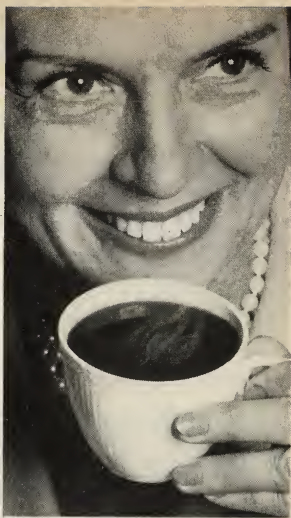
"Important members of the Jackson Christmas family are two life-size elves who have greeted guests in unexpected places—peeking out from a shrub, hanging on the stair rail, or nestled in greens with a big wooden bowl of red apples or popcorn for friends to help themselves. Though their clothes show wear and occasionally need repairing, their roguish pixie faces do not show that they are more than thirty years old.

"Favorite Christmas Eve fare is hot corn soup with toasted rolls or hot, fresh homemade bread.

"An unbroken tradition for 35 years of serving turkey has always been a simple cranberry sauce. Another traditional part of the Christmas meal is a hot, buttered, combination-vegetable dish of tender mashed carrots and turnips."

DOROTHY P. HOLT, second counselor in the YWMA, believes that "Christmas is for giving of one's self. Weeks before Christmas it is important to think of those you wish to remember with something special and then do the planning and preparing that are necessary.

"A fun item that has been welcomed by our friends, especially those with small children, has been a decorated popcorn Christmas tree. It has become an annual family project to work together preparing about twenty trees for distribution to people different from those of the year before. A long pointed colander or a cone



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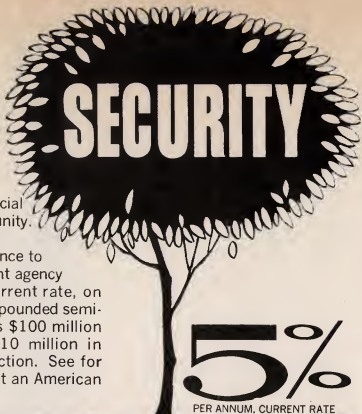
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made from cardboard about 20 inches long is ideal for the mold. To make three Christmas trees, use 5 gallons of popped corn and a syrup made from the following recipe:

Syrup

- 3 cups sugar
- 1 cup white corn syrup
- 1 cup water
- 2 teaspoons salt
- 2 teaspoons vanilla
- 3 tablespoons vinegar
- ¾ cup butter

Mix all ingredients together and boil until the syrup threads and cracks when tested in cold water. Divide the popcorn into thirds and pour ⅓ of the syrup over each part. Mold into three forms and let set. To loosen, run a long knife around the inside of the mold. Set the popcorn cone on waxed paper and decorate. Use a portion of the warm syrup and decorate with small colorful pieces of candy.

“The family can sit around the table, each decorating a tree. After each tree is completed, cover with plastic wrap, and store in a cool place. These trees will keep for weeks. Paint tuna cans white or green as bases on which to set the Christmas trees. To make small individual trees for favors, fill only the point of the mold, decorate, and place on a base of a large gum drop.

“Every Christmas we hold an open house. Weeks before Christ-

CRANBERRY LOVE

BY JESSIE CANNON ELDRIDGE

*I did not love you carelessly,
Though you may call it such.
I loved you deeply, heart and soul;
I trembled at your touch.
I kept our spring so bright and gay
It shook its lilac flame
In sudden wonder . . . O it was
The magic of your name!
Our summer held its roses close,
Its beauty tumbled over;
Its bees and butterflies went mad
Among the perfumed clover.
And then you went, and sadness
came;
Our fall became just mine.
I stood and watched cranberries
weep
Red drops upon the vine.*

mas, individual cranberry puddings, trays of mincemeat squares, and festive cookies are prepared and put in the deep freeze to be brought out and warmed up at open house time. The warm cranberry puddings and the mincemeat squares are served with a hot butter sauce. Apple cider and orange juice flavored with cloves, served hot or cold, is a delicious accompaniment. Christmas is a wonderful time to entertain if planning and preparation are done well in advance."

CHRISTMAS TIME RECIPES

Foundation Cream Candy ✓

- 3 cups sugar
- 1 cup rich milk
- 2 tablespoons butter
- ½ tablespoon white corn syrup

Mix sugar, milk, butter, and syrup. Bring to boiling point slowly. Cook until a soft ball can be formed in cold water. Pour onto a marble slab or platter to cool. When cool, beat until creamy. Knead, flavor as desired. Vanilla, orange, peppermint, or other flavors may be used. When vanilla is used, add walnuts, coconut, or candied cherries. Color as desired.

Note: Fondant may be made from the above recipe by substituting water for milk and omitting the butter. This basic fondant recipe may be used for dipped chocolates, creams in varied colors (by adding a few drops of candy coloring and topping with a nut), as well as delicate nut bars.

President Belle S. Spafford

Pecan Tarts ✓

Shells:

- ¼ pound butter
- 3 ounces cream cheese
- 1 cup flour

Mix together and roll into 24 balls.

Filling:

- 1 tablespoon melted butter
- 1 egg, beaten
- ¾ cup brown sugar
- Pinch salt
- 1 teaspoon vanilla
- ⅔ cup chopped pecans

Use miniature muffin pans. Do not grease. Put a ball in each tin. With thumb, hollow out and shape the ball. Put in filling and bake 25 minutes 325° F. Immediately upon removing from the oven, tip onto cool rack.

Note: The recipe is easy to triple, in which case an 8-ounce package of cream cheese is used.

Louise W. Madsen

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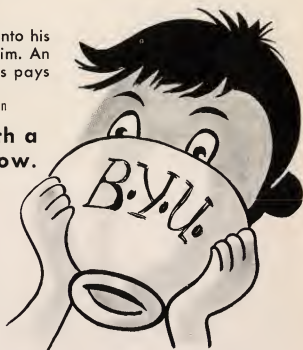
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Cranberry Bread ✓

- 3/4 cup sugar
- 1 egg
- 1 1/4 cups orange juice
- 1 tablespoon grated orange rind
- 3 cups Bisquick
- 3/4 cup chopped nuts
- 1 cup chopped cranberries (fresh or frozen; if frozen, do not thaw)

Heat the oven to 350° F. Mix sugar, egg, orange juice rind, and Bisquick. Beat vigorously 30 seconds. Batter may still be lumpy. Stir in nuts and cranberries. Pour into well-greased loaf pan, 9" x 5" x 3". Bake 55 to 60 minutes, or until toothpick stuck into center comes out clean. Crack in top is typical. Remove from baking pan. Cool before slicing.

President LaVern W. Parnley

Family Christmas Cake ✓

- 3 cups applesauce (unsweetened)
- 2 cups sugar
- 1 cup shortening
- 5 cups flour
- 1 teaspoon salt
- 1 teaspoon soda
- 1 teaspoon cinnamon
- 1 teaspoon nutmeg
- 2 tablespoons cocoa
- 2 pounds light and dark raisins
- 1 cup nuts

Cream the shortening and sugar. Add applesauce. Sift flour, salt, soda, cinnamon, nutmeg, cocoa, and add to first mixture. Add fruits and nuts. Bake in 3 loaf tins at 375° F. for 30 minutes, then turn oven to 300° F. and bake for 45 more minutes.

Leone W. Doxey

Favorite Holiday Vegetable ✓

Peel about 7 tender carrots and 3 young turnips. Slice and put in separate pans and boil slowly in small amount of salted water until tender. When both vegetables are tender, drain, combine, and mash thoroughly. Add salt, pepper, butter, and cream to taste. Serve piping hot.

Margaret R. Jackson

Cranberry Sauce

- 3 cups large cranberries ✓
- 2 cups sugar
- 2 1/2 cup water
- 1 tablespoon grated orange rind

Cook the sugar, grated orange rind, and water together for 5 minutes. Add cranberries to syrup and cover. Let cook gently until fruit is transparent. Don't boil.

Margaret R. Jackson

Cranberry Pudding

- 1 1/2 tablespoons butter ✓
- 1/2 cup sugar
- 1/2 cup evaporated milk
- 1 cup flour
- 1 1/2 teaspoons baking powder
- 1/2 teaspoon salt
- 1 cup whole cleaned cranberries

Cream the butter and sugar together until light and fluffy, add the milk and dry ingredients, and fold in the cranberries. Spoon into ten muffin tins and bake about 30 minutes at 350 degrees F.

Sauce ✓

- 1/2 pound butter ✓
- 1 cup sugar
- 1/2 cup cream
- 1/2 teaspoon vanilla

Mix together and cook in top part of double boiler until slightly thickened. Serve piping hot.

Dorothy P. Holt

"NOTHING COMES FROM NOTHING"



RICHARD L. EVANS

From a source well known, these words come from a song that is sung: "Nothing comes from nothing. Nothing ever could."¹ This, in a sentence, is one of the most important lessons of life. All the world, and all of us—or any who expect the most from the least amount of effort, or who expect everything from little or nothing—must face the fact that nothing comes from nothing, that nothing ever could. All the elements there are always existed. All the components of creation always were. Truth is eternal, but knowledge, invention, improvement, production, character, talent, ability—all have to be developed by thought, effort, work, practice, performance; by putting *in* whatever we expect to get *out*. If we have friends that we can count on, it is largely because we have made friends. Some may ride along on the friends of their families, the friends of their friends, or suppose that friendship will simply show itself. But someone, sometime, had to make the effort and give evidence of the attitude that fosters friendship. Some things we inherit. Some things are passed to us from others. But this doesn't make of us anything we aren't. We may enjoy the talents of others, but this doesn't develop our own. We do not suddenly become what we do not cooperate in becoming. We do not learn well what we are not willing to learn. In indifference, some things may remain in our minds, some things may attach themselves to us. But generally, what we are, what we do, what we become are because we were willing to put in for what we want to get out. Basically we always were. And what we shall be is what we are, plus what we add to it—always and forever. And there would be no better time than now to decide to learn, to do, to develop, to work, to improve, to produce, to increase our competence, to extend ourselves in service. "The darkest day in life," said Allen Shawn, "is the one in which we expect something for nothing."² "Nothing comes from nothing. Nothing ever could."

¹Richard Rodgers, *The Sound of Music*.

²Allen Shawn, copyright 1966 by *Post Script*.

"The Spoken Word" from Temple Square, presented over KSL and the Columbia Broadcasting System October 16, 1966. Copyright 1966.

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Opportunity to learn—with freedom of thought.

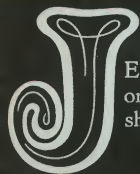
Leisure to fill wisely—with choice music, true art, wholesome sports, and great books.

A strong faith in God—that he lives and loves each one.

Vera of Youth



"Jesus saith unto him, Rise, take up thy bed, and walk. And immediately the man was made whole. . . ." (John 5:8-9.)



JESUS THE CHRIST was born of a virgin, cruelly martyred on a cross, and resurrected on what we call Easter morning. Those who love him celebrate these signal events worshipfully, joyfully, thankful for his redeeming sacrifice, his saving grace. But it should...



... always be remembered that the Savior also *lived on earth among men* for 33 years. What was important to him? What did he want for us? What did he do and teach? He gave us many principles and parables. One scripture special to our season is taken from St. Matthew. To have a happy Christmas, read it thoughtfully; read the stories that follow, and go thou and do likewise!

Then shall
the King
say unto them on
his right hand,
Come, ye blessed of my
Father, inherit the Kingdom
prepared for you from the
foundation of the world:

And the King shall answer and
say unto them, Verily I say unto you,
Inasmuch as ye have done it unto one of the least
of these my brethren, ye have done it unto me.

FOR I WAS AN HUNGRED,
and ye gave me meat:
I WAS THIRSTY, and ye gave
me drink: I WAS A STRANGER,
and ye took me in:
NAKED, and ye clothed me:
I WAS SICK and ye visited me:
I WAS IN PRISON, and ye
came unto me.

Then shall the righteous
answer him, saying,
Lord, when saw we thee
an hungred, and fed
thee? or thirsty, and gave
thee drink?
When saw we thee a
stranger, and took thee in?
or naked, and clothed thee?
Or when saw we thee
sick, or in prison and
came unto thee?



I was an hungred..

IT WAS CHRISTMAS, and Donovan was desperate. He had never begged a meal in his life, and he was ashamed and heartsick at the prospect, but he steeled himself and spoke as the man in formal clothes fitted his key into the door of the exclusive club. He and the lovely lady were laughing gaily and didn't hear Donovan's plea. He had to speak again.

"Pardon, sir. I'm hungry. Could you help me get a meal?"

"Nothing doing," said the man gruffly. "There's a tramp on every corner these days. Why don't you get a job and take care of yourself?" He turned again to the door.

Donovan recoiled as though struck in the face, and stumbled back into the shadows. He couldn't explain that he had walked the streets for weeks trying to find employment. His cheeks burned with shame, and he leaned weakly against the building.

"Drunk!" said the man with disgust. "There ought to be a law!"

But the lady had observed more closely. "Oh, Richard," she said reprovingly, "it's Christmas, and he's hungry!" Opening her small jeweled evening bag, she ran to Donovan and pressed a dollar into his hand. "Here," she said, "buy some food. And remember, it is the bread of Christmas you are eating."

"Thank you, ma'am, I will," Donovan replied.

Clutching the dollar tightly, Donovan hurried toward the inexpensive cafe several blocks away.

He was thinking of her smile and her words. "She was like an angel," he said to himself, half aloud.

He planned what he would buy with the money. If he were careful he could eat well tonight and have half of his money left for tomorrow. The bread of Christmas would stretch out while he tried for a job at that new place he'd just thought of! His step quickened at the thought, but then halted as he spoke to the old man who was crouched, shivering, in the dark doorway. "Come on, old fellow," he said. "The bread of Christmas will feed two of us tonight."

They relished every bite of the nourishing food at the cafe. Donovan noticed that his guest was wrapping his bread and pie in his paper napkin. "Saving some for tomorrow, eh?" he smiled. "No," said the old man. "Tommy the newsboy got no folks to take care of him. I'm taking it to him."

"Here, take my pie, too," said Donovan, "and this piece of bread! I've had plenty."

"The bread of Christmas!" he mused.

Tommy quickly dispatched the food from the napkin, but saved a crust of bread for the little dog that whimpered nearby. Donovan picked up the frightened animal and stroked its wet fur. His hand touched a tag on the dog's collar, and he examined it with curiosity. There was an address on the tag.

"Maybe you belong to some little boy who will be sad because you are lost," he said. "Come on, I will take you home."

It was a long walk across town, but Donovan carried the dog all the way and was holding him when he rang the doorbell of the fashionable home. The maid stared at him, then summoned a man who took the dog and eyed him suspiciously. "So you brought him back, did you," he said. "I suppose you're looking for the reward money. Or maybe you thought about that before he got 'lost.'"

"I didn't know about any reward," Donovan protested. "I'm not asking any reward. A newsboy found him on the street and I brought him back because he was lost." The words tumbled out in a torrent and showed the heart of the man. Subdued by the earnestness of the roughly-dressed visitor, he was instantly apologetic.

"I'm sorry," he said. "I can see you are not that kind of man. I want you to have the reward. I advertised it and you've earned it. I want you to have it."

He pressed a bill into Donovan's reluctant hand, then said, "Incidentally, are you looking for a job? We happen to need a watchman at my plant, and we could use an honest man like you." He gave Donovan his card and a warm smile, and shook his hand as he departed.

—Adapted, Author Unknown



I was thirsty..

ROSALIE WAS NEW IN THE WARD. At 15 this can be a problem. Everyone had his own friend. All the groups were settled. Everyone knew for sure just which boys or girls went around together. They all went to the same school. And they'd all lived in the same area for ages, it seemed. They had so much in common. They had so many things to talk about, so much to laugh at. They looked so busy with plans to make and places to go and the weekend's activities to report on. It was like being surrounded by water but not being able to drink.

Being new to Rosalie meant being out of it. She wished her parents had never moved away from the ward where she had become converted to the Church and where she had felt so welcomed. How thirsty she was for friends and fun and a feeling of belonging.

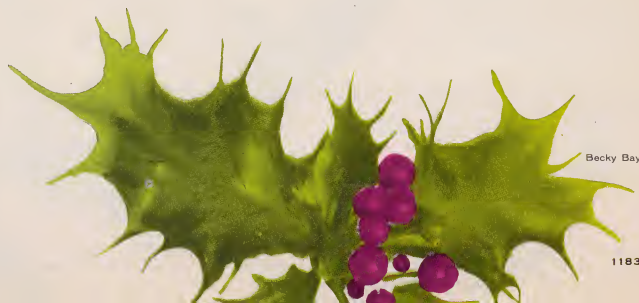
It was just before Christmas, and the holiday held no excitement for her. She had promised herself last night as she finished her prayers that if things weren't better at church this week, she'd never come back again. She just couldn't take any more sitting alone, having no one to talk with, no one to walk to class with. Oh, the kids had said hello that first time, and the teacher had welcomed her, but that was the end of that.

What Rosalie didn't know was that someone else had also been praying last night. Her mother sensed this trying problem in Rosalie's life and had earnestly asked Heavenly Father to help, to touch someone's heart that they might take this young girl in so she wouldn't be lost to the kingdom.

That Sunday when Rosalie slipped into her place on one side of the chapel, she wasn't alone for long. One of the most popular girls in the ward left the familiar group she always came in with and walked over toward Rosalie.

"Hi!" She smiled broadly as she sat down beside Rosalie. "May I sit here?"

"Oh, yes, do! Isn't Christmas a happy time?" Rosalie uttered a silent prayer of thanks that there was one girl in the many who would bother to offer just the kind of drink that would quench her particular thirst.



Becky Bay

I was strange..

IT ISN'T UNUSUAL to see a woman's eyes glow with that special luminosity of mother love when a child's warm squeeze around the neck emphasizes the pronouncement, "I love you!"

But when Karen Miles witnessed that sweet scene between Susannah and little Jeannie, it was different. Susannah was a troubled visitor in the Miles home, far away from her own children, and Jeannie was Karen's tiny daughter. Susannah had been ill and deeply depressed, and the Miles family had been concerned for her and praying earnestly for her recovery since Dad had brought her home two days before Christmas. Her response to Jeannie's spontaneous outpouring of affection was the first expression of a willingness to give or receive love that the Miles family had seen.

Robert Miles was troubled when he first called Karen to tell her about Susannah. He knew of his family's involvements during the holiday season, and he was reluctant to impose upon them. But Susannah had come to him ill and away from her family, and he couldn't turn her away. He had tried to find a solution in time to get her home for Christmas, but circumstances made that impossible. He just couldn't put her into a hotel or hospital for Christmas, so he had called Karen, and his wife had responded graciously and generously, as she always did.

Thus Susannah spent the Christmas holidays at the Miles home. At first she was unhappy and ill at ease. The dark moods came on her and she wept and was afraid. She seemed alien and suspicious; she would not be one of them no matter how they tried. The older

children responded to their parents' invitation to make special efforts to be kind, but they were rebuffed. Bob and Karen earnestly entreated the Lord and made plans for medical help after Christmas, but they began to despair as the situation seemed to stay the same. Then came Christmas morning and Jeannie, and the miracle occurred.

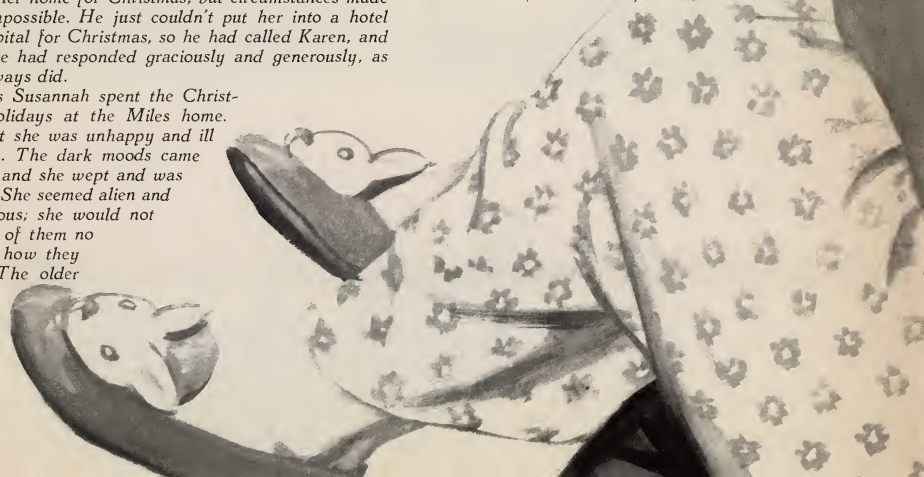
Susannah had accepted her presents gratefully, but that curtain over her eyes shut them out, and the far-away look made them aware that the gifts, however graciously given, were poor substitutes for the love and acceptance of her own family. Then, without invitation or warning, Jeannie climbed on Susannah's lap, put her plump little arms around her neck, kissed her, and said, "Susannah, I lub you." Other little ones followed her lead, climbing and laughing and loving the guest whose troubles they didn't understand but whose presence they appreciated. The parents watched in wonder as the curtain in Susannah's eyes dissolved in believing tears, and a child's guileless love turned the key to a heart long afraid.

So Karen Miles wept, and her husband and older children did, too.

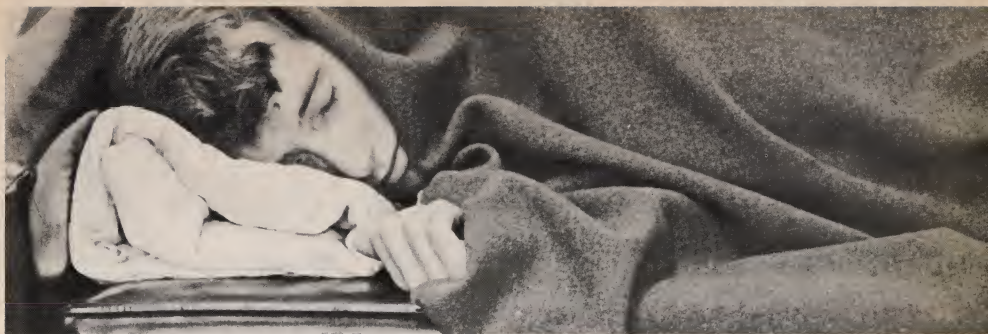
Days later, when Susannah had gone to rejoin her own family, Robert read at family night a verse of scripture that now had great meaning to the Miles family. They had begun to understand why it had been such a great Christmas—the one that in future years they would often refer to as their best. They had thought they were going out of their way and giving, but in truth they had been the ones most blessed. They had celebrated Christmas in the best possible way, forgetful of self, worshipping Christ, giving, sharing, sacrificing their own plans, praying, trying to help another. That's why the scripture made such sense:

"Be not forgetful to entertain strangers: for thereby some have entertained angels unawares." (Heb. 13:2.)

"... I was a stranger, and ye took me in." (Matt. 25:35.)







I was naked..

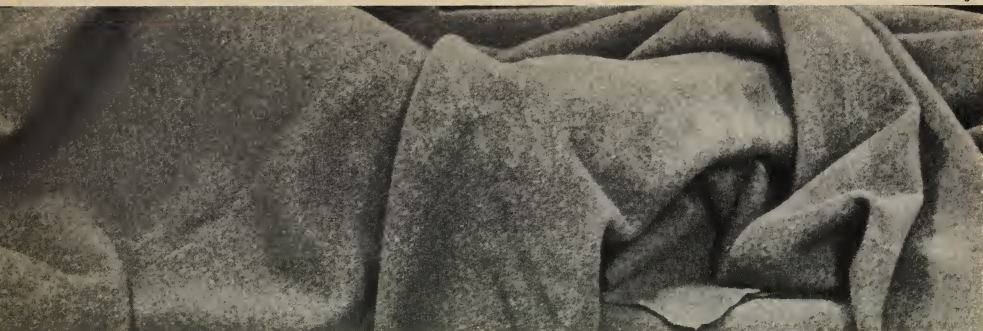
THE YOUNG MAN walked resolutely down the city street to the clothing store, his hand in his pocket holding tightly to the five \$20 bills wadded together there. He couldn't afford to lose them—they represented the new suit and overcoat he would wear on his mission. Like most of the rest of the money for his mission, the \$100 had been slowly, painfully accumulated through his own efforts. With careful planning and determined budgeting the money would see him through his two years of special service to the Lord.

He was startled when the man stepped in front of him, and would have stepped around him, but the smile and outstretched hand brought the face and slight frame into focus. It was Anthon Van Orden, a friend of his father before he died many years ago.

Brother Van Orden had been kind to the Hale family through the years. A Thanksgiving turkey, a Christmas box, an occasional envelope with a few dollars for Mother.

Now he inquired of the younger man's health and current activities. Marsden found himself answering reluctantly, almost evasively. He didn't want Brother Van Orden to feel that he was expected to offer finan-





cial help. Reluctantly he revealed the facts under the older man's questioning.

Yes, it was about time he was going on a mission. Yes, he had been called. Yes, he was going soon. As a matter of fact, he was in the mission home right now, preparing to leave. Yes, he was on the way to purchase some needed items for his mission. Yes, he did happen to be looking for a suit and an overcoat. Yes, he guessed he could take a few minutes to accompany Brother Van Orden into the more expensive store across the street.

The family friend seemed pleased at the chance meeting, but Marsden was uneasy. He knew that the older man rented rooms in his modest home and that he had modest employment; Marsden didn't want to exact or accept sacrifice from him. He protested the journey en route, but Brother Van Orden smilingly insisted.

In the store an expensive suit, coat, and hat were selected. Marsden protested—they cost too much, it wasn't necessary. But Brother Van Orden insisted; Stanley Hale's son was to have the best. He seemed so excited and pleased and anxious to do this, and Marsden, having protested enough, gratefully thanked him.

"Before you go," said the older man, "let me tell you why this privilege means so much to me.

"I came to this country as an immigrant boy of 14. I didn't speak the language; I had no money and no job and no friends. I was frightened, but determined to make good in this new glorious land. Someone sent me to Stanley Hale. 'He takes in strays,' they said. I did not then understand the meaning of that, but I understood the heart of your father. He found me a job. He brought blankets so I could sleep on the couch in his office. He brought food for me until I could buy my own.

"I have been waiting a long time to tell that story to Stanley Hale's youngest child. I have been waiting a long time to return to Stanley Hale's son a little of the bread his sainted father cast upon the waters for me many years ago. Today you have made me very happy, and I weep with joy."

Marsden Hale's eyes were moist, too, as he pondered the miracle of bread upon the waters, of a neighbor fed and clothed in time of need.

In his heart he thanked God for a father he had never known, but now seemed to know so well.



I was Sick...

I WAS IN THE HOSPITAL for the first time, in a strange city where I had lived for only a few months. Many thoughts ran through my mind.

"I have cancer. My roommate is dying from cancer. I will most likely die.

"I may never see my friends again because they live in another state, far away."

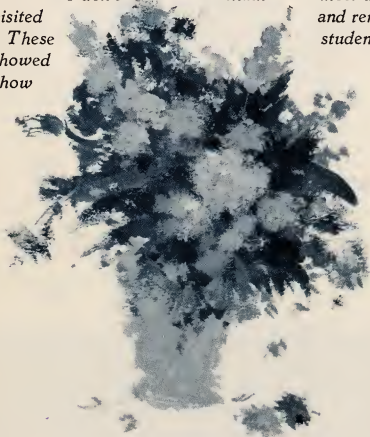
I didn't expect any visitors except my family, because I didn't know anybody very well. Imagine my surprise when the bishop came to my door. He had just been released from the hospital and came to see me even before he had gone home. Then came the rest of the bishopric and their wives. Next came other adult members of the ward whom I didn't even know.

I really appreciated this, but it didn't surprise me much, because they were grown up and could understand perhaps what it would be like to be frightened and sick. But when flowers and gifts arrived from my Sunday School, MIA, and seminary classes, from kids whom I scarcely knew, I was deeply touched. I could hardly believe it when they came and visited me personally. When Mother told me some had even fasted and prayed for me, I was so moved I cried.

I don't think
to be visited
meant. These
They showed
realize how

most active healthy people realize how much a sick person likes and remembered. Before I was ill, I had no idea how much it students came and visited me even though I was new to them. me they cared. Until you are ill and alone, you don't much it means to know people care.

by Lahna Van Bloem, 15 years old



"Listen! Listen! Listen!" is their cry,
The cry of the lost.
"Do not condemn us—listen and understand us.
You would pretend to help us with your preaching,
Preaching, preaching, always preaching!
Preaching without knowing what is in our hearts;
We live among you, and you will not help us,
We, who are dying!
Listen to us, understand us; then you can help us!"
That is their cry,
The cry of the lost,
The cry of those who know not the meaning of their words.
To be lost is to be in prison,
In misery, always alone;
Never quite accepted, without friends.
He did not even know he spoke,
Yet he always seemed to say, "Understand me, help me!"
Ignored by some, misunderstood by others,
Loving little, it would seem.
And yet, he was always willing to give aid.
"Worthless man!" they said,
But who of them would stoop to help a stray?

In his gray eyes the gloom of one without God,
The sorrow of his sins—
Lost, alone, yet not without love for others;
No, he was not worthless.
Who would hear the cry
Of one who did not know he cried out?

There was another,
A man who sang a song of love,
A song of understanding.
He did not completely comprehend his song;
He only knew he was happy.
To him everyone was wonderful.
Life was something to reach out for in joy.
He spoke in church, "All my neighbors are kind and good—
They give me nothing but love."
He would hear the cry,
He would listen and understand.
It was strange how one who sinned not,
One who was happy,
Could hear the cry of one who sinned,
One who was sad.

Everyone seemed wonderful to him,
The lost one, too.
He listened; he understood; he preached without preaching.
He taught the song of joy to the one who sorrowed,
And into the gray eyes came light, the light of one who is with God.

And then there were two who could hear the cry of the lost,
Who would listen and understand the words,
Who would listen, understand, and help.



I was
in
Prison..

Gary Dixon

by Charlotte Antrei, Manti Seminary Student

WHAT MAKES CHRISTMAS MERRY?

What makes Christmas memorable?

What makes Christmas a time apart, a glowing thing?

You!

Young you. Sensitive you. Thoughtful you. Caring you. Prayerful you. Happy you.

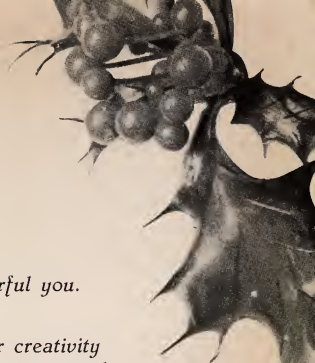
You make it merry with your smiles and your sharing, with your creativity and your glad approach to a cutback in commercialism. You make it merry with your plotting and your planning SOMETHING for everyone.

You make it memorable with your graciousness to young and old alike, with your helpfulness and unselfishness, with your bringing in the spiritual. You make it memorable with your plotting and your planning SOMETHING for everyone.

You make it a time apart, a glowing thing, with your warm efforts at spreading cheer where there isn't any, with your caroling and your laughter, with your thanksgiving and your worshipful remembering of what the holiday is really all about.

And the gifts you give will be gifts that live, for they will have little to do with price and style and even appeal—but everything to do with the Savior's promise,

*“If ye do it unto
the least of these.”*



This is a gift



This is a gift giver



This is a gift getter



This is a gift getter
hugging a gift giver

Naturally, Christmas is merry.



Win yourself a gift that will live! Enter the ERA OF YOUTH WRITING CONTEST

ELIGIBLE ENTRANTS: High school seniors (1966-67) and college-age (under 23 years of age on January 1, 1967).

CATEGORIES: Short story, essay, poetry.

All entries should be suitable for publication in the Era of Youth.

RULES: Entries must be typewritten on white paper 8½" x 11", double-spaced, on one side of paper only.

Entries should not exceed 500 words in length, but longer entries up to 1,000 words will be considered for judging and publication if they are especially meritorious.

Each entry must be designated by a pen name and must be accompanied by a sealed envelope containing:

- The pen name.
- The author's actual name, address, telephone number, ward and stake, title of entry, and age.
- The following statement: "This work is original."
- At the top of the first page of the manuscript the author should designate which school he/she would be interested in attending if the entry merits an award.

(Please note: No entries from the mainland USA will be accepted for the Church College of Hawaii scholarships.)

AWARDS: Eighteen valuable university scholarships, 12 cash awards, 12 three-year Era subscriptions.

TIME: Entries must be mailed to the Era of Youth, 79 South State St., Salt Lake City, Utah 84111, postmarked not later than December 31, 1966. Winners will be announced in the June 1967 issue of the Era.

Winning entries become the property of The Improvement Era. The Era reserves first publication rights to all other entries. Payment will be made upon publication. No entries will be returned.

The Last Word

Beginning in January "The Last Word" will include humorous anecdotes and experiences relating to Latter-day Saint culture and way of life. Contributions will be paid for at usual rates. Maximum length: 150 words. Address: The Last Word Editor.

The kindness of Christmas is the kindness of Christ. To know that God so loved us as to give us his Son for our dearest Brother has brought human affection to its highest tide on the day of that Brother's birth. If God so loved us, how can we help loving one another? — Maltbie Babcock



*Give freely to him that
deserveth well, and asketh
nothing: and that is a way
of giving to thyself.—Fuller*

God has not created us
with aspirations and long-
ings for heights to which
we cannot climb.—Marden

Hotel page: "Telegram for Mr. Schmickelhopper, Mr. Schmickelhopper." Mr. Schmickelhopper: "What initial please?" Joys are our wings, sorrows are our spurs. — Richter

Everywhere, everywhere, Christmas tonight!
Christmas in lands of the fir-tree and pine,
Christmas in lands of the palm-tree and vine;
Christmas where snow-peaks stand solemn and white.
Christmas where cornfields lie sunny and bright.
—Phillips Brooks, "A Christmas Carol," stanza 1



"Did you know that a cat has three tails?" "What makes you say that?"
"Well, won't you agree that no cat has two tails?" "Yes," "And one cat has one more tail than no cat?"
"Right." "Then one cat has three tails."

Do not seek to save your lives, for he that is afraid to die for the truth will lose eternal life. Hold out to the end, and we shall be resurrected and become like Gods, and reign in celestial kingdoms, principalities, and eternal dominions.
—The Prophet Joseph Smith, June 18, 1844.



'Tis not the weight of jewel or plate,
Or the fondle of silk and fur;
'Tis the spirit in which the gift is rich,
As the gifts of the wise ones were;
And we are not told whose gift was gold
Or whose was the gift of myrrh.
—Edmund Vance Cook, "The Spirit of the Gift"

Customer: "Do you have the book Man, the Ruler?" Salesgirl: "The fiction department is up on the next floor."

The serene, silent beauty of a holy life is the most powerful influence in the world, next to the might of God.—Pascal

*Thou that has given
so much to us,
give one thing more ...
a grateful
heart.*

—George Herbert 1602

Our thanks to all
with whom we associate.
We extend to everyone
our sincerest best wishes for a
Merry Christmas and a
Happy New Year.

INTERSTATE
Brick
COMPANY

3100 South 1100 East
Salt Lake City,
Utah



NOV 1966

A Pioneer Christmas: The "family room" had a hand-hewn board floor. The native evergreen had been cut in a nearby canyon . . . and lovingly trimmed with homemade festoons and ornaments. The gifts were simple and practical. But the true Christmas spirit of love and good will burned brightly then as now. Our wish for you and yours this Christmas 1966: all the joy of a Pioneer Christmas . . . from Beneficial Life and our "Beneficial men" wherever they serve you.



BENEFICIAL LIFE
Insurance Company
Virgil H. Smith, Pres. Salt Lake City, Utah

Painting by Dale Kilbourn depicts a typical Pioneer Christmas as re-created in the historic cabin on Temple Square.

