



*The Improvement Era* April 1963

E

R

A



## Attend *BYU* Summer School

### SPECIAL SUMMER FEATURES FOR YOU AT BYU

Business Management Conference .....	June 7-11
Athletic Clinic for Boys .....	May 31-June 11
BYU Campus Education Week .....	June 7-10
Modern Dance Workshop .....	May 31-June 11
Workshop for Secondary School Principals .....	June 9-11
Industrial Plastics Workshop .....	June 8-12
Workshop for School Superintendents .....	June 9-11
Tobacco Education Workshop .....	June 14-18
BYU Youth Clinics .....	June 14-25
A.C.E.I. Workshop .....	July 19-30
Summer Music Clinic .....	July 26-Aug. 7
Genealogy Clinic .....	Aug. 2-7
High School Publications Workshop .....	Aug. 9-13
Workshop on Teaching the Blind .....	Aug. 2-13

## Gain a full summer of study with all the **BYU** advantages

- **Distinguished Faculty**—Nationally famous teachers will augment resident faculty. Visiting artists also conduct classes.
- **Graduate Study**—Graduate study is a major accent of Summer School. The Graduate School offers the master's degree in sixty-nine fields of study and the doctor's degree in twenty-nine fields of study.
- **Undergraduate Study**—High school graduates can get an early start on their education; college students can accelerate their program to graduate early or to make up missed classes. The program offering of every department provides a broad selection of both required and elective classes.
- **Devotionals and Lectures**—Church leaders and experts in many fields speak in outstanding BYU assembly programs.
- **Advancement Opportunities**—Teachers will find many special helps for certification and outstanding workshops and clinics for advancement.
- **Semester Credit**—Semester rather than quarter credit. Six semester hours may be earned per term.
- **Recreation**—Full program of outings, dances, athletics, and the nearby scenic Wasatch Mountains provide recreational outlets. The Timpanogos Hike is the experience of a lifetime.
- **Spend a pleasant, enjoyable summer** on this scenic, modern campus with finest facilities, classrooms, laboratories, housing.

CLIP AND MAIL

TO: Director of Summer School  
Brigham Young University  
C-356 ASB Provo, Utah 84601

Please send me free of charge your Summer School bulletin.

NAME .....

ADDRESS .....

I am especially interested in: .....

REMEMBER THESE DATES:

1st Term — June 14—July 16

2nd Term — July 19—Aug. 19

# Brigham Young UNIVERSITY

PROVO-UTAH

# Why the Godless hate these books



...and why the God-fearing find daily inspiration in them

*Great Books contain the great truths that are fatal to dictators, vital to religious men and women everywhere. In these volumes you can trace the origin and development of religious freedom, tolerance, the brotherhood of man, and other concepts by which you live.*

From the pages of Great Books, 74 immortal authors speak to you. From them you can gain strength to live with the troubles of our times.

As you read them your mind is stimulated, your spirits lifted, your life enriched. You see why these great thoughts are the deadliest enemies of tyrants. No one can combat these truths except by denying men the right to know them.

**What kinds of men  
wrote Great Books?**

Were they all Christians? No. Some of them—Homer, Aeschylus, Aristotle and others—lived and died before Christ was born.

Were they all religious writers? Augustine was, but not Shakespeare. Thomas Aquinas was, but not

Thomas Jefferson.

Yet these 74 immortals, whose numbers include poets, philosophers, dramatists, novelists, historians, scientists, political and economic thinkers, are all important to the church-going millions of Americans today.

Their ideas—443 works, combined *only* in the 54 superbly bound volumes of Great Books—are the foundation of our free institutions.

**The amazing Syntopicon**

With Great Books you receive the two-volume Syntopicon, a unique idea index that enables you to trace every thought in Great Books *and in the Bible*, as easily as you look up words in your dictionary.

For example, suppose you wish to

compare Plato's ideas on life after death with the teachings of the Bible. In the Syntopicon under "Immortality," you find chapter-and-verse references to *all* mentions of the subject in the Bible, *plus* exact references to each of the hundreds of ideas on immortality in Great Books.



**FREE OFFER . . . act now!**

Find out more about Great Books. Just mail in the attached post card for a profusely illustrated 16-page

booklet—*free*. Send for it today—no postage required. Great Books, Dept. 331-I, 425 No. Michigan Ave., Chicago, Illinois 60611.



## GREAT BOOKS

# REFRESHING



# SPRING READING

## SPECIAL FOR GENEALOGISTS

A selection of invaluable reference works — all by the distinguished LDS authority

*E. Kay Kirkham*



5. LAND RECORDS OF AMERICA ..... \$2.00
6. MILITARY RECORDS OF AMERICA ..... \$2.50
7. THE COUNTIES OF THE UNITED STATES ..... \$2.95
8. HOW TO READ THE HANDWRITING AND RECORDS OF EARLY AMERICA \$2.00

## Stimulating New Books to Enlighten and Uplift!



### 1. TRUTH BY REASON AND BY REVELATION \$4.50 by Frank B. Salisbury

Professor Salisbury has written a book that will appeal to all troubled by, or merely interested in, the so-called conflict between science and religion. Professor Salisbury shows that as we gain an appreciation of absolute truth, apparent scientific contradictions disappear. Frank B. Salisbury is a prominent biologist, renowned for his work in exobiology.

### 2. LATTER-DAY PROPHETS AND THE DOCTRINE AND COVENANTS \$4.25 Volume IV - Sections 107-136 by Roy W. Doney

The fourth and final volume in a series that has proved extremely popular with scripture scholars. Elder Doney's technique of using the inspired interpretations of Church Leaders from Joseph Smith to the present time ensures the reader of a deeper, more authoritative, understanding of the Doctrine and Covenants.

### 3. THE SACRAMENT OF THE LORD'S SUPPER \$2.75 by Alan F. Johnson

The glory and meaning of this sublime ordinance is reverently unfolded through the use of history, scripture, and latter-day revelation. Elder Johnson has written a definitive work on the LDS concept of the sacrament that will become a classic. Extremely interesting!

### 4. THE GOSPEL: God, Man and Truth \$3.25 by David H. Yarn, Jr.

The author, a professor at Brigham Young University, has given us a thoroughly researched and strikingly thoughtful interpretation of God's plan for man. Going beyond the words of the scriptures, he captures for us the whole meaning and intent of God's law. This book will give you hours of pleasurable reading, and many more of stimulating thought.

# Deseret Book

COMPANY

44 EAST SO. TEMPLE AND AT COTTONWOOD MALL  
SALT LAKE CITY

2472 WASHINGTON BLVD., OGDEN  
777 SO. MAIN ST., ORANGE, CALIFORNIA

DESERET BOOK COMPANY  
44 East South Temple, Salt Lake City, Utah 84111

I should like to receive the following books circled

1 2 3 4 5 6 7 8

I enclose check  Money Order  Please bill me, I have an account.

Name .....

Address .....

City ..... State ..... Zip .....

Residents of Utah add 3½% sales tax. I. E. April

Residents of California ordering through California store, please add 4% sales tax.

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

Contents for April 1965

Volume 68, Number 4

Church Features

The Editor's Page: The Choice of an Eternal Companion,  
*President David O. McKay* ..... 284

Your Question: Those Who Die without Law,  
*President Joseph Fielding Smith* ..... 286

The Church Moves On, 278; Melchizedek Priesthood: Mail Call, 336; Presiding Bishopric's  
Page, 338.

Special Features

Your Character Is Your Responsibility, *Mary H. Robinson* ..... 288

Mormon Pavilion at the New York World's Fair . . . A Progress Report,  
*Richard J. Marshall* ..... 290

Teaching: The Inspired Revision of the Bible, Part 3, *Robert J. Matthews* ..... 302

Since Cumorah, New Voices from the Dust, Part 3, *Hugh Nibley* ..... 308

Genealogy: Effective Family Organizations ..... 312

When Mormons Settled San Bernardino, *Aubrey B. Haines* ..... 314

The Spoken Word from Temple Square,  
*Richard L. Evans* ..... 316, 317, 318, 322, 324, 348, 351

These Times: The China Problem, *G. Homer Durham*, 276; Letters and Reports, 280; Exploring  
the Universe, *Franklin S. Harris, Jr.*, 282.

The Era of Youth: Missionaries ..... 353

The Last Word ..... 368

Family and Home Features

Use Salesmanship on Children, *Mabel Otis Robison* ..... 300

"Retold Stories," A Spoonful of Sugar, Part 2, *Daryl V. Hoole* ..... 306

Today's Family: *Florence B. Pinnock, Editor*

Spring Zings through Our Senses ..... 340

Home, Sweet Home, *FBP* ..... 334

Spring Cleaning Hints, *Blanche Campbell* ..... 345

Stories, Poetry

Fresh Courage Take, *Klea Evans Worsley* ..... 298

Poetry ..... 326, 328, 335, 343, 346, 352

The Improvement Era Offices, 79 South State Street, Salt Lake City, Utah 84110

DAVID O. MCKAY and RICHARD L. EVANS, Editors; DOYLE L. GREEN, Managing Editor; MARBA C. JOSEPHSON, Associate Managing Editor; ALBERT L. ZORELL, JR., Research Editor; CARLEY E. CRANT, DONNA HIGGINS, BUCKI DAVIS, DAROLD MARLOWE, Editorial Associates; FLORENCE B. PINNOCK, Today's Family Editor; MARION D. HANSEN, The Era of Youth Editor; EDNAE CANNON, The Era of Youth Associate Editor; Art Direction: RALPH BYSTONIA STURGO.

G. HOMER DURHAM, FRANKLIN S. HARRIS, JR., HUGH NIBLEY, SURETY B. STURDY, ALMA A. GARBINER, Contributing Editors.

G. CARLOS SMITH, JR., General Manager; FLORENCE S. JACOBSEN, Associate General Manager; VERA F. SCOTT, Business Manager; A. GLEN SNARR, Subscription Director; THAYER EVANS, Advertising Director.

© General Superintendent, Young Men's Mutual Improvement Association of The Church of Jesus Christ of Latter-day Saints, 1965, and published by the Mutual Improvement Association of The Church of Jesus Christ of Latter-day Saints. All rights reserved. Subscription price, \$3.00 a year, in advance; multiple subscriptions, 2 years, \$5.75; 3 years, \$8.25; each succeeding year, \$2.00 a year added to the three year price.

Entered at the Post Office, Salt Lake City, Utah as second-class matter. Acceptance for mailing at special rate of postage provided for in section 1103, act of October 10, 1917, authorized July 2, 1918.

The Improvement Era is not responsible for unsolicited manuscripts but welcomes contributions. Manuscripts are paid for on acceptance at the rate of 2c a word and must be accompanied by sufficient postage for delivery and return. Thirty days' notice is required for change of address. When ordering a change, please include address slip from a recent issue of the magazine. Address changes cannot be made unless the old address as well as the new one is included.

ART AND PHOTO CREDITS

Art Direction: Ralph Reynolds  
276 Art: Ed Maryon  
282 Art: Ed Maryon  
284 Photo: Ted Cannon  
288, 289 Art: Ronald Wilkinson  
291 to 297 Photos: Nelson Wadsworth  
298, 299 Art: Dale Kilbourn  
300, 301 Art: Fae Barson  
303 Art: Giacomo Grosso  
305 Art: Benjamin Constant  
306 Art: Ted Nagata  
308 Photo: Hugh Nibley  
311 Photo: Reprinted from *Revue D'Egyptologie*, vol. 13  
312, 313 Art: Virginia Sargent,  
Maurice Scanlon  
314, 315 Art: Ted Nagata  
337 Photo: Hal Rumel  
338, 339 Photos: Unknown  
340, 341 Art: Virginia Sargent,  
Maurice Scanlon  
344 Art: Phyllis Luch  
345 Art: Phyllis Luch  
353 Art: Dale Kilbourn  
354 Art: Jerry Thompson  
355 Art: Ted Nagata  
356 Art: F. Anthony Smith  
357 Art: Dale Kilbourn  
358 Art: Ted Nagata  
359 Art: Ronald Wilkinson  
360 Art: Lynn Freeman  
361, 363, 364 Art: Virginia Sargent  
366 Art: Dave Burton  
367 Art: Lynn Freeman  
368 Art: Ed Maryon

THE COVER

What is more thrilling than the lush new growth of a meadow in the mountains at spring time? Photographer Hal Rumel caught the detail upon an unusual transparency.

Cover Lithographed in full color by Deseret News Press

**Stevens**  
**Brown SPORTS**



**complete line  
of big name  
sporting goods**

Wilson **RED DOLL** SAND



**Suppliers of the  
Official All-Church  
Tournament Balls**



**TOVE**



**SHERRILL**



**Stevens — Brown Sports**  
1176 East 21st South  
Salt Lake City, Utah  
Phone: 467-7726

## The China Problem

THESE TIMES

By Dr. G. Homer Durham

Present, Arizona State University, Tempe



● The basic "China problem," so far as nearly all Americans are concerned, is that we are ignorant of China. If, as Grayson Kirk says, one of the marks of an educated man is to "look squarely at the world and its problems—and always with hope," there are few educated men among us. For who among us, looking at the world, sees any appreciable part of Asia or Africa in deep perspective? The bulk of mankind lives in Asia. Nearly one in every four people is Chinese. Our general ignorance, as a people, of China, its history and people, is a basic lack at which more of us must work to become knowledgeable.

There are approximately 600,000,000 people in Red China today. They constitute a powerful group armed with atomic weapons.

China represents one of the world's oldest civilizations. Before Abraham, the Chinese people were worshipping Shang Ti ("The Lord"), introducing laws against excessive drinking, paying a tithe of their crop yield as Abraham did to Melchizedek, and developing a culture and a civilization more richly endowed, in many respects, than the old Egyptian. They had lyric poetry, colleges and schools, urban life, books of bamboo slips, currency, and art.

So powerful and influential was

this culture that the Celestial Empire assumed for itself "universal sovereignty based on cultural supremacy." Thus the Chinese tend to hold, in the words of H. F. McNair and Donald Lach, "that their country is the center of the world, the hub of the universe; that theirs is the only civilization worthy of the name; that other civilizations and nations are of small import. . ."

The social and philosophical foundations of the culture underlying Red China are almost wholly unknown to the West. An illustration may assist our understanding:

In 1793 one of the most powerful states in the West, England, sent Lord McCartney to the court of the emperor, hoping to secure the privilege of a permanent diplomatic representative to help enrich the British "sea barbarians" in securing tea, silk, porcelain, and other prized Chinese products. The emperor rejected them politely, saying to George III:

"I have perused your memorial . . . which reveals a respectful humility on your part which is highly praiseworthy. In consideration of the fact that your ambassador and his deputy have come a long way, . . . I have allowed them to be introduced into my presence [and] . . . have entertained them at a banquet.

"Our dynasty's majestic virtue

has penetrated into every country under heaven. . . . Our celestial Empire possesses all things in prolific abundance, and lacks no product within its borders. I . . . have no use for your country's merchandise. . . ."

The pride and ancient strength of this culture may also be recalled. When the Turks closed the Mediterranean and Near East trade routes in 1453, the spices, tea, and other Oriental products brought in Chinese junks to the Red Sea were no longer available to the West. A man named Christopher Columbus sailed west to get to China, and instead, he landed on the unknown Americas. Western Europe's "bumping" into the Americas postponed only temporarily its eagerness to acquire the wealth of "the Indies" and "Cathay." By 1842, in the Opium War, the superior cannon of the West opened five treaty ports.

A "time of troubles," as Toynbee would say, descended on China after the European "sea barbarians" came in force: the Portuguese, then the Dutch, the British, and the French, followed by a few Americans and their "China clippers." Meanwhile, the Russians were coming across Siberia by land. As all these descended on the celestials after 1842, they were followed by the energetic Germans. Lastly came the newly awakened Japanese, cultural if not political subjects of the Chinese.

Let us look quickly at China as it was only a hundred years ago. It will help us understand the background situation.

China held in subjection or exacted tribute from what is now "Southeast Asia." This included Viet Nam. Chinese rule also extended to Formosa, the Pescadores, Tibet, Sinkiang, Mongolia (both Outer and Inner), Manchuria, Korea, and the offshore islands. The British, by treaty, wrung away Burma in 1886, Tibet in 1912. The French peeled away French Indochina by 1883. Korea, Formosa, and certain offshore islands fell to the Japanese in 1895. By the late nineteenth century, there was cause to wonder whether Manchuria was not in fact Russian. The Shantung peninsula was German. Certain areas were French. Macao was Portuguese. Was Britain with

(Continued on page 317)



## Returning to The Brigham Young Corner

Zions First National Bank will soon return to Salt Lake's most distinctive address - No. One Main Street - where the bank has stood for more than three-quarters of a century.

On the "Brigham Young corner" the bank will have its central offices in a new building with expanded operations - the most modern service but with the same reliability and sound management that has been characteristic of Zions Bank since its founding by Brigham Young in 1873.

For efficient, dependable service on a checking account, savings account, or when you need a loan, "See Zions First National first."

See **ZIONS**  
**FIRST NATIONAL**  
**BANK first**

Founded by Brigham Young - 1873

70 East South Temple  
235 South Main  
102 South Main  
8th West & 21st South  
Cottonwood Mall  
450 South 2nd West  
7th East & 4th South  
Kearns  
Taylorsville

Send mail to 70 East South Temple, Salt Lake City, Utah

Member Federal Deposit Insurance Corp.

*it's easy! it's fun!*

FOR YOUR  
**CLUB ... SCHOOL  
OR CHURCH**

TO RAISE  
**\$60 TO \$600  
CASH**

*Selling Candy!*



**MAKE \$60 CASH**

—every time 10 members of your group each sell 12 cans of Kitchen-Fresh Chocolettes or Coconettes at only \$1.00 per can!

**100% PROFIT**

This delicious Kitchen-Fresh Fine Candy, in one-lb. size canisters, costs your group only 50¢ each and sells for \$1.00!

**SEND NO MONEY**

Your group can order 120 to 1,200 cans today! Take up to 30 days to send payment. When ordering, give your name, title, phone number and complete address, the name, address, etc., of 2nd officer, name of club, school, church or group, quantity of each desired, and nearest Freight Office (no parcel post). Extras sent FREE to cover shipping cost east of Rockies. Offer Open to Groups Only!

**VERNE COLLIER**

Dept. 5-17  
900 North 19th Street  
BIRMINGHAM 3, ALABAMA

## The Church Moves On

FEBRUARY 1965

**1** February is the month of the annual penny drive throughout the Church. The fund supports the Primary Children's Hospital in Salt Lake City.

**5** With the approval of President McKay, administrative responsibilities for educational institutions of the Church were divided. Dr. Ernest L. Wilkinson remains as president of Brigham Young University. Dr. Harvey L. Taylor, BYU vice-president and vice-chancellor of the Unified Church School System since 1957, will now administer all other church educational institutions, as administrator of the Unified Church School System. They include Ricks College, Rexburg, Idaho; LDS Business College, Salt Lake City; Church College of Hawaii; the church schools of the Pacific and Mexico; and all seminaries and institutes of religion.

**7** Wards and branches of the Church in the United States observed this as Boy Scout Sunday.

Elder Russell L. Hulme sustained as president of San Jose West (California) Stake succeeding President Louis W. Latimer. Elders M. Donald Abraham and Louis E. Ward sustained as counselors. President Hulme and Elder Abraham were serving as counselors to President Latimer.

**9** President and Sister David O. McKay returned to Salt Lake City following an eighteen-day vacation in Laguna Beach, California. The President said that the sunshine and relaxation did him good and he was anxious to get back to work.

**14** President Joseph Fielding Smith of the Council of the Twelve presided simultaneously at six stake conferences as the Brigham Young University stakes met this weekend in the George Albert Smith Fieldhouse. Elder M. Elmer Christensen, representing the Priesthood Home Teaching Committee, accompanied President Smith. The general board of the Relief Society sent six sisters, one for each of the BYU stakes, to care for their part of the quarterly conferences. During 1962 General Authorities were assigned wherever feasible to attend two geographically adjacent stakes, meeting with one on Sunday morning and the other during the afternoon.

Upon the advice of his physician, President David O. McKay entered the LDS Hospital this evening to undergo a series of tests and for observation.

Elder Grant L. Alder succeeds President Heber J. Heiner, Jr., as president of Ben Lomond (Ogden, Utah) Stake. New counselors are Elders Floyd J. Woodfield and Jay H. Rhees. Retiring counselors are Elders Reuben G. Rhees and Karl S. Storey.

Elder Melvin C. Woodland sustained as president of American River (California) Stake, succeeding President Austin G. Hunt. His counselors are Elders Earl J. Taylor and Nephi R. Hacken. President Woodland was serving as (Continued on page 333)



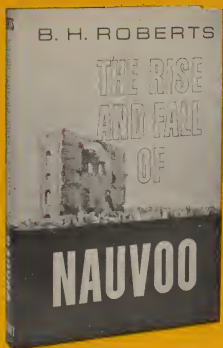
# ONE CROWDED HOUR OF GLORIOUS LIFE

Built by the toil of a persecuted people in search of a home, the city of Nauvoo rose from the edge of an unclaimed, hostile swamp to experience one brief hour of greatness . . . only to fall. Page by page and chapter by chapter you will gain an intimate insight into the life and glory that was Nauvoo, the city beautiful. A human chronicle of events embracing seven years of triumph blackened by the tragic martyrdom of the Prophet and the Saints' expulsion from their homes.

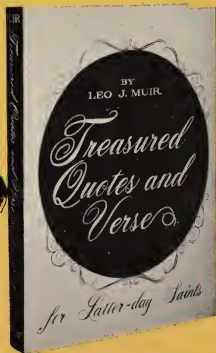
## The Rise and Fall of Nauvoo

by B. H. Roberts

\$3.95



# "AS A MAN THINKETH IN HIS HEART, SO IS HE"



The mind of man, wherein lies the noblest progress of civilization and the greatest potential of man. From the seedlings of thought come the ennobling accomplishments of humanity, the ultimate power of the universe. Read the thoughts of great minds from every age. Be elevated by some of the pioneer thinkers of the world. Explore ideas that have no national limitations. For all who speak, teach, or are interested in great ideas, this is the book.

## Treasured Quotes and Verse for Latter-day Saints

By Leo J. Muir

\$3.95

ORDER FROM  
YOUR NEAREST  
BOOKCRAFT DEALER  
OR FROM  
BOOKCRAFT



BOOKCRAFT  
1186 South Main, Salt Lake City, Utah 84101

4/65

Please send the book (books) as indicated for which I enclose check or money order for \$.....

- Rise and Fall of Nauvoo       Treasured Quotes and Verse for Latter-day Saints

NAME .....

ADDRESS .....

CITY.....STATE.....ZIP.....

## MUSIC FOR WARD AND STAKE CHOIRS

Abide With Me — Gates .....	.25
All in the April Evening .....	.20
Awake Arise .....	.25
Bless Ye the Lord .....	.20
Brother James Air .....	.35
Come Ye Blessed — Scott .....	.25
I May Never Pass This Way Again — Ringwald .....	.25
Joseph Smith's First Prayer — Cornwall .....	.25
Lord, Teach Me How to Pray .....	.20
Lo What a Precious Rose .....	.25
Now Thank We All Our God .....	.25
O Loving Savior Slain for Us .....	.18
A Prophet Stood — Wilkinson .....	.30
We Are Watchmen .....	.30

Music Sent on Approval  
Write for Our Choral Catalogs  
For All Your Musical Needs Write

**Cresbro**  
Music Co  
Box 2009  
IDAHO FALLS, IDAHO

### A FREE DOLLAR BOX OF MASON CANDY CAN HELP YOU RAISE \$180 TO \$2500

No money in advance... no risk... no obligation. We will give you a FREE dollar box of nationally known Mason candy and tell you how your organization can make 40¢ on every \$1.00 box. You have a choice of Mason Mints, Almond Coconut, Assorted Jellies, Walnut Fudge. At no extra charge each package is wrapped with your organization's name and picture. You pay only after you have sold the candy. **Return what you don't sell.** More than 60,000 organizations have raised money this easy way. So can you! For complete information, fill in and mail this coupon today!

- Name \_\_\_\_\_
  - Age (if under 21) \_\_\_\_\_
  - Organization \_\_\_\_\_
  - Address \_\_\_\_\_
  - City & State \_\_\_\_\_
  - County \_\_\_\_\_
  - How many members \_\_\_\_\_ Phone \_\_\_\_\_
- MASON CANDIES, INC., MINEOLA, N.Y.

## Letters and Reports

### HAWAIIAN SUNSET STILL GLOWS

It was good to be remembered! This was my reaction to the cover of the December 1964 Era, and I know it was the reaction of many other people in Hawaii and the South Pacific.

Having worked in Hawaii for about five years with young members of the Church from other nonmainland areas, I feel it is important for them to know that their homes and life in their homes are understood and appreciated by church leaders whom they hold in high respect. An Era cover can be a source of increased self-respect.

We appreciate your thoughtfulness.  
Truly,  
Lucile McAuliffe

### NORTHWEST MIA JOYS INCREASE

Grand Coulee Stake in central Washington is proud of its Mia Maids. The percentage of these young girls who earned the Mia Joy award climbed nearly 15 percent in one year when 75 girls achieved the award in 1963-64. Stake Mia Maid leader Alta Duvall, Moses Lake, (back row, far right) has been a leader in the Mia Maid program since it was begun in the Church in 1950. She was ward leader for ten years until being called to the stake position in 1960. Forty-nine of the 75 girls are pictured.

### QUARTET BEGAN WITH FESTIVAL

Four active church women in St. Johns (Arizona) Second Ward made themselves into a quartet for the ward quartet festival in 1962. They won. They won the stake contest, too. But that was only the beginning of the story, for the "Gay Notes," as they called themselves, are still singing together three years later at church and for many public and social functions. Last autumn the quartet won the Apache County talent contest and participated in the state contest at the state fair in Phoenix.

The four women, l to r, are Julie Raban, Primary president; Katy Lee, Junior Sunday School coordinator; Anna Richey, YWMA president; and Esther Davis, Sunday School chorister. Between them they have 23 children, but, "We still seem to find time to practise and sing, and we do love it."



### A LETTER OF GRATITUDE

Through your letter column, I should like to say something to all parents who have missionary sons and daughters.

The work these young people do is invaluable. These elders and sisters with their faith and glowing testimony have changed, are changing, and will change many lives. Mine was one such life.

The privilege I have had in meeting with and being taught by these mission-

aries and going on to become a church member is of more worth than anything else life has brought me.

I thank you, and we should all thank God that in his infinite wisdom he established such an order in our dispensation.

To all who are about to become missionaries, I can only say, yours is a most wonderful field of labor. God bless you all.

Rae A. Williams  
Auckland, New Zealand

**UNIVERSITY OF WYOMING  
SENIOR EARNS AWARD**



University of Wyoming senior Karen Henderson, Laramie Second Ward, has found time to earn eight YWMIA individual awards even during active college years. Karen received her Gold Medalion award, given for earning seven individual awards, at the same time that she received the eighth award.

Karen has been Lambda Delta Sigma girls' chapter president, served three years as Mutual dance director, was a member of Spurs, national sophomore women's service organization, and is senior counselor to Spurs this year. She was also a member of Chime, a women's organization.

**ARIZONA EAGLES  
WIN TRIP**



Scoutmaster Virgil Bushman in the Joseph City (Arizona) Ward made a promise. He pledged that if five boys in his troop earned their Eagle rank in one year, he would take them to Carlsbad Caverns in eastern New Mexico. That was several years ago.

In November 1964 he kept his promise to not five but nine young Scouters who earned the high rank and the 1000-mile trip.

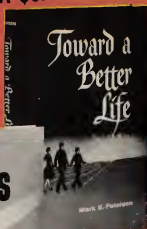
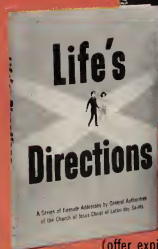
Pictured are, 1 to 1, first row, Scoutmaster Bushman; second row, Roger Randall, Ivan Bushman; third row, Richard Shelley, Richard Miller, Jeffrey Bushman, Robert Shelley; fourth row, Nelson Miller, Virgil Bushman, Jr. Not pictured is Terry Hunt.

**BOTH BOOKS (A \$6.50 VALUE)  
for only \$1.29**

**BY JOINING THE  
LDS BOOKS CLUB  
NOW!**

**TOWARD A BETTER LIFE**  
by Mark E. Petersen

**LIFE'S DIRECTIONS**  
A series of fireside addresses  
by General Authorities



(good only in the  
U.S. and Canada)

(offer expires May 31, 1965)

The Books Club is composed of thousands of Latter-day Saints who are building their libraries of fine Church books, thereby making available to themselves and their families the choicest reading material to help strengthen their testimonies and faith and bring them to a fuller understanding of the precious truths of the Gospel of Jesus Christ.

**START YOUR BOOKS CLUB MEMBERSHIP WITH ONE OF THESE FINE  
BOOKS OR THE BOOK FEATURED BELOW!**



1. First 2,000 Years  
by W. Cleon Skousen... \$3.95
2. Third Thousand Years  
by W. Cleon Skousen... \$5.95
3. Prophecy, Key to the Future  
by Duane Crowther... \$3.95
4. The Rise and Fall of Nauvoo  
by B. H. Roberts... \$3.95
5. LDS Reference Encyclopedia  
by Melvin R. Brooks... \$5.00
6. Way of Success  
by Sterling W. Sill... \$3.50

**LDS Books Club, Inc.**

P. O. Box 400 — Salt Lake City, Utah 84101

LDS BOOKS CLUB, INC.  
P. O. BOX 400 — SALT LAKE CITY, UTAH 84101

Please send me as my first selection the following circled books for which I enclose a check or money order for the regular retail price of \$..... plus \$1.29 for my bonus books. 1 2 3 4 5 6 7 4/65

Enroll me as a member and start sending me the monthly review so I can decide whether or not I want the choice book described. I hereby agree to purchase a minimum of 4 Books Club selections or alternates during the next 12 months at the regular advertised price. I may resign at any time after buying four books. For each 4 books I accept, I will receive a valuable bonus book free — a savings of 20%.

NAME.....  
ADDRESS.....  
CITY..... STATE..... ZIP.....



**7 Treasured Quotes and Verse for Latter-day Saints**  
by Leo J. Muir

Read the thoughts of great minds from every age. Explore ideas that have no national limitations. For all who speak, teach, or are interested in great ideas this is the book. \$3.95



# Exploring the Universe

By Dr. Franklin S. Harris Jr.

## ABOUT HIBERNATION

Interesting observations on hibernation in mammals and birds have been reported by Dr. Charles P. Lyman of Harvard University. Hibernation is the stupor which occurs in warm-blooded animals when the body temperature drops to a few degrees above freezing and metabolism diminishes to 1/50th of normal. At least 5 of the 18 living orders of mammals have species which hibernate. Included in the hibernators are: European hedgehog, two lemurs, most of the bats, dormice, ground squirrels, birchmice, chipmunks, woodchucks, bears, Swifts, poor-



wills, and hummingbirds can all lower their body temperature in an unfavorable temperature environment. Some ground squirrels hibernate at the same time of year even in an artificially illuminated, air-conditioned laboratory. Syrian hamsters will hibernate at any time of year if exposed to cold for a sufficiently long period of time. The birchmouse hibernates each night and rewarms each day. The optimum environmental temperature for hibernation in most mammals is about 40° F. The respiratory rate slows to less than one a minute, usually two or three short gasps followed by longer rest periods. The heart rate slows to 2 to 3 beats a minute. If the environmental temperature approaches freezing, the hibernating animal increases its metabolic rate and may be able to maintain its body temperature without waking.

HAVE YOU seen through the glamorous haze thrown up by the alcohol advertisers? HAVE YOU learned enough of the truth about liquor to want to have no part of it?

"IF YOU DON'T DRINK," says the Preferred Risk Mutual Insurance Co., "WHY HELP PAY FOR THE ACCIDENTS OF THOSE WHO DO?" Preferred Risk, America's first automobile insurance company, for non-drinkers only, now makes it possible for you to stop paying for the drinker's accidents — and to save money at the same time.

If you are a non-drinker,\* we invite you to investigate, and insure with Preferred Risk. Save money — and put your automobile insurance where your heart is — with the thousands of others who say, "No Thanks — we don't drink." For full details, including an explanation of Preferred Risk's plan for claim-free drivers, return this coupon now.

\*IMPORTANT — Non-drinker means TOTAL abstainer. The occasional social drinker is not eligible.

### ACT NOW—USE THIS COUPON

Please send me complete information about your auto insurance for total abstainers. I understand there is no obligation. JE-4-65

Name \_\_\_\_\_ My auto insurance expires \_\_\_\_\_  
 Address \_\_\_\_\_ Month \_\_\_\_\_  
 City \_\_\_\_\_ State \_\_\_\_\_ Day \_\_\_\_\_  
 Occupation \_\_\_\_\_ Year \_\_\_\_\_

Age \_\_\_\_\_ Age of principal driver of auto \_\_\_\_\_ Age of youngest driver \_\_\_\_\_

Make of Car \_\_\_\_\_ Year \_\_\_\_\_ No. Cylinders \_\_\_\_\_

Body type & Model (Series) \_\_\_\_\_

Use of Car:  Pleasure  Business  To and from work \_\_\_\_\_ miles one way.

Marital Status of Principal Driver:  Married with \_\_\_\_\_ children

Single, living at home  Single

Send me free copy of Christian Herald article.



**PREFERRED RISK MUTUAL  
INSURANCE COMPANY**

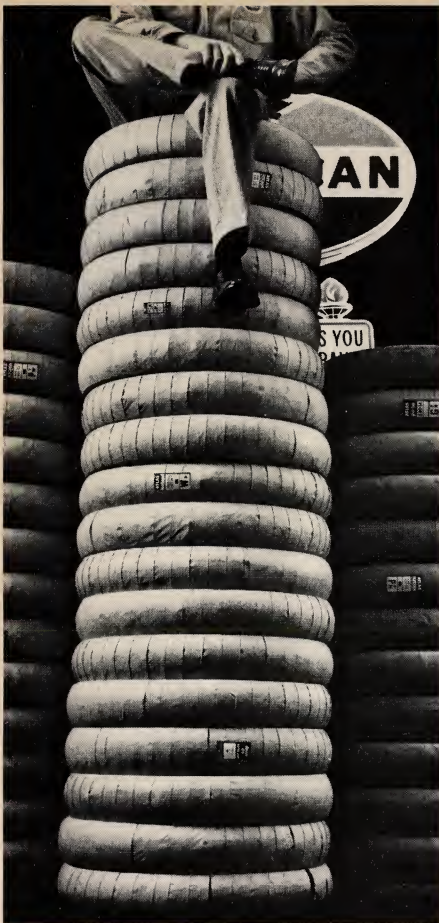
150 South 4th East, Dept. 660

Salt Lake City, Utah

Phone 364-1804

America's First Total Abstainer's Automobile Insurance Co. William Plymat, President

**AGENCY INQUIRIES INVITED**



**WE'RE HAVING A GREAT TIRE SALE!**

**(For a limited time only.)**

I'm putting special sale prices on every tire in my station. From the popular Atlas® tires to the incomparable Amoco® 120 Super Premium Tire. And you can take your time to pay with your American Oil credit card. Or ask me to arrange easy terms.

So hurry in when you see my tire sale ad in your newspaper. I can't go on like this forever.

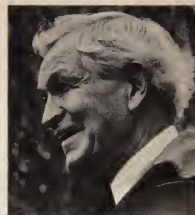
**Your American Oil Dealer**



**You expect more from American and you get it!\***

AMERICAN OIL COMPANY

\*Trademark



# The Choice of an Eternal

● In choosing a companion in marriage, it is necessary to study the disposition, the inheritance, and the training of the one with whom you are contemplating making life's journey. You see how necessary it is to look for the characteristics of honesty, of loyalty, of chastity, and of reverence.

But after having found them, "How then," you ask, "can you tell whether or not there is any consanguinity, that something which will make you at least congenial in each other's company?" "Is there," you ask, "some guide?" Though love is not always a true guide, especially if that love is not reciprocated or is bestowed upon a surly creature or a brute, yet certainly there is no happiness without love. "Well," you may ask, "how can I know when I am in love?"

That is a very important question. Years ago at the University of Utah, a fellow student and I considered that query one night as we walked together. As young men of that age frequently do, we were talking about girls. Neither he nor I knew whether we were in love or not. Of course I had not then met my present sweetheart—my wife today of over sixty-four years. My walking companion that night later became a general superintendent of the Young Men's Mutual Improvement Association, a mission president, a trusted Assistant to the Council of the Twelve, and an Apostle. I refer to the late Elder George Q. Morris.

In answer to my question, "How can we know when we are in love?" George replied: "My mother

once said that if you meet a girl in whose presence you feel a desire to achieve, who inspires you to do your best, and to make the most of yourself, such a young woman is worthy of your love and is awakening love in your heart."

I submit that, young men, as a true guide. And I ask you, young women, to cherish that same guide.

Courtship is a wonderful period. It should be a sacred one. That is the time in which you choose your mate. Young men, your success in life depends upon that choice. Choose prayerfully the one who inspires you to do your best and always remember that no man injures the thing he loves.

We who are older and know the great potential of youth realize that you young men and young women have just entered into that state of life when you are driven by heavenly bestowed passions—I say God-given passions. Young people, do not be misled. You are at that period of life in which your physical nature manifests itself, but you must also remember that God has given you, in the same period of life, powers of reasoning; he has given you judgment, and these for a divine purpose. Let reason and judgment be your guide—your balance.

Did you ever stand by the side of an engine—throbbing, throbbing, throwing out its power, and disseminating heat? On those stationary engines you will find balances. If it were not for them, the whole building might be blown up. But as the heat intensi-

# Companion

fies, those balances are thrown farther and farther out so that the whole thing is under control. You have your reason, your judgment, as balances to your passions. Try not to lose these balances or there may be an explosion that will wreck your life.

Now, the seeds of a happy married life are sown in youth. Happiness does not begin at the altar; it begins during the period of youth and courtship. These seeds of happiness are sown by your ability to master your driving passions. Chastity should be the dominant virtue among young people. In the Church there is but a single standard. It applies to the boys as well as to the girls. If you follow that standard—indeed, if you will listen to the promptings of your own true heart—you will learn that self-mastery during youth and compliance with the single standard of morality is the source of virile manhood, the crown of beautiful womanhood, the foundation of a happy home, and a contributing factor to the strength and perpetuity of the race.

Laxity in youth is as a personal note that must be paid in age. Twenty, thirty, forty years hence, you must pay it. Mastery and chastity are also seeds sown which will pay large dividends in years hence, and those years pass quickly—oh, so quickly.

Young man, always remember when you take a girl out to a party that her father and mother trust her to you. She is their most precious possession. May I give you a heart petal here? I remember my father's

admonition when I started in my teens to court a young girl: "David, you treat that young lady as you would have any boy treat your sister." Young men, follow that advice, and you will go through life with your conscience clear.

Now, marriage follows courtship as day follows night, and marriage has as its divine purpose the rearing of a family. It offers an opportunity to share in the love and care of children. Without children—or without believing that children are important—marriage is incomplete and unfulfilled.

True, we are admonished to love everybody. Yes, we should love everybody now; but you and I know that we love those whom we know best. I love her whom I have seen sacrifice her life for the little loved ones—her by whose side I have sat and together prayed and yearned over our little darlings.

The happiness that has come to Sister McKay and me through more than sixty-four years of marriage springs from the fact that we have had seven children, six of whom are living. These children with our grandchildren and great-grandchildren are our treasures of eternity.

I love my mother, too, who I know offered her life that I might have being. When we meet these personalities in the eternal realm, we shall recognize them and know them because of these experiences in this life. And that union of loving hearts will be perpetuated after life. That is why we are married—sealed—for time and eternity. It is not just a mere dogma of the Church—it is a truth fundamental to the life and happiness of all humanity. It is the part of wisdom to choose the house of the Lord in which to plight your love and to consecrate your vows.

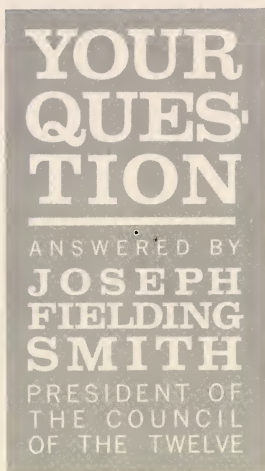
Let me conclude here by giving you a glimpse of the significance of such a marriage. The bridegroom kneeling at the altar has in his heart the dearest possession that a husband can cherish—the assurance that she who places her hand in his, in confidence, in marriage, is as pure as a sunbeam—as spotless as the snow newly fallen from the heavens. He has the assurance that in her purity and sweetness she typifies divine motherhood.

Equally sublime is the assurance the young girl has that the man whom she loves, to whom she has given herself in marriage, comes to her with that same purity and strength of character which she brings to him. Such a union will indeed be a marriage ordained of God for the glory of his creation.

This is your heritage, youth, as you contemplate an eternal partnership, and I pray that you may realize it and find the true joy and happiness of such a cherished ideal.

**QUESTION:** *In teaching a non-member the gospel I have met with something I cannot explain. This friend declares that the eighth chapter of Moroni, verses 22 and 23, wherein the statement is made that "... it is mockery before God, denying the mercies of Christ, and the power of the Holy Spirit, and putting trust in dead works," to baptize little children, for they are "alive in Christ," as are "all they that are without the law," is so emphatically stated that it seems to come in conflict with the words of Amulek recorded in Alma, chapter 34, verses 32-34, wherein he says:*

*"For behold, this life is the time for men to prepare to meet God; yea, behold the day of this life is*



*the day for men to perform their labors.*

*"And now, as I said unto you before, as ye have had so many witnesses, therefore, I beseech of you that ye do not procrastinate the day of your repentance until the end; for after this day of life, which is given us to prepare for eternity, behold, if we do not improve our time while in this life, then cometh the night of darkness wherein there can be no labor performed.*

*"Ye cannot say, when ye are brought to that awful crisis, that I will repent, that I will return to my God. Nay, ye cannot say this; for that same spirit which doth possess your bodies at the time that ye go out of this life, that same spirit will have power to possess your body in that eternal world."*

**ANSWER:** It is the simplest thing in the world to receive a false impression and reach an erroneous conclusion in regard to matters when we do not have before us all the facts. Also, to enter by misunderstanding into criticism and at times contention over every simple thing contributes to our individual harm. This brings to mind the story of the blind men who went to "see" the elephant. I do not have the poem but the substance is as follows: One of these men got hold of the ear of the elephant and declared that the

elephant was "verily like a fan." Another took hold of the elephant's tail and declared the elephant was like a rope; another a leg and said the elephant was like a tree; and so each obtained a different idea as to what the elephant was like. Each satisfied himself by what he discovered.

The divine records declare positively that every sinner should repent and that baptism is for remission of sins, based on the great atonement of the Son of God. It is a very reasonable doctrine to believe



positively that every sinner should repent and that baptism is for the remission of sins, based on the great atonement of the Savior of the world. It is also reasonable to believe that he who has no understanding of right and wrong should not be punished as one who has full understanding.

It is, however, a merciful and just decree of the Father of us all, that men are to be punished for their own sins when they are capable of sinning. By capability of sin, I mean having an understanding concerning right and wrong. No man who has never heard of Jesus Christ and who has never come in contact with the saving principles of the gospel should be punished with the same decree of punishment as would one who has been taught the correct plan of salvation. The Lord has said that little children are without sin, and should they die in their early childhood they would be saved in the kingdom of God. The word of the Lord on this is perfectly clear. I quote from the Doctrine and Covenants, section 29, verses 46-50:

“But behold, I say unto you, that little children are redeemed from the foundation of the world through mine Only Begotten;

“Wherefore, they cannot sin, for power is not given unto Satan to tempt children, until they begin to become accountable before me;

“For it is given unto them even as I will, according to mine own pleasure, that great things may be required at the hand of their fathers.

“And, again, I say unto you, that whose having knowledge, have I not commanded to repent?”

“And he that hath no understanding, it remaineth in me to do according as it is written. And now I declare no more unto you at this time. Amen.”

Now Amulek was not speaking of a class of people

who have never known the truth and who were innocent of wilful sin. He was speaking to a group of people who at one time had been active members of the Church, but because of wickedness their minds had become darkened; and Amulek was pleading with them to return and do their first works over again, for if they persisted in the course they were taking there was no salvation for them. Mormon made this doctrine perfectly clear in his writings to his son Moroni. Moreover, he declared that all those who had reached maturity but had been without the divine light of the gospel belonged to the same class as did little children. His statement is as follows:

“For behold that all little children are alive in Christ, and also all they that are without law. For the power of redemption cometh on all them that have no law; wherefore, he that is not condemned, or he that is under no condemnation, cannot repent; and unto such baptism availeth nothing—

“But it is mockery before God, denying the mercies of Christ, and the power of his Holy Spirit, and putting trust in dead works.

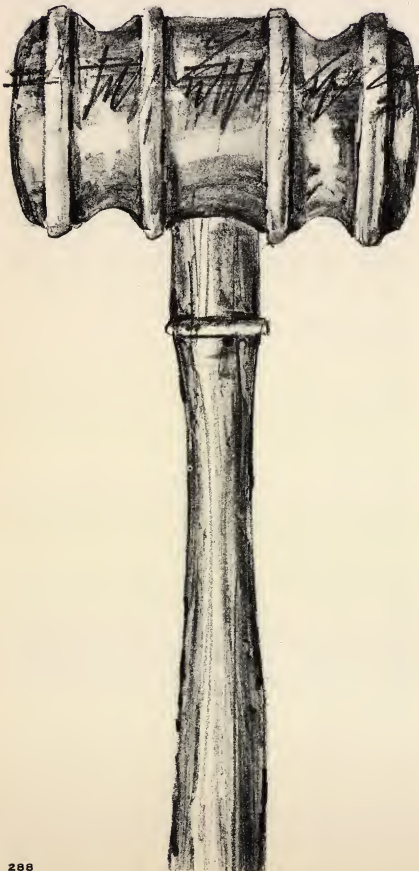
“Behold, my son, this thing ought not to be; for repentance is unto them that are under condemnation and under the curse of a broken law.

“And the first fruits of repentance is baptism; and baptism cometh by faith unto the fulfilling the commandments; and the fulfilling the commandments bringeth remission of sins;

“And the remission of sins bringeth meekness, and lowliness of heart; and because of meekness and lowliness of heart cometh the visitation of the Holy Ghost, which Comforter filleth with hope and perfect love, which love endureth by diligence unto prayer, until the end shall come, when all the saints shall dwell with God.” (Moroni 8:22-26.)

# your character is your responsibility

BY MARY H. ROBINSON



● Recently in a case where a youth of nineteen committed a serious crime and threw himself upon the mercy of the court, the judge read his sentence and then said, "This is a demonstration to you that every man is responsible for his own acts. You have formed your own character."

Those words cut straight across the silence of that room like the rays of the sun filtering through the blinds. I remained standing there long after everyone had gone. Finally I picked up my coat and left the lonely courtroom.

I thought of that boy all the way home. I wondered where, what day, what hour he had begun to go astray.

Although days and weeks passed, still the judge's words kept coming back to me. Of course the scene had been a sad and emotional one, but in my work as court interpreter I had observed hundreds of similar cases. This could not account for the way I felt.

Was it that I disagreed with the statement of the judge?

As I began to go over his words in my mind, I suddenly knew what had so impressed me. I had become used to excusing everyone, even myself, for wrongdoing and placing the blame elsewhere. For many years now my ears had been accustomed to hearing people say about those who committed minor or major crimes: "Well, his father was like that, so how can you blame the child?" or, "What can you expect? She is too young to know any better," or even still, "The man had such a poor background, he couldn't possibly be anything else but bad." I now realized that it had been a long time since I had heard anyone place responsibility for wrongdoing squarely upon the shoulders of the person committing the act.

I decided to look up the meaning of the word "character." I came upon a sentence that was clear to me: "A person whose desire and impulses are his own—the expression of his own nature, as it has been developed and modified by his own culture, is said to have character." I underlined *developed* and *modified*. These were the key words. Taken together they mean self-discipline.

When we say "self-discipline," we see a stern, cold, stiffnecked, straight-backed man. Next, punishment, enforced obedience, and drills come to our minds. In reality this is not what we should picture. A disciplined person can be gay, good-natured, tolerant, and thoughtful. He yields. He adapts. Yet he stands firm when he knows he is doing right.

Self-discipline applies to the strong as well as to

the weak, for a "very generous, worthy nature without proper discipline, like a rich soil without culture, is apt with its better fruits to produce also much that is bad and faulty." Little self-denials, silent victories over temptations, and sacrifices do much to develop and modify our natures.

I am wondering now how far away we have strayed from discipline of ourselves. For our misbehavior we accuse our parents or grandparents of neglect or overindulgence. We blame society, we blame the school, we say it is the fault of the church. Sometimes it takes a grave moment in a courtroom, a man in black robes, with tears in his eyes and a voice low and vibrant with emotion, to make us realize that self-discipline and character rest solely upon each one of us.

Trying to be fair in my thinking, I asked myself, "What about catastrophes and illnesses?" Yes, certain events do happen beyond our control which affect our behavior, such as the death of a parent at an early age or a crippling disease. The struggle of life is not offered to all of us under the same circumstances. But even then our determination and purpose can

do much to mold and shape circumstances. How often have we seen people take an event which we regard as a calamity and turn it to their own advantage!

I remember my boyhood friend, Harry, who, at the age of ten, lost the use of his right leg after being struck down by infantile paralysis. But this did not stop him from becoming a doctor. Knowing that he would be unable to treat patients, he dedicated his life to research in medicine. Last summer, under the auspices of one of our big midwestern universities, Harry went to Puerto Rico to study the conditions of undernourished, underprivileged children.

"Those poor youngsters," he said; "we shall help them in some way." Hearing him talk, his eyes bright with enthusiasm, I could not help thinking how far Harry had come from being a thin, pathetic little boy on crutches to a person with a goal—helping others. In disciplining his mind and body he had transcended his disability. John Stuart Mill well said, "In proportion to the development of his individuality, each person becomes more valuable to himself, and is therefore capable of being more valuable to others."

I have come to the conclusion that with very few exceptions we do what we want to do, either good or bad. We become in life what we want to become. We may excuse ourselves and say we have no time or no talent to do a certain work or to follow a certain line of conduct, but much depends upon the realization that we are responsible for our emotions. Each act before it becomes an act is a thought.

And so going back to the young man who had been sentenced, I answered the question I had asked at first: What day, what hour, had he gone astray? I know now that it was a building of many instances that finally formed his character—not one hour nor one day, but a series of mounting moments, of doing wrong, and of failing to retrace his steps.

The judge was right. If we do not discipline ourselves, the world will do it for us. Control from without flourishes when discipline from within grows weak. And then we have need for more policemen, more guards, more probation officers. Jails and prisons multiply.

We cannot, then, get away from the essential truth that each one of us is the sum total of his own choices. Everything we do in life, the planning of every hour of our day is a tiny decision made and carried out to create our experiences. The type of resolutions followed indicates whether we are building or tearing down our personality. And since we have the power to exercise judgment, we are responsible for what we do.



## Mormon Pavilion at the New York World's Fair...

# A PROGRESS REPORT

BY RICHARD J. MARSHALL

● Throughout the dark winter nights, brightly lit spires of the Salt Lake Temple replica have stood out against the Long Island skyline, holding twelve stories high the gleaming statue of Angel Moroni. This is the Mormon Pavilion at the New York World's Fair.

For six months, while the Fair has been shut down, the golden angel has been seen day and night by free-way motorists, silent witness that The Church of Jesus Christ of Latter-day Saints has finally come home. Though Mormons have never abandoned New York State, in the minds of eastern Americans, the Church has now returned in full strength to the cradle of the restoration. As one church leader put it, "The image of the Church in the metropolitan East is at its highest point in the history of our people."

The Toronto *Telegram* said, "The New York World's Fair is ushering in a new era of tolerance and understanding for members of the Mormon faith," while the influential New York *Times* pointed out that "the largest assemblage of high-ranking Mormon officials to gather in the East since the Mormons went West in 1846 convened yesterday morning to dedicate the Mormon Pavilion . . . 'into the hands of God.'" The New York *Daily News* even quoted significant parts of that dedication, including President Hugh B. Brown, saying: "It is fitting to be reminded that of all the people who ever lived on this earth, Jesus Christ the

Son of God is greatest of them all." In a survey of over 45,000 column inches of Mormon Pavilion publicity, running in newspapers and magazines nationally, an estimated ninety-nine percent was found to be "completely positive."

As Pavilion officials prepare to open their doors on April 21 for the final six months' excitement of participating in the world's largest fair, results of the 1964 season are still being felt and measured. But what is the measure of this Pavilion? How did it compare with pavilions of other religions, other nations, and titanic industries? How did it rate in competing for the attention of visitors against such brilliant showmanship as Walt Disney's mechanical figures, "audio-animatronics with 45,000 moving parts," Michelangelo's priceless "Pieta," or Ford's Magic Skyway ride through the prehistoric past with animated cave men and life-size, moving dinosaurs?

With more than eighty-five percent of its attractions entirely free, an admission ticket to the Fair is said to open doors on the greatest entertainment bargain in history.

And time was the greatest competitor. One group proved that to see everything in each of the exhibits, sprawling over 646 acres, took twelve full days—hurrying along for twelve hours a day.

Yet, figures released by the New York World's Fair



*An LDS missionary guide standing near "The Christus" statue talks to a group of World's Fair visitors.*

Printed in USA. Copyright 1965 by Corporation  
of the President of The Church of Jesus Christ  
of Latter-day Saints, Salt Lake City, Utah.  
Used by permission.



*The spires of the Mormon Pavilion in early spring.*

Printed in USA. Copyright 1965 by Corporation of the President of The Church of Jesus Christ of Latter-day Saints, Salt Lake City, Utah. Used by permission.

Committee placed the Mormon Pavilion among the top ten percent of all pavilions for numbers of visitors. The count indicates some 3,081,000 individuals passed through the church's spacious gallery and display rooms during the first fair season, outstripping most of the best-known commercial names and products in the Fair. As many as three thousand guests an hour were pulsed through the Mormon Pavilion, divided into small units by the missionary guides. As high as 34,000 people went through the Pavilion in one day, an accomplishment rarely attained by the most aggressive exhibitors. In writing of the spectacular attraction and performance of the Mormon Pavilion, United Press International said, "Significantly, the Mormon Church with a two million world membership

will have had close to three million visitors to its pavilion by the end of the 1964 season."

Authorities at the Pavilion found that as the fair season moved on, there was a noticeable increase in attendance. Much of this they credit to the satisfaction with which earlier visitors received the entire exhibit. High praise for the Mormon Pavilion was carried by word of mouth, but even more effective and far reaching was the praise of the press. One of the finest examples was the Newark *News* which claimed, "The sleeper of the Fair is proving to be the Mormon Pavilion, a stately, lovely structure that gains in beauty each time it is seen."

Equally as glowing was the splendid support given by Robert Moses, president of the fair corporation and



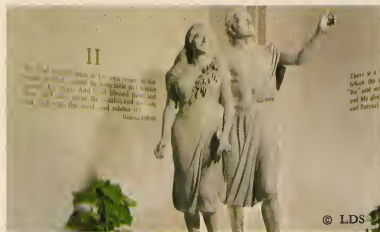
*The Pavilion at night*



*Begonias on the reflecting pond of the Pavilion*



*Missionary tells about the Twelve Apostles*



*Statue of Adam and Eve by Elaine Evans*



*Jesus teaches people of Western Hemisphere*



*Christ teaches in Palestine*



© LDS

*Birth*



© LDS

*Faith*



© LDS

*Education*



© LDS

*Love and marriage*



© LDS

*Work and service*



© LDS

*Adversity*



© LDS

*Family unity*



© LDS

*Fulfilment and Death*

Printed in USA. Copyright 1965 by Corporation of the President of The Church of Jesus Christ of Latter-day Saints, Salt Lake City, Utah. Used by permission.



world-famous builder of New York's complex of bridges and tunnels. His published address at dedication time said, "You have brought to us from across the mountains a breath of the pioneering spirit and fresh air of the West. We bless you for it. . . . Your Temple dominates the main entrance of the Fair, is the cynosure of all eyes, and gives a noble first impression to visitors." And the New York Sunday News added, "The Mormons' colorful tradition has come back to New York—the state where it all began."

Is it any wonder that curiosity over the Mormon Pavilion was aroused? It became fashionable to be photographed in front of the pavilion pool, reflecting the facade of the Salt Lake Temple. The Washington Post used it as a background for a pictorial fashion show for brides; a major TV network found it a serene

setting for famed singer Marian Anderson and an entire choir. Seeing what the Mormons had become a priority item on many fair itineraries.

Even the Latter-day Saints in California became infected with an enthusiasm for the work of the Pavilion. Here is what one New York City paper said about a project sponsored by the Santa Cruz Ward: "Begonias that are hard to believe are flown in from California three times a week to add startling beauty to the World's Fair. The unique floral display is arranged on floating islands in the reflecting pool in front of the Mormon Tabernacle. Some of the prize-winning blossoms, varicolored and vividly beautiful, are eight inches across. . . . \$68,000 worth will have gone on the floating islands by the end of the Fair." This was blown into a major publicity promotion with over a

#### *The Purpose of Life—Man's Search for Happiness.*

*The things we did in the spirit world influenced our lives here just as the things we do here will reward us in the life hereafter. This divine truth gives purpose to mortal life.*

*Birth: The miracle of birth is a vital step in the master plan which opens opportunities to all of God's spirit children.*

*Faith: The prime responsibility of parents is to teach their children to have faith and walk uprightly before the Lord. This teaching should begin at the mother's knee.*

*Education: "The glory of God is intelligence. . . ." "Whatever principle of intelligence we attain unto in this life, it will rise with us in the resurrection."*

*Love and marriage: As man's spirit and body are eternal, so may the family circle become eternal through obedience to the laws and principles of the gospel. One of these principles is marriage for time and eternity.*

*Work and service: "Be fruitful, and multiply, and replenish the earth, and subdue it: . . ." This was God's first commandment to his earth children.*

*Adversity: Life was not meant to be an unbroken series of joyful events. The Savior said, ". . . whom the Lord loveth he chasteneth. . . ."*

*Family unity: With the coming of children, family groups may, through upright living and obedience to divine law, enjoy a state of happiness which follows a sacred assurance that family unity can continue beyond the grave.*

*Fulfillment: Seeing our children and grandchildren grow in stature and wisdom on earth brings great happiness.*

*Death: Death like birth is part of eternal life. When death comes to those who have faith that they will live again, there is more satisfaction than sadness.*

*Life after death: Life is eternal. The spirit of man never dies, and universal reuniting of spirit and body is promised to all. "For as in Adam all die, even so in Christ shall all be made alive."*

(Basic text from Mormon Pavilion.)



*The Purpose of Life—Man's Search for Happiness.*

Printed in U.S.A. Copyright 1965 by Corporation of the President of The Church of Jesus Christ of Latter-day Saints, Salt Lake City, Utah. Used by permission.



*The Mormon Tabernacle Choir sings for large gathering in front of the Mormon Pavilion on Utah Day.*

Printed in USA. Copyright 1965 by Corporation of the President of The Church of Jesus Christ of Latter-day Saints, Salt Lake City, Utah. Used by permission.

hundred newspapers picking up the news release when a special Begonia Day was inaugurated and a Begonia Queen flown in from California.

Another story that received nation-wide interest through the press was a credit to Mormon frugality. This news release pointed out that unlike most other exhibits, the Mormon Pavilion would not be destroyed at the conclusion of the fair in October 1965. The New York *Herald Tribune* said, "It will serve not only as an exhibit but will have ultimate permanent use. Component parts of the structure . . . will be dismantled . . . and then used in the construction of future Mormon chapels on Long Island."

Efforts to expose Easterners to the fruits of the Church were not limited to the Pavilion. When the Salt Lake Mormon Tabernacle Choir came to the New York World's Fair, they garnered the largest crowds recorded in the Texas Music Hall and held onto that record throughout the remainder of the first fair season. The choir also helped make "Utah Day" the biggest state-day celebration, according to fair officials, and this in competition with a colorful parade of state days, rich with pageantry.

But eastern seaboard Saints had a surprise for everyone, including the music critics. It was their 300-voice Singing Mothers combined chorus, which gave its premiere performance in the New York World's Fair Pavilion. The performance scored a standing ovation by a clapping, cheering crowd, which the press

called a "resounding proof of the brilliant triumph." It was generally conceded to be one of the most-appreciated musical events of the World's Fair, which thus far had hosted some 200 major musical groups.

The Church enjoyed many triumphs as a result of the World's Fair. Perhaps the most deeply stirring, and certainly the most lasting, was the ultimate effect of the Pavilion upon spiritually aroused visitors. The theme, "Man's Search for Happiness," seemed to glean out many sober-thinking people from the pleasure-bent street throngs. Many guests to the Pavilion later made comment on the fact that once inside the building, after first seeing the magnificent twelve-foot Thorvaldsen statue of the Resurrected Christ and hearing the softened strains of Tabernacle Choir music, an easy feeling of honest reverence came to them. They stayed to listen and to learn. Many are the recent converts on the east coast who tell of the stirring within them while hearing forthright testimonies of missionary guides as their group moved slowly through the Pavilion, pausing at each display to learn yet another great precept of the gospel.

Many a missionary, veteran of months of anxious door-to-door tracting, was surprised at the end of these tours to hear a visitor say, "You know, I don't really know very much about the Mormon Church. How can I learn more?" At this juncture everyone was invited to fill out a referral card, being told that wherever he lived, other missionaries would surely call



upon him, if he so desired, explaining more of The Church of Jesus Christ of Latter-day Saints. When the final tally was taken after the closing of the Fair, some 245,000 referrals had been recorded by pavilion missionaries, to be processed and sent throughout the nation and to missions around the globe.

About half of these referrals are in the Eastern States Mission, where President Wilburn C. West reports, "The profound spiritual effect of our Mormon Pavilion will continue indefinitely. It has done more to change public opinion in this area and give the Church status than any other event in our lifetime." He points out that one of the most difficult problems for his missionaries is the "mushrooming" of contacts. The first visit is paid from a pavilion referral card, but soon additional cottage meetings spring up as a natural outgrowth of the original contact. "We can't keep up with them all," adds President West enthusiastically.

In addition, the continuous mailing of referral cards has kept them coming in every week since the Fair closed. "Please send someone to tell me the full story of this wonderful saint, Joseph Smith," writes a woman who carried a tract away from the Fair but didn't read it or send in the attached referral card until months later.

How can the full impact of the Pavilion be measured? One couple, baptized as a result of their contact at the Fair, has in two months brought twelve more friends into the Church. The Florida Mission baptized

a family recently who first heard of the Church through disinterested neighbors who had visited the Pavilion and passed on to them some literature. President Mark E. Petersen of the West European Mission reports that two of his British missionaries visited a family while tracting. "Come right in and let us tell you about your Mormon Pavilion we just visited in America," greeted the father. Weeks later they had joined the Church.

No one is willing to put any limits on the influence of church efforts at the Fair. Bernard P. Brockbank, managing director at the Pavilion, says, "Ye shall know them by their fruits. And we have placed our fruits, our missionaries, and our beliefs, properly displayed, in full view of the peoples of the world. Now our missionaries are being urged to come into homes which were formerly denied them."

The work of the elders and the sisters inside the Pavilion is intense at busy times. They are used in only five-hour shifts; "then off they go to fill out their day with teaching assignments in cottage meetings as a result of earlier visits to the Pavilion." He cites such facts as the 42,740 copies of the Book of Mormon which were sold during the fair season last year, plus the distribution of hundreds of thousands of pieces of literature.

The guiding of guests past paintings, pictures, statues, and dioramas is coordinated with spoken testimonies and instructions. (Continued on page 334)

*As he whistled the warning notes,  
the beloved words echoed in his mind.*

# Fresh Courage Take

BY KLEA EVANS WORSLEY

● Elder Merrill Keller walked towards the platform of the railway station as he had for the past five days. His eyes watched the rails fading away until they finally turned a bend in the distant Austrian hills. The Nazi guards were becoming more suspicious daily, but the next train might be carrying his brother Larry and the other missionaries.

Several times he had decided that the next train would be the last he would wait for, but his concern for Larry and his companions and his intuitive conviction that they would take this route kept him at the station, meeting each train from the east.

Good Brother Dusseldorn's wheezy old truck was waiting under the Lindenstrasse Bridge two blocks away, and Merrill had memorized in his mind every road and village that led to the nearby Swiss border and freedom.

His companion and the other elders had left a week ago. They made it clear that they felt his cause was hopeless. Over and over they argued that Merrill couldn't be sure that his brother and the others were coming this way. Perhaps they had already left. The missionaries should have all been out of the country many days ago. Merrill knew their arguments. But he couldn't leave until he knew his brother was safe.

As his feet trod the worn planks, he remembered how lost he had felt as he watched his companion and the other elders follow Brother Dusseldorn to the waiting truck. His eyes followed the truck as it disappeared on the road leading to the border. He remembered also the relief he felt when the aged vehicle returned and from Brother Dusseldorn's smile he knew that the elders were safe. At that time he didn't even have a plan for letting Larry and the others know he was waiting for them, and they would expect him to have left with the other missionaries.

His mind had groped for some way to get a message on the train. The Nazi officers who accompanied every car of each train would never let him on the train to search. And even if they would, the train only stopped at this station for three minutes, and this wouldn't be enough time to search the five to seven cars of the train.

His troubled thoughts found the solution as he left his room and was on his way to the station the first morning.

He would whistle.

If he sang he would attract attention. Especially if the words were in English. But he could whistle, and the guards wouldn't object. The next question was the tune. "The Star Spangled Banner"? He dismissed this immediately. This would antagonize the guards if they recognized it. He needed something which would be connected with the Church instantly if the fellows were to get the message quickly enough to get off the train.

A hymn? "Utah, We Love Thee"? No, he wasn't even sure Larry would recognize that. "Do What Is Right"? No. "O My Father"? That was too slow, and didn't have enough lilt. Of course. He wondered why he hadn't thought of it immediately. "Come, Come, Ye Saints."

So, with his bag in the back of the truck and an hour or two of sleep between trains, he had kept the vigil. As each train ground to a stop, he quickly paced the length of the train whistling the hymn as loudly as his lungs could expel the air. It was summer, so the windows of the train were open, and he tried to make the notes of the hymn penetrate to the far side of each car.

Between trains Sister Dusseldorn brought him slices of brown bread and an occasional slice of cheese.

The lack of an adequate diet and the brief snatches of sleep were (Continued on page 346)





# Use Salesmanship on Children

BY MABEL OTIS ROBISON

Every salesman knows that he must first please and then convince if he is to get results. This idea is useful in child training. It is necessary to convince the child that goodness pays, that honesty is the best

policy, that the Golden Rule is a profitable one by which to live.

Children need to be convinced that goodness pays since goodness generally produces healthier bodies, better looks, and more pep. Hon-

esty is the best policy because honest people get better jobs, are looked up to and admired. The Golden Rule is golden because it gains friends, makes for personality, and is the basis of all courtesy. Children want to be admired and respected, they want to be beautiful, to have fine bodies, friends, and responsibility. Why not then present the very results they are eager to acquire by the theory that a salesman must please before he can convince?

Some children do not receive real



courtesy from their parents. Manners work both ways and should be a part of the family give and take so that when company is coming no parent has to say, "Be sure to mind your manners." Can you imagine yourself buying from a salesman who treated you rudely? No more can you expect your children to respond to rudeness from you. They may respond outwardly, but rebel inwardly.

Every person likes to think of himself as having individual tastes and reactions. Although children want

to be a part of the team, contributing a distinct service to the family, they also like to think of themselves as personalities even though they have no words to express the idea. Too often parents include all the children in one lump. They say, "The kids did this," or "The kids did that," when only one child may have been responsible. Parents should watch each child's hobbies. They are wonderful keys to personality.

Salesmen are taught that they cannot influence others if their voices are monotonous, indistinct, or

loud. Parents need to watch their voices also. So much can be gained by putting a little merriment into the voice. A smiling voice gets a smile in return along with cooperation. A sincere voice comes from real sincerity.

A salesman does not sell unless he knows how to emphasize the favorable points of his product. With parents it is the same, except a child is at stake. Every child has some good point worth emphasizing. Improving the good points generally upgrades the bad ones, bringing the whole personality into alignment. Not every child can be an athlete or a musician or an artist. Thus no child should be compared to another whose talent he does not possess.

Salesmen use the suggestion method a great deal of the time. This consists of putting an idea into the customer's mind so that he accepts it as his own. This requires tact and practice. It is often done by saying, "Don't you think this . . . ?"

Ideas can be put into a child's mind in the same way, and he may still think he is the originator. Each child likes to think he decides his own problems even though his mind has actually been directed by the parent.

Customers are always more open to suggestions if the salesman can make them feel important. The same idea works with children. They give their best when they feel their work is important. They like to have their ideals and thoughts treated with respect. They like compliments. If a child is slow, a compliment will often speed him up. Many naughty acts are often just bids for approval, and interest can be the cornerstone which wins confidence. Parents can use a child's *pride* to make him feel important. For instance, "Little Leaguers," sounds much more important than just a ball club. "Captain of the Garbage," makes emptying the garbage an important chore, not just a dirty job. Even the extremely difficult child is that way because he wants attention.

A good salesman approaches his customers in a friendly manner. His smile has a high money value. It is quite amazing that parents who love their children above everything else are often unfriendly towards the objects of their affection. They are apt

(Continued on page 350)



# The Inspired Revision of the Bible



## Part Three: Some Textual Changes Relating to the Mission of Jesus Christ and also the Prophets

● As one examines the pages of the Inspired Revision, particularly the books of Genesis and the four Gospels, it becomes increasingly evident that there is considerable emphasis placed upon the inimitable powers and perfect character of Jesus Christ and his redemptive mission to the earth. Most of these matters are recorded in the King James version, but they are given greater clarity and emphasis in the text of the Inspired Revision.

According to the Prophet's revision, a dispensation of the gospel of Jesus Christ, with all the attendant ordinances, was given to Adam, and to Enoch, and again to Noah. Since this information is recorded in the book of Moses as presented in the Pearl of Great Price, it is not discussed in detail in this report.

From the Inspired Revision we learn that a dispensation was also committed to Melchizedek (Gen.

14:25-40) and to Abraham. (*Ibid.*, 13:12-13; 15:9-12; 17:1-12.) Would the same also have been the case with the children of Israel under Moses, had they been willing to receive it? (Exod. 34:1-2.)

These ancient patriarchs knew of Christ and worshiped the Father in his name. Since each of these men had the gospel and practised the ordinances of it, it affirms that the plan of salvation is "standardized" and has been the same throughout the history of the world. Factual statements to this effect are not to be found in the King James version.

In like manner, the God-given mission and responsibility of the prophets and patriarchs in bearing witness of Jesus Christ is substantially emphasized by the Inspired Revision. One comes away from an examination of the text with a fuller appreciation of the close and filial harmony existing between the Master and his servants than is ordinarily obtained from the text of the King James version alone.

### MISSION OF JESUS CHRIST

*Messiah.* The Inspired Revision emphatically declares that Jesus Christ is the Messiah. Passages are so framed as to call frequent attention that he was the Only Begotten Son of God, born of a virgin, chosen and sent into the world on a redemptive mission by appointment of the Father to bring to pass the resurrection and salvation of man, to return to the Father, and to come again in glory to stand as Judge at the last day. He is then to reign over his kingdom forever.

Jesus' antemortal Godhood is shown in the Inspired Revision by his declaration to the Pharisees that "... *I am he who gave the law.*" (Matt. 9:19.) It is further illustrated by another statement to the Pharisees that "... *the Son of Man made the Sabbath day,* therefore the Son of Man is Lord also of the Sabbath." (Mark 2:27.)

As evidence that Jesus was keenly aware of the nature and purpose of his own great mission, we present the following passages given as Christ's testimony of himself:

King James Version

Matt. 4:19-20. And he saith unto them, Follow me, and I will make you fishers of men.

And they straightway left their nets, and followed him.

Inspired Revision

Matt. 4:18-19. And he said unto them, *I am he of whom it is written by the prophets; follow me, and I will make you fishers of men.*

teaching

CONDUCTED BY THE UNIFIED CHURCH SCHOOL SYSTEM



And they, *believing on his words*, left their net, and *straightway* followed him.

And also:

King James Version

Luke 14, between verses 33 and 34.

Inspired Revision

Luke 14:35-36. Then certain of them came to him, saying, Good Master, we have Moses and the prophets, and whosoever shall live by them, shall he not have life?

And Jesus answered, saying, Ye know not Moses, neither the prophets; for if ye had known them, ye would have believed on me; for to this intent they were written. For I am sent that ye might have life.

*Jesus from twelve to thirty.* Little is given in the King James version about Jesus between the ages of twelve and thirty. It has therefore been supposed that knowledge of these years was not available. The Inspired Translation, however, offers some information:

"And it came to pass that Jesus grew up with his brethren, and waxed strong, and waited upon the Lord for the time of his ministry to come.

"And he served under his father, and he spake not as other men, neither could he be taught; for he needed not that any man should teach him.

"And after many years, the hour of his ministry drew nigh." (Matt. 3:24-26.)

While these words include Jesus' life earlier than twelve years, they also describe his activities until the beginning of his ministry. Although he "grew up" with his brethren, he apparently presented few of the difficulties that children normally give to parents. There would be no problem of teaching, disciplining, or controlling him, for he "needed not that any man should teach him." Certainly in his infancy he needed parental care and affection, but it seems that inasmuch as he "needed not that any man should teach him," he must quickly have learned while "he served under his father." He apparently knew what lay ahead for him in life, since he "waited" for the time of his ministry to come.

*Greatness of Jesus Christ.* That Jesus had unique status as a God among men and that he excelled all his earthly companions in knowledge, in power, in depth of understanding and spiritual insight, in a manner made possible only through divine powers, are matters of clearer definition in the Inspired Translation than in the King James version.

The King James version speaks of Bethlehem as

*Young Jesus in the carpenter's shop becomes more alive as details of this part of his life are included in the Inspired Revision.*

"not the least among the princes of Judah," as though the city itself were a prince (Matt. 2:6), but the Inspired Translation says that in Bethlehem shall be "*born a prince.*" Instead of being only a "Governor," he is "*the Messiah,*" with a mission not alone to "rule" but to "*save*" Israel. (See Inspired Translation, *ibid.*, 3:5-6.)

In the King James version it is recorded that Jesus went into the wilderness to be tempted of the devil, but the Inspired Translation says that his purpose was to commune and be with God. (*Ibid.*, 4:1-2.) The King James version says that Jesus was tempted forty days; the Inspired Translation records that "*after*" forty days he was tempted. (Luke 4:2.) It is recorded in the King James version that the devil took Jesus to a pinnacle of the temple and also upon a high mountain. One might wonder at our Savior being so taken by



# The Inspired Revision of the Bible



Lucifer. The Inspired Translation (Matt. 4:5-9; Luke 4:5-9) assigns to the “*Spirit*” this honor of transporting the Son of God. The devil followed but did not “take” Jesus to these places.

Passages which in the King James version tend to detract from the perfect character of Jesus have been changed, and many new passages have been added to depict a personality not only surpassing any other being upon the earth, but illustrating perfection itself.

Whereas the King James version intimates that Jesus perceived the thoughts of his companions after some lapse of time, the Inspired Translation presents him as detecting their thoughts immediately. We note the following:

King James Version

Matt. 12:14-15. Then the Pharisees went out, and held a council against him, how they might destroy him.

But when Jesus knew it, he withdrew himself from thence.

Inspired Revision

Matt. 12:12-13. Then the Pharisees went out and held a council against him, how they might destroy him.

But *Jesus knew when they took counsel*, and he withdrew himself from thence.

King James Version

Mark 8:16-17. And they reasoned among themselves, saying, It is because we have no bread.

And when Jesus knew it, he saith unto them, . . .

Inspired Revision

Mark 8:16-17. And they reasoned among themselves, saying, *He hath said this* because we have no bread.

And when *they said this among themselves*, Jesus knew it, and he said unto them, . . .

King James Version

Matt. 19:26. But Jesus beheld them, and said. . . .

Inspired Revision

Matt. 19:26. But Jesus beheld *their thoughts*, and said unto them, . . .

Further textual changes affirm that Jesus “*knew all things*” (John 2:24) and that the Spirit “*dwelleth in him, even the fulness.*” (*Ibid.*, 3:34.)

The Inspired Translation further attests Jesus’ greatness and presence of mind by stating that it was the disciples, rather than Jesus, who marveled upon occasion at the wondrous things that were done. Two references will suffice:

King James Version

Matt. 8:10. When Jesus heard it, he marvelled, and said to them that followed, . . .

Inspired Revision

Matt. 8:9. *And when they that followed him heard this, they marvelled.* And when Jesus heard *this*, he said unto them that followed,

King James Version

Mark 14:32-33. And they came to a place which was named Gethsemane: and he said to his disciples, Sit ye here, while I shall pray.

And he taketh with him Peter and James and John, and began to be sore amazed, and to be very heavy;

Inspired Revision

Mark 14:36-37. And they came to a place which was named Gethsemane, *which was a garden; and the disciples* began to be sore amazed, and to be very heavy, *and to complain in their hearts, wondering if this be the Messiah.*

*And Jesus knowing their hearts*, said to his disciples, Sit ye here, while I shall pray.

An example of the great compassion of Jesus is shown in the following passage:

King James Version

Mark 7:24. And from thence he arose, and went into the borders of Tyre and Sidon, and entered into an house, and would have no man know it: but he could not be hid.

Inspired Revision

Mark 7:22-23. And from thence he arose, and went into the borders of Tyre and Sidon, and entered into a house, and would *that* no man *should come unto him.*

But he could not *deny them; for he had compassion upon all men.*



From the above passage we could assume that Jesus was physically weary with his travels that day and also from the natural strain that attended the ministry. He too, as other men, required food, drink, and rest. There is great difference between the thought given in the King James version that Jesus wished to withdraw but in spite of his efforts the multitudes sought him out and the concept expressed by the Inspired Translation that although his physical desires and needs were for rest and seclusion at the moment, yet his unlimited compassion for others overshadowed any desires for self and he *"could not deny them,"* even to his own personal disadvantage.

Each of these textual changes creates a fuller concept of Jesus' personality and power than is sometimes portrayed by passages in the King James version.

### THE MISSION AND WORK OF THE PROPHETS

The Inspired Version gives greater expression to the work of the prophets and their relationship to the Lord Jesus Christ than does the King James version. Many textual changes attach increased importance to the prophets' labors and attribute a wider range of subject matter to their writings.

*Mission of the prophets.* That a true prophet's work is to testify of Christ is most plainly taught in the Inspired Version, as also the stipulation that failure to so testify disqualifies one from being included as a member of that select group. Indeed, Jesus labels as "thieves and robbers" all who pretended to be true shepherds of the flock, but who *"testified not of"* him.

John the Baptist's mission to prepare the way for Christ and the excellence of John's work of bearing testimony are repeatedly emphasized in the Inspired Version. We quote from two such instances:

First, from the words of John's preaching to the Pharisees:

King James Version

Matt. 3, between verses 7 and 8.

Inspired Revision

Matt. 3:34. Why is it that ye receive not the preaching of him whom God hath sent? If ye receive not this in your hearts, ye receive not me; and if ye receive not me, ye receive not him of whom I am sent to bear record; and for your sins ye have no cloak.

Later, Jesus said to the Pharisees:

King James Version

Matt. 21:32. For John came unto you in the way of righteousness, and ye believed him not: but the publicans and the harlots (Continued on page 352)

*Jesus at twelve taught in the temple.  
The Inspired Revision adds a few more  
details concerning the early life  
of the Savior.*

*Each day as the years went by, this young man came to the palace. Each day he told the little boy a story. The child did become wise and righteous.*

A SPOONFUL OF SUGAR / PART 2

# Retold



# Stories

BY DARYL V. HOOLE

The story is told of a great king and queen who lived long, long ago. One day a little prince was born to them, and the king gave a special feast and invited all the people of his kingdom to come so that they might rejoice together.

The great and wealthy men brought costly gifts to the little babe, with the exception of one young and very wise man. He came empty-handed. However, he said to the king, "Your son has received many costly gifts. I will give him something more precious than jewels and gold. Each day as he grows, I will tell him a story that will make him wise and righteous."

Each day as the years went by, this man came to the palace. Each day he told the little boy a story. The child did become wise and righteous because what he learned through the stories helped determine the kind of man he became.

We parents have a gift to give our children which is more precious than jewels and gold. The greatest gift that we can give them is that of *teaching them how to live, teaching them to love and obey the Lord, and instilling in their hearts a testimony of the gospel of Jesus Christ.*

A retold story is often much more effective in influencing children (grownups, too, for that matter) than generalizing, preaching, or lecturing. The greatest teacher of all, Jesus Christ, taught his people through stories, using the terminology and illustrations which were familiar to them. These parables are classic examples of excellent teaching.

Good stories well-told are a vital part of successful Family Home Evenings. In many cases they offer just the "spoonful of sugar" we parents need to help the "medicine" go down. Stories are long remembered and can be very stimulating and motivating.

We mentioned in the first article of this series that a story to be meaningful must not only be fascinating, but it should be made applicable in the life of young persons. A correlation between the story and their lives should be drawn. They should clearly understand what this has to do with them today.

The many choice, well-developed stories in the church *Family Home Evening Manual* offer a wonderful aid to us in teaching our children. Wise, con-

scientious parents are constantly alert to story ideas from other sources, too, which can meet various needs with their children and help these children grow up to be wise and righteous.

## *Build Character*

An edifying story can help to build children's characters and make them better people. Strength in overcoming weaknesses and faults can be gained through stories, as you can see in this one adapted from the one my grandmother told us as children:

### GERTIE THE GRUMBLER

Gertie was a lovely little girl who had pretty dark curls and blue eyes. She was learning to play the piano well, and she was a good student at school. Gertie was lovely, except for one terrible habit. She was a groaner and complainer. No matter what happened or what she did, there was always some reason why Gertie couldn't be happy or pleased. It seemed to her family that she grumbled constantly. That's why her mother and father and older brother called her Gertie the Grumbler.

The time came that Gertie was to turn nine years old. In an attempt to make Gertie happy, her mother had told her she could have a birthday party. It was Gertie's privilege to invite just as many friends as she wanted. She also chose the games and activities, the flavor of ice cream, and the decorations for the cake. Her parents even let her select a new dress to wear to the party. Everything was done to please Gertie and to make her happy.

Gertie's young friends had a delightful time at the party. It had been a grand success—at least so Gertie's parents thought. But when it was all over, Gertie wasn't happy. She was sorry she had invited Ann. If she had invited Betty instead, Betty might have given her the pen and pencil set. Ann's gift was a book she had already read. Gertie complained so about her own decision of having chosen to take her friends to the zoo instead of a show. How she wished they had gone to the matinee instead. (*Continued on page 320*)

# SINCE CUMORAH

NEW VOICES FROM THE DUST

Part 3  
Secrecy  
in the  
Primitive  
Church

BY HUGH NIBLEY, PH.D.  
PROFESSOR OF HISTORY AND RELIGION,  
BRIGHAM YOUNG UNIVERSITY



### *A Serious Loss:*

When Eusebius, early in the fourth century, set his hand to the work which was to earn him the title "The Father of Church History," he was appalled at the dearth of materials available to work with. He found himself, so he says, walking an untrodden path in an empty desert; the voices of the ancient Church came to him, as he puts it, feebly and fitfully over a vast empty gulf.<sup>1</sup> A century earlier when Origen, the greatest theologian of the church, sought to present a clear and unequivocal explanation of the first principles of the gospel to his perplexed and wrangling generation, he had to confess that he could discover no authoritative statement of *any* of those principles in the literature of the church.<sup>2</sup>

From such sad cases it would appear that the early Church either kept no records or else that they were lost. Today we know what happened: The early literature of the Church was entirely lost and in its place another literature was substituted. As a result of recent discoveries, the student is now confronted with two quite distinct corpora of early Christian teaching. Just as pilgrims to the Holy Land have for many generations accepted Omniad and Norman buildings and sixteenth century Turkish walls and gates as the authentic settings of biblical history, since the originals had long since ceased to exist, so the Christian world as a whole has long accepted as the voice of the original Church, documents which have nothing to do with that Church, but are later substitutes for a literature that disappeared at an early date. "The original literature," writes Schneemelcher, "was supplanted [*abgelöst*] by another literature very strongly influenced by the non-Christian environment."<sup>3</sup>

Why so? Because the original literature was a strange and dis-

turbing thing that the world could not stomach: "Early Christian literature had no predecessors and no successors, but appears as a completely alien intrusion into the Classical tradition, an incongruous and unwelcome interruption, an indigestible lump which, however, disappears as suddenly as it came, leaving the Schoolmen to resume operations as if nothing had happened."<sup>4</sup> By the time "classical" Christian literature of the Schoolmen was just beginning, all the forms of the original old Christian literature, according to Overbeck, had ceased to exist.<sup>5</sup>

The transition took place roughly in three steps. Our synoptic Gospels are a product of the first of these steps. The fact that there are three Gospels instead of one and that each of these is full of variant readings in the earliest texts shows that we have here not the original New Testament but the results of "altering, eliminating . . . expanding" of earlier texts.<sup>6</sup> Until the middle of the fourth century other gospels, such as those of the Hebrews and Egyptians, were accepted by the churches on an equal footing with those writings which later became canonical; that is to say, our synoptic Gospels have behind them a still older Christian background literature which became lost, but today is being rediscovered.<sup>7</sup>

The second step away from the original Christian literature was the systematic corruption of the record by the so-called Gnostics. These people made a practice of claiming to be the unique and secret possessors of the earliest Christian writings. To make good their claims, they did not hesitate to practise forgery, and they borrowed freely from any available source. Available sources included some genuine old Christian writings along with all the other stuff, and so it happens that while the

Gnostic writings are patently fraudulent, they nonetheless preserve a good deal of valuable material. The sifting of the wheat from the chaff in the Gnostic writings is a process that may go on for years to come.<sup>8</sup>

In the third phase of displacement, caution was thrown to the winds as Christian writers adopted the principle that any story that was edifying, whether true or not, could be safely treated as if it were true. Pseudoacts and pseudogospels were mass-produced, by borrowing freely from popular pagan myths and legends, while the earlier Apocrypha were supplanted by new and sensational miracle-tales.<sup>9</sup>

At every step of the development, the process was the same, namely the elimination of certain elements followed by the introduction of others to take their place. The impoverishment of the early heritage was quickly corrected by the process of "enriching" the remainder through a transfusion of new but very different material, which from then on was represented as the old original Christian heritage but was in reality what Schneemelcher calls "a literary fiction in the service of propaganda."<sup>10</sup> One is reminded of the enterprise which removes certain vitamins from flour by one process and replaces them by another; only in this case instead of the original value being restored, something very different was substituted in its place, so that Christian literature from the third century on can rightly be designated as an "Ersatz."<sup>10</sup>

In the second century, Clement of Alexandria commented on the ways in which teachings of the early Church unavoidably and inevitably became lost. First of all, he says, things were lost through failure to write them down. Clement is aware, as Eusebius is, that the ancient Apostles didn't need to write everything down because "the

*Archaeological sites like this are yielding an insight into the beliefs and practices of the early Christian Church.*

Today we know what happened: the early literature of the Church was entirely lost and in its place another literature was substituted

blessed men of old possessed a marvelous power," but, significantly enough, this power is no longer had in the church, and so what is not written is lost. Tradition preserves such things for a time, but not indefinitely: ". . . things there are which though not noted down still remained for a while, but they are now being lost. Some of these things are now completely extinguished, having faded away in the mind from sheer neglect and lack of exercise."

But even things which are written down and carefully transmitted get lost, "for they undergo a process of constant change," and have to be continually interpreted. Interpreted by whom? "Either by the one who wrote the Scripture," says Clement, "or by another who has followed in his footsteps."<sup>11</sup> But where do we find such a one? Clement notes that there are things in his own writings which different readers are bound to interpret in different ways, making him say things he never intended—and there is nothing he can do about it!<sup>12</sup> Accordingly, Clement himself intends to play safe in high and holy matters by simply refusing to write what he knows, "fearing to write down the things I have kept myself from speaking; not that I begrudge

anything—for that would not be right—but simply that I am afraid they might fall into the wrong hands and lead people into further error: it would be as the proverb has it, 'like giving a sword to a baby,' that is, we might well be guilty of inciting them."<sup>13</sup>

*The Policy of Reticence:*

This last remark of Clement brings us to what is perhaps the most important factor in explaining the gaps and silences in the early Christian record, a thing that has been constantly ignored or minimized by students, namely the deliberate policy of reticence and secrecy that meets us at every step in the study of ancient Christian documents. The word "secrecy" has connotations which can be misleading here. There is nothing whatever in the secret teachings of the early Christians which seeks to beguile or mystify, nor is there the hush-hush and top-secret mentality of the later Gnostics.

On the contrary, the rationing of information by and among the early Saints was in accordance with a clearly stated policy by which no one was to be denied any teaching which he was ready to receive. And when was one ready to receive in-

formation? As soon as one sincerely sought and asked for it. When the Lord warned the Disciples against giving their treasures to those who, like domestic animals, would not know how to appreciate them or what to do with them, he immediately added instructions as to who *should* receive, namely, "every one that asketh." (Matt. 7:6-8.) A more magnanimous policy could not be imagined, giving freely to all who ask and withholding only from those who do not want holy things and would accordingly be harmed by them.

The policy is familiar from the early Jewish writings as well. The so-called *Manual of Discipline* warns the faithful: "Do not give these things to the Children of the Pit, *because* they do not study them, neither do they seek them."<sup>14</sup> There is no snobbishness here: Israel has lost the secret things, the Dead Sea Scrolls repeatedly observe, because Israel has fallen away and lost interest in them. Likewise, these things are secrets kept from the world simply because the world will not receive them. Neither the early sectarians nor the Christians wanted or expected high and holy things to become the property of a humanity that remained recalcitrant and unregenerate. "The belief in secret lore entrusted only to the few initiated was persistently maintained throughout the centuries," according to Kohler.<sup>15</sup> The Scrolls constantly speak of the knowledge possessed by the Saints as "the secret counsel" or "the secret plan of God" kept secret because only faithful Israel was worthy or able to receive it, and in the Scrolls faithful Israel is but a small remnant.<sup>16</sup> It has long been known that the terms Nazorene, Zaddikim (also Zadokites, sons of Zadok), and Hasidim all refer to "those who keep the secret" or "those who abide by the covenant," the two concepts



being virtually identical.<sup>17</sup>

A few well-known quotations from the New Testament should be enough to establish the reality of reticence as an essential principle of the gospel teaching. Consider such phrases as the following:

“ . . . it is given unto you to know the mysteries of the kingdom of heaven, but to them it is not given.”

“ . . . they have ears to hear, and hear not: . . .”

“ . . . as they did not *like* to retain God in their knowledge, God gave them over to a reprobate mind, . . .” (Italics added.)

“All men cannot receive this saying, save they to whom it is given.”

“ . . . he taught them many things by parables, . . . as they were able to hear it.”

“And they understood none of these things: and this saying was hid from them, . . .”

“If I tell you, ye will not believe:”

“If I have told you earthly things, and ye believe not, how shall ye believe, if I tell you of heavenly things?”

“This is an hard saying; who can hear it? . . . Doth this offend you?”

“Why do ye not understand my speech? even because ye cannot hear my word.”

“My sheep hear my voice, . . .”

“I have yet many things to say unto you, but ye cannot bear them now.”

“ . . . we cannot tell what he saith.”

“ . . . the time cometh, when I shall no more speak unto you in proverbs, but I shall shew you plainly of the Father.”

“ . . . the light shineth in darkness; and the darkness comprehended it not.”

“ . . . as yet they knew not the scripture, . . .”

He appeared “not to all the people, but unto witnesses chosen . . .”

“ . . . they . . . were forbidden of the Holy Ghost to preach the word in Asia,”

“Hearing ye shall hear, and shall not understand;”

“ . . . I . . . could not speak unto you as unto spiritual, . . . I have fed you with milk, and not with meat; . . .”

“ . . . unspeakable words, which it is not lawful for a man to utter.”

“ . . . by revelation he made known unto me the mystery; . . . Which in other ages was not made known. . . .”

“ . . . the mystery which hath been hid from ages and from generations, but now is made manifest to his saints:”

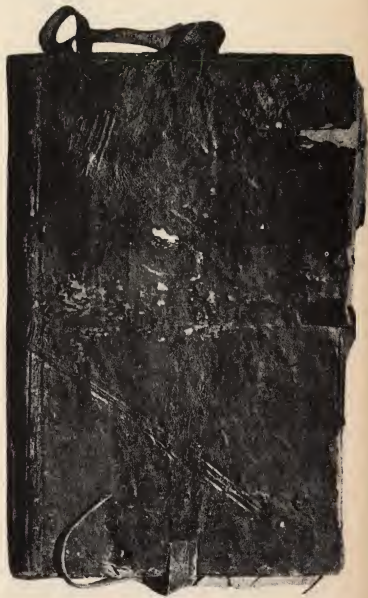
“ . . . many things . . . hard to be uttered, seeing ye are dull of hearing.”

“ . . . many things . . . I would not write with paper and ink; but I . . . come unto you and speak face to face, . . .”

In each of these sayings (and there are many others) it is apparent that something is being withheld, and it is also apparent that it is being held back not arbitrarily but for a good reason, namely, that people are not ready to receive it. It is also apparent that people are to be given knowledge as they are able to receive it, so that the mysteries of the kingdom are imparted by degrees. There are, as it were, automatic safeguards built into the teaching to protect sacred things from common misunderstanding and to protect the unworthy from damaging themselves with them. God, according to Justin Martyr, has hidden the truth from the smartest doctors of the Jews whose own warped minds render them incapable of grasping it.<sup>18</sup> When John the Baptist was hailed before the Jewish doctors, according to Josephus, he told them: “I will not reveal to you the secret that is among you, *because you have not desired it.*”<sup>19</sup> (Italics added.) One receives as one is able to receive.

(Continued on page 326)

*Volume from the Nag-Hamadi library. Book is believed to be as old as some of the scrolls recently discovered.*





**QUESTION:** *Our John Walker Family Organization is in need of some suggestions and advice. Our pioneer ancestors joined the Church in its earliest days and were active in genealogy and temple work. Now the descendants of John Walker number approximately 4,000 and are widely scattered. As a result the functions of the organization have become bogged down.*

*What can we do to revitalize our family organization, arouse more enthusiasm among the members, and awaken interest in a progressive research program?*

*How important is it for a family to keep current statistics of its membership?*

**ANSWER:** The family is the indispensable unit for celestial exaltation. It has been made abundantly clear that through our own family, the families of our descendants, and the families of our progenitors will come our opportunity for eternal life and eternal happiness. Perfection can only be obtained by linking up in bonds of sealing a patriarchal union of this whole chain of family groups.

When your John Walker and Lydia Holmes Family Organization was formed, it was to carry on the work and responsibility of this pioneer couple as though they were still living upon the earth. Their ultimate objective is to have all their posterity connected with them by sealing, and they in turn are to be connected by sealing with the families of all their progenitors, making "a whole and complete and perfect union."

## EFFECTIVE FAMILY ORGANIZATIONS

There are six primary purposes for holding meetings of a family organization:

1. To increase family fellowship, solidarity, mutual love, friendship, admiration, and the enjoyment of associating one with another.

Since these endearing family relationships are destined to be eternal, we should cultivate them wisely and happily now.

2. To keep up-to-date the record of all the family groups descended from John Walker and Lydia Holmes. This should include a complete and correct family group sheet for each family, but much more.

There should also be pictures of individuals and families, portraits of persons showing them at different ages; stories and biographies, including notable events such as missions, military service, educational attainments; civic, community, and church positions held, family outings and travels; family sealing appointments at the temple.

A large family such as yours should take immediate steps to compile and have published—or have micro-filmed for preservation and public use at the Genealogical Library—a complete and appealing record of all the descendants of this family. Individuals representing each of the eight main divisions of the John Walker family should be appointed to gather all this material and others to assist in typing out the data and in mounting the pictures. Such a published record can be a great unifying force in the family.

3. To compile an accurate record of all the forefathers of John Walker and Lydia Holmes. We have before us a record of their own family of ten children. These children intermarried into prominent pioneer church families—the Farris, Bingham, Fullers, Jennings, Pierces, Pauls, etc. One daughter, Lucy, married

Joseph Smith and later, Heber C. Kimball.

Jane married Lot Smith and William Jennings. The posterity of these various marriages now constitutes a veritable host. And all of them are derived from the forefathers of John Walker and Lydia Holmes.

A quick investigation of sources in the archives, index bureau, and library reveals six pages of their progenitors, and undoubtedly more have been and can be traced. The family is responsible to be sealed to all these progenitors and to preserve records to prove that this has been done.

4. We are commanded of the Lord to “. . . seek diligently to turn the hearts of the children to their fathers, . . .” (D&C 98:16.) This can be done by the family teaching its members of the noble lives, aspirations, sacrifices, and triumphs of these fathers and mothers of the past. Included among the forefathers of your family are two, Francis Cooke and Stephen Hopkins, who came on the *Mayflower*. The story of that great event could be told at your next family reunion. Some were early settlers at Plymouth, Massachusetts, and others were among the founders of New England. Here is ample opportunity to impress young and old alike with their pioneering hardships—the perils on the frontier from hostile Indians and enemy war parties, the hunger, the exposure, the deaths—as they migrated to new homes. No annual family meeting need be dull or monotonous if such opportunities are utilized.

5. To secure cooperation of all family members in avoiding unnecessary duplication in genealogical research and temple work. There should be an appointed and recognized and qualified family genealogist, with assistants chosen to work under his direction and supervision and share the burden and joy of finding new ancestors. The genealogist should register the family lines with the Pedigree Referral Service at the Genealogical Society. In undertaking new research on a line, a preresearch check should be made at the archives to ascertain what others may have already done.

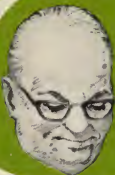
6. To unite the financial resources of all the family in order to provide needed funds to carry on research for more progenitors, which often entails considerable expense. In unity there is strength. What would be burdensome to one individual or family can be easily borne by many contributing smaller amounts as they can. Some families are very well organized in this respect and always have ample funds on hand to continue a vigorous research campaign.

In these ways we feel that you can have an effective family organization to carry on the desires of the couple for whom your family is named, John Walker and Lydia Holmes.

SOCIALS  
COMMITTEE



TREASURER



TEMPLE  
COMMITTEE



The founding of towns by Mormons reads like biblical genealogies. Nauvoo, Illinois, begot Salt Lake City, and Salt Lake City begot San Bernardino, California. It is intriguing to probe how Mormons remained so animated with missionary zeal that, soon after fleeing from Illinois to Utah, they began colonizing anew to the south and west. Whence came the inspiration for the creation of the San Bernardino settlement so many weary weeks of travel from Salt Lake City?

Captain Jefferson Hunt, a member of the Mormon Battalion, which marched from Council Bluffs to Fort Leavenworth and on to San Diego and Los Angeles in 1846-47, played a major role in the San Bernardino saga. Twelve days after the big 1847 Fourth-of-July celebration on Los Angeles' Fort Moore Hill, Captain Hunt was honorably discharged. He had been scouting around the far-flung Lugo ranches, which he thought were an ideal site for a Mormon colony.

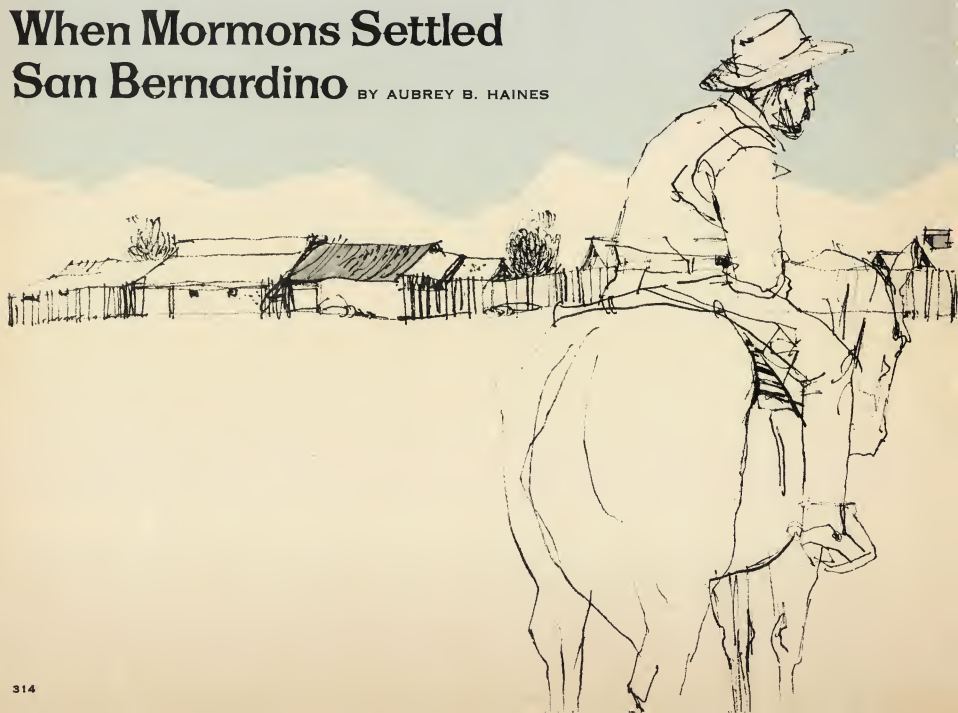
He went to Salt Lake City to tell Brigham Young about it. Impressed, President Young sent Captain

Hunt back to buy supplies, which included 300 cattle and 150 horses. San Bernardino was intended, too, as a settlement for converts from Great Britain, who were to be brought across by ship to the Isthmus of Panama and up to San Diego. Hence came about the historic hegira of 1851. Plans were made to send twenty-five men, but so many had heard of the project that some 500 gathered for the journey.

Beginning at the present site of Payson, Utah, on March 22, 1851, the 500 migrants entered Cajon Pass and camped at Sycamore Grove about the middle of June. Negotiations were made with the Lugo brothers to buy their San Bernardino Rancho for \$77,500. Having little ready cash, the Mormons sent a committee to San Francisco to secure enough for the first payment. Returning with what they had raised, they were met at San Pedro by Sheldon Stoddard, behind whose mule team they finished their journey to the camp. They were delayed by the sudden illness of a mule, and Stoddard claimed that the delay saved them from losing the money to robbers who grew tired of waiting and left their hiding place before the Mormons arrived.

## When Mormons Settled San Bernardino

BY AUBREY B. HAINES



The purchase was completed February 27, 1852.

So eager were the new settlers to begin work that they planted crops before the deed had been given. Thirteen hundred acres north of San Bernardino, reaching to the mountains, were planted in wheat. The soil was rich and water abundant. A bountiful crop resulted. As the work had been done by the colony in common, one-tenth was given to the Church. Each family was provided for, and the remaining wheat was sold for four dollars a bushel at the mill in Puente or was ground into flour and sold in Los Angeles for \$32 a barrel.

So successful was the colony financially that during the short years of their stay in the valley, the people practically paid off their debt. Soon adobe and log houses were built.

The spring after their arrival the Mormons erected a "bowery," or pavilion, sixty by one hundred thirty feet in which they held their meetings. At the first conference eighty-one persons were baptized. During the week the bowery was occupied by the day school of 125 pupils. The people quickly built gristmills, and

by the fall of 1852 they were operating two threshing machines they had made themselves. In September they held a "Harvest Home" feast to praise God for their first crops.

More people joined the colony, built additional mills and equipment, and brought new land under cultivation. In 1853 they completed a canal to bring water from the mountains and also built roads.

Generally the Indians were friendly, although some made raids, driving off stock that belonged to the colonists. In the fall of 1851 word came from Los Angeles of an Indian attack at Warner's Ranch in which at least one white had been killed. Rumor claimed that southern California Indians had united to attack all points from Santa Barbara to San Bernardino simultaneously. This stirred the Mormons, who kept a guard at night and called a meeting to formulate plans for defense. They rounded up stock and sent to Rancho del Chino for arms and ammunition. Captain Hunt became commander in chief of the two divisions which they organized.

They decided to build a (*Continued following page*)



## When Mormons Settled San Bernardino

(Continued from preceding page)

fort to enclose eight acres, large enough to include all the families. Moving and building started immediately. Log houses already constructed were moved along the west side to form a solid wall, which was finished with logs placed in block-house fashion. Customary loopholes were made, with bastions at the corners and indentured gateways which allowed a cross fire. Water was brought in from Lytle Creek,

and basins were made in the interior for reservoirs.

Building the fort posed certain difficulties which were overcome, and the fort was completed within three weeks; and about one hundred families and many unmarried adults lived within its confines for more than a year.

Many of the men were accustomed to using firearms; a number had their own muskets. Arms and ammunition arrived from Chino, where a small garrison of soldiers was stationed. They adopted a system of signals, the alarm to be

sounded by an old Negro, Uncle Grief.

The official bugler for the fort had a big tin horn, reputedly six feet long, which he blew to call the settlers together. In his spare time he tooted the horn for his own amusement, but the settlers paid no attention unless they heard the appointed signals. They were often called together for practice, but never while the settlers lived in the fort did the Indians attack.

Feeling in time that the danger was past, the settlers abandoned the fort and established a town. The site, laid out in 1853, was a miniature Salt Lake City. The surveyor was H. C. Sherwood, who had, with Elder Orson Pratt, laid out Salt Lake City. San Bernardino was a mile square. The blocks were large, containing eight acres, and the streets were wide and bordered by an irrigation ditch. Mormon names were given the streets, but these were changed after the Mormons left. Probably the first public building in the county was the council house, built to house the general offices. There was an ecclesiastical government as well as a city organization. Amasa M. Lyman was president of the body of Mormons. The county officers selected at the first election served almost without exception until the Mormons were recalled in late 1857, when they left the county entirely free from debt.

The unusual prosperity attracted many persons not Mormons to the colony, some of whom probably were disappointed in their search for gold. In 1854 the property was mortgaged by the elders for \$35,000, with interest at three percent a month. The mortgage was held by individuals in San Francisco. Saints were sent out over the state and among the miners, some of whom were Mormons, in an effort to induce them to join the colony. Much land was sold to them and \$10,000 was collected to help pay for the ranch. By 1856 there had been considerable addition to the population; many improvements had been made; a school with a library had been established; and many fruit trees and vineyards had been set out. Prosperity was apparent everywhere.

In 1857 difficulties between the Mormons and the United States government came to a head. A



## HUMOR—THE MEASURE OF THE MIND

RICHARD L. EVANS

"It takes courage to live," said Jerome Fleishman, "—courage and strength and hope and humor."<sup>1</sup> Certainly humor has relieved much pressure, has saved many people, has served many purposes. "With the fearful strain that is on me night and day," said Abraham Lincoln, "if I did not laugh I should die."<sup>2</sup> "In my belief," said Winston Churchill, "you cannot deal with the most serious things in the world, unless you also understand the most amusing."<sup>3</sup> But along with the saving wholesome side, there is also the inconsiderate, the perverted, and the overdone side. "Take heed of jesting," said Thomas Fuller, "many have been ruined by it.—It is hard to jest, and not sometimes jeer too, which often sinks deeper than we had intended. . . ." "Everything is funny," said Will Rogers, "as long as it is happening to somebody else."<sup>4</sup> ". . . humor involves sentiment and character. . . . and is always mingled with sensibility."<sup>5</sup> In all humor we should put ourselves in another person's place. Among the most misguided and offensive kinds of humor is that which suggests unwholesome, unsavory situations. Humor based on low-minded stories, on immorality, on evil intent is a gross misuse of a great gift. Evil is bad enough when it appears on the serious side, but evil that seeks acceptance by working its way in with a laugh, by insinuating itself on the supposedly funny side, is viciously deceitful. Low-minded humor is all the more insidious because it says, in a sense, that what is immoral is funny, what is filthy is funny. Whenever we fail to recognize the real face of evil, the real nature of evil, and let it masquerade as something acceptable, whenever we accept what is evil-minded as amusing, we have prostituted a great gift. Always we must distinguish between what is funny and what is merely filthy and never give the credentials of humor to what is low-minded or immoral. Humor that cuts, humor that embarrasses, humor that hurts or that harms, humor based on indecent situations cannot in good conscience be considered acceptable. How wonderful to have a sincere, sensitive, discriminating sense of humor, but how unfortunate is a crude, exaggerated, insensitive, inconsiderate, or unsafe sense of humor. What amuses, what a man laughs at, may be the measure of his mind.

<sup>1</sup>Jerome P. Fleishman.

<sup>2</sup>Abraham Lincoln.

<sup>3</sup>Winston Churchill.

<sup>4</sup>Thomas Fuller (1608-61), English divine.

<sup>5</sup>Will Rogers, *The Illiterate Digest*, p. 131.

<sup>6</sup>Henry Giles (1808-82), American divine.

"The Spoken Word," from Temple Square, presented over KSL and the Columbia Broadcasting System, January 31, 1965. Copyright 1965.

body of federal troops was sent to Utah under the command of Colonel Albert Sidney Johnston to enforce federal laws. Everyone thought that war was imminent. Needing reinforcements, Brigham Young called upon the faithful Saints, regardless of their location or circumstances, to return to Salt Lake City. The majority of the San Bernardino colony complied and sold their property at great sacrifice. One Saint exchanged his improved farm for a camping outfit with which to make the journey, and another sold a well-furnished four-room house for forty dollars, with a buggy, cloak, and sack of sugar added.

Property that still belonged to the Church was put into the hands of Ebenezer Hanks, who previously had bought one-third interest in the grant, and it was later passed to a company. Provision was made by those members with greater means for others of the colony unable to provide equipment for the journey. Some members were left behind to wait for wagons which would return for them.

Southern California regretted the departure of the Saints. The early Mormons had an excellent faculty for conciliating with the Indians and were industrious, peaceable citizens, sincere and earnest in their religious convictions. No drunkenness, rioting, murders, or thefts were found among the Mormons, and they engaged in few if any lawsuits.

They cultivated their land and proved that small farms were profitable in a country previously devoted almost entirely to grazing. Their community had prospered under God's care. They had built a substantial town under their regime. They had built roads; they had carried out irrigation projects; and they had established post routes to several surrounding towns.

Today San Bernardino is a thriving city of nearly 100,000 inhabitants. The story of the city and county, however, begins with the advent of the early Mormon colonists. To them is due the development of the modern agricultural resources of the valley and the substantial foundation of the city. It was a foundation well laid, for the early Mormon settlers were good citizens, good neighbors, and good workers.

*These Times*

*(Continued from page 277)*

Shanghai to the north and Hong Kong to the south about to repeat in China what it had done in India after Bombay and Calcutta had been "acquired"?

The growing indignity of the nineteenth century Chinese knew no bounds. Only civilized restraint, three thousand years of decentralized government in the provinces, and ineffective central military power after Japan's crushing defeat of China in the Sino-Japanese War of 1895 prevented a general uprising. But uprisings came in the

form of the Taiping and Boxer rebellions, to be crushed by combined Western operations.

Yet the concept of Chinese rule by the "mandate of heaven" persisted. Chinese civilization rejected the Western idea of the "sovereign equality" of the so-called "family of nations." Only China ruled by the will of heaven. All other nations should render homage to the king of kings.

In the perspective of history, there have been three continuing Chinese reactions to this encounter with the West: (1) the Boxer uprisings after the Sino-Japanese War of 1895, (2) the revolution of 1912, (3) the Red revolution of 1949.



“WE CAN BE ALL THERE . . .”

RICHARD L. EVANS

Many people seem preoccupied when others are talking to them, and the split attention is obvious. One of the most gracious and considerate men of our acquaintance, and one of the busiest also, puts at ease those who come to call by giving them his complete attention. It is difficult to talk to people who are thinking two ways at once. This tendency has many manifestations. There are those, for example, who only give half attention in their offices, who only give half attention in an interview, those who only give half attention when receiving instructions, those who only give half attention to the living of life, those who read or study while looking at or listening to entertainment. This two-way attention is hardly effective for either purpose. Perhaps all of us have sat in church or in a classroom and received credit for being present when the thinking part of us really wasn't there. There is much of merely getting by, much of skimming the surface, and too little of the earnest, concentrated doing of things in depth. "Concentration," said Emerson, "is the secret of strength in politics, in war, in trade, in short, in all management of human affairs."<sup>1</sup> "If I have made any improvement in the sciences," said Sir Isaac Newton, "it is owing more to patient attention than to anything beside."<sup>2</sup> "Few things are impracticable in themselves: and it is for want of application rather than of means, that men fail of success."<sup>3</sup> "The power of applying attention, steady and undissipated, to a single object," said Lord Chesterfield, "is the sure mark of a superior genius."<sup>4</sup> Competition is so intense, life so complex, so much to be done, and it so much matters how we do it, that we should learn to concentrate on learning, to concentrate on reading, to concentrate on doing, and not live in a half awareness, trying to hear two things or see two things or do two things at the same time. We are all responsible for what we do with the gift of life that God has given, and if we splinter and dissipate it in too many different directions, we achieve little or less than we otherwise would. To succeed we must have direction and concentration. The thinking part of us must be present. Said one eminent observer: "There is one thing we can do, and the happiest people are those who do it to the limit of their ability. We can be completely present. We can be all there."<sup>5</sup>

<sup>1</sup>Ralph Waldo Emerson, *The Conduct of Life: Power*.

<sup>2</sup>Sir Isaac Newton (1642-1727) English scientist.

<sup>3</sup>Francois Duc de La Rochefoucauld (1630-80) French courtier and moralist.

<sup>4</sup>Lord Chesterfield (1694-1773) English orator and wit.

<sup>5</sup>Mark Van Doren, "On Being All There," *This Week Magazine*, December 7, 1952.

"The Spoken Word," from Temple Square, presented over KSL and the Columbia Broadcasting System, March 7, 1965. Copyright 1965.

The 1912 revolution threw out the Manchu dynasty, the imperial line since 1644. Dr. Sun Yat-sen's hypothesis was that the Manchus and "foreign imperialists" were responsible for the "temporary" weakness and suffering of China. So, he thought, throw out the Manchus, proclaim the Chinese republic, and let us deal successfully with the foreigners.

The republic's fate was subjected to World War I, which saw the rise of Japan as one of the world's greatest powers and as virtual overlord of China. Also, World War I

aided the Russian communist revolution. Russia, an Asiatic land power since 1689, with communism as a tool, now split the central Chinese republican government. By 1937 there were really three governments vying for control of the former Celestial Empire: (1) the Japanese, who held the north; (2) Chiang Kai-shek, who held a doubtful seat in the south; and (3) the Red Chinese under Mao.

American foreign policy towards this "geographic expression" (as China had come to be called) was to maintain its "territorial integ-

riety." This was proclaimed through a long line of policy pronouncements from John Hay's "open-door" notes in 1899 to Pearl Harbor in 1941.

The USA went to war in 1941 to protect the "territorial integrity" of China. Japan was defeated. Civil war had continued in China since 1937. After 1945, despite our aid to Chiang Kai-shek, the Red Chinese won the civil war. China emerged from World War II as the strongest power in Asia. By 1949 Mao had replaced the republic and the ancient emperors, giving China under Red rule its first effective military force and central government since 1842.

The mandate of heaven was now inverted as the mandate of history. Modern tools of propaganda and dictatorship aroused national unity. Measures were designed to deal with the other element of Sun Yat-sen's hypothesis, the foreign imperialists. Ancient problems of overpopulation and agrarian poverty were blamed on the West.

The Korean War found the Red Chinese emerging as victors in Asia over the United States and the United Nations. This added to Red China's Asiatic prestige. In 1954 they were successful in the partition of French Indochina. Communist North Viet Nam emerged, which now attempts to penetrate the ancient Annamese-Chinese culture of South Viet Nam. There, communists and the ancient Chinese Buddhism make local cause against the West, a complicated scramble. In the mix, more than 5,000 years of ancient Chinese culture is also an element. Treaties recognizing French predominance in this area date only from 1855. Since that time no Chinese government in power, according to Professor Callis (*China: Confucian and Communist*, Holt-Dryden, 1959) "has truly reconciled itself to the loss of China's former tributary states." Meantime, Red China has asserted its "ideological" superiority, as anyone superficially familiar with Chinese history could expect, over Russia.

Asiatic and Chinese problems require more exacting knowledge. Such knowledge and an understanding of Chinese history are in short supply. This shortage constitutes future opportunities for young scholars in these times.



## " THERE ARE NO LITTLE THINGS "

RICHARD L. EVANS

In speaking last week of the importance of beginning what should be done, and not beginning what shouldn't be done, we closed with this comment from Bruce Barton: "Sometimes when I consider what tremendous consequences come from little things . . ." he said, "I am tempted to think . . . there are no little things."<sup>1</sup> "The power of little things has so often been noted," said F. P. Edwards, "that we accept it as an axiom, and yet fail to see, in each beginning, the possibility of great events."<sup>2</sup> This focuses on the fact that everything, every life, is a composite of little things, small beginnings, and the ingredients that go into the making of any attitude, any action, any course of conduct are important beyond our ability to calculate. We hear of the salt that savors—a little thing—of the yeast, the leaven that leavens the lump. In some substances the active agent is, by weight or by volume, seemingly insignificant but may make the difference between being or not being, even between life and death. Rightness or wrongness has little or nothing to do with size. We speak of petty larceny and grand larceny. The penalty differs, but the principle is the same. "He that despiseth small things, shall fall by little and little,"<sup>3</sup> wrote the writer of Ecclesiasticus. In sacred writ we read: ". . . and there shall also be many which shall say: . . . nevertheless, fear God—he will justify in committing a little sin; yea, lie a little . . . God will beat us with a few stripes, and at last we shall be saved. . . ."<sup>4</sup> Perhaps so, perhaps not, but the disposition to do so is dangerous—for a little tends to become larger. It is the trend, the tendency, the quality of character that is the cause of concern—for "A tree will not only lie as it falls," said Joseph John Gurney, "but it will fall as it leans."<sup>5</sup> "The first step, my son . . ." said Voltaire, "is the one on which depends the rest of our days."<sup>6</sup> Said the Master of mankind: ". . . thou hast been faithful over a few things, I will make thee ruler over many things. . . ." This suggests the importance of little things in a positive sense. "The power of little things [to build or to destroy] . . . should be the first lesson in life."<sup>7</sup>

<sup>1</sup>Bruce Barton, quoted in *New Dictionary of Thoughts*.

<sup>2</sup>F. P. Edwards, *idem*.

<sup>3</sup>Apocrypha; *Ecclesiasticus*, xix, 1.

<sup>4</sup>2 Nephi 28:8.

<sup>5</sup>Joseph John Gurney (1788-1847), English Quaker.

<sup>6</sup>Voltaire, *Undiscovered*, act 1, scene 1.

<sup>7</sup>Matt. 25:21.

<sup>8</sup>Russell H. Conwell (1843-1925), American educator and author.

"The Spoken Word," from Temple Square, presented over KSL and the Columbia Broadcasting System, December 13, 1964. Copyright 1964.



# ***Hottest Brand Going...***



## ***...anywhere!***

When it comes to good things for your car, you just can't buy better petroleum products than Conoco...Hottest Brand Going—*anywhere*.

**YOU CAN COUNT ON CONOCO...HOTTEST BRAND GOING®**

© 1964, Continental Oil Company

*A Spoonful of Sugar*  
(Continued from page 307)

She grumbled about the refreshments. Strawberry ice cream is so common; she should have chosen the peppermint, after all. Her new dress didn't suit her, she said. She wished she had taken the blue sailor style rather than this one.

That's how it always was. No matter what Gertie's family, friends, and teachers did to make her happy, Gertie found a reason to grumble. It wasn't long before Gertie didn't have any friends. Her teachers would shake their heads and say, "Gertie could be such a lovely, sweet girl if she just didn't grumble so much." Gertie's parents tried and tried to help her see this problem, but Gertie went right on grumbling.

A few years later when Gertie was a teenager, her older brother went away to school. Gertie loved her brother very much and decided to prepare a special box to send him for his birthday. She spent days baking his favorite cookies and wrapping them to be mailed. She took the baby-sitting money she had earned the past few weeks and bought him a beautiful sport sweater—the kind he said he would like to have. There was even enough money left over to buy him a pair of socks to match the sweater. She included a couple of magazines he liked to read as an extra surprise. After the box was mailed, she could hardly wait to receive his thank-you letter. She waited and waited, but no letter came.

When her brother returned home for Christmas vacation, Gertie asked first thing about the birthday box she had sent. "Oh," he said, "I got it all right, but by the time I shared the cookies with my roommates there weren't many left for me. I wish the sweater had been green instead of blue. That's the color all the fellows are wearing this season. And next time you send me something, remember I like stretch socks better than the ones you bought. The dormitory lounge is full of reading material if I should ever have any time after studying, so don't bother about magazines any more."

By this time Gertie was in tears. How could her brother be so ungrateful, so unappreciative of all she had done? How could he be

such a grumbler and complainer? Then Gertie saw it all. Her brother was merely treating her as she had treated him and everyone else all her life. Suddenly she realized what a terrible grumbler she had been. She had let the bad habit of complaining and finding fault with things take over her life and spoil her personality.

The day her brother taught her this valuable lesson marked the turning point in Gertie's life. From that time on she looked for the best in everything that happened. It was really hard at first. Grumbling had become such a habit with Gertie that she found herself grumbling without even realizing it. Each time she caught herself even thinking about it, she would try even harder to put a happy thought in her mind in its place. It became her dream to become known as Gertie the Gracious One or Gertie the Grateful One. And before long she was!

*Move to Laughter or Tears*

Stories can inspire and touch children emotionally and cause them to respond with more grateful hearts, more generous natures, and a rededication to things in life which are most precious and important. One of these is the well-known story of "The Little Match Girl."

*Create Good Feelings and Happiness*

Not only are stories an effective teaching medium, but they can set the stage for better feelings and happiness in families so that the Spirit of the Lord can dwell in the home and so that lessons can be taught.

A lovely young mother told me about her grandmother who had eleven children and managed so well that they grew up in a happy, harmonious home. The young mother wondered what the secret was. She learned that it happened like this in grandmother's home:

One day the sons who were supposed to be sawing wood were quarreling. The mother was hurrying to prepare a dinner for church officials, but she stopped and went out and sat on a block of wood near where the boys were sawing and said the magic words: "Let me tell

you a story." Soon thereafter the mother and sons were laughing together. Later when the mother went inside, the boys resumed their work without any thought of what they had been quarreling about.

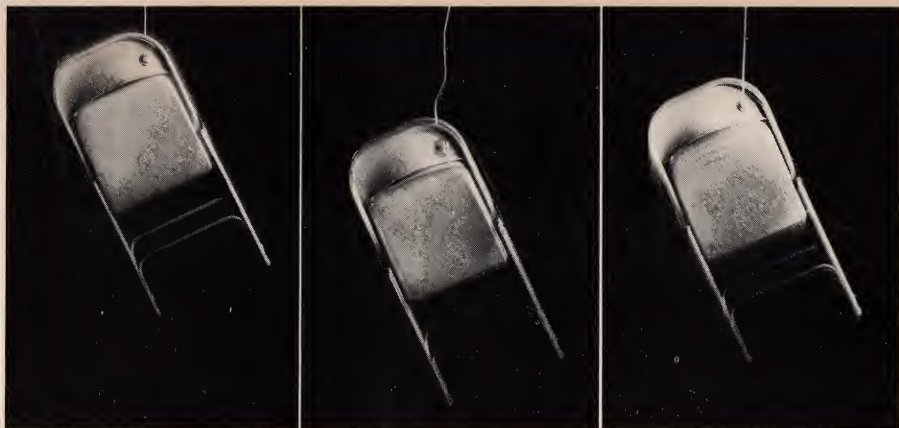
This mother, now a grandmother, took the time to create the happiness and harmony which were in her home. How magic the words: "Let me tell you a story. . . ."

*Meet a Need*

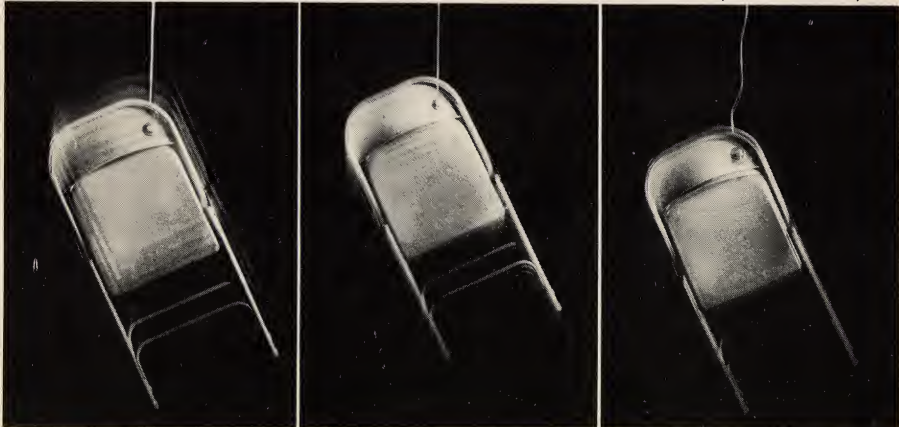
It's a tremendously challenging experience to raise a family, and parents are often perplexed by problems and wonder just how to handle them. Stories, either original ones created by the parents or ones gleaned from other sources, can frequently meet a need and help solve a family problem. Bad language, telling falsehoods, taking things which don't belong to one, unwillingness to work, sassiness, and untidiness are some of the typical problems which appropriate stories can help correct. Following is a sample story which we have repeated many times in our home to help it become part of one of our children's lives:

THREE IS A CROWD

Carol, Barbara, and Susan were three little girls who lived on the same block in the same neighborhood. They were the same age and attended the same Sunday School and Primary classes. They were all in the second grade at school. They were lovely little girls, and everyone liked them. They had one difficult problem, however. For some reason it is often very hard for three people to get along well. Two children can be good friends and so can four children, but when three try to play together it seems that one is often left out. One day Barbara and Susan would be very friendly and leave Carol alone. Another day, Carol and Susan would play together and call out rude, thoughtless things to Barbara. Sometimes Barbara would feel that Carol was her very best friend and invite her to go sledding, leaving Susan home with hurt feelings. Then there were times when all three would do something together, but after an hour or so, two of them would pair off and leave the third little girl out of the fun and plans.



**WHEN YOU DROP A SAMSONITE FOLDING CHAIR FROM 1 FOOT, OR 2 FEET, OR**



**3 FEET, OR 4 FEET, OR EVEN HIGHER... IT CAN TAKE IT, WHERE OTHERS CAN'T.**

## Samsonite withstands more leg shocks than 5 competitive brands.

**Nationwide Consumer Testing Institute proves it**

with this "Impact Drop" test. Samsonite's #2600 All-Steel Folding Chair went to a height of 5 feet, and was dropped with no major damage to the rear legs. Samsonite was the only one of the 6 major brands tested that took this kind of punishment. Obviously, Samsonite can take this kind of rough treatment. Or any kind of rough treatment it might be subjected to. All of the other brands' legs were bent at 3 and 4 foot drops.

Through repeated testing, one result was clear. According to Nationwide Testing, "Samsonite is



found generally superior in appearance, workmanship, strength and durability—and is certified by Nationwide as a quality product." What does this mean for you? It means simply this: Samsonite's construction is unmatched; and combined with the best price and delivery terms available, it means that Samsonite gives you the most value in group seating.

# Samsonite®

**ALL-STEEL FOLDING CHAIRS**

For price and delivery information, see your Yellow Pages under "Chairs — Folding" or write to Shwayder Bros., Institutional Seating Div., Dept. 1E-45, Denver 17, Colo.



Susan's mother observed all this and felt very sorry each time it was Susan's turn to be "out." She wondered what to do. She knew that a social rule says "three is a crowd," and there isn't much hope in changing that. She realized that trying to force the girls to be friendly toward each other all the time would only create more problems. Using forms of bribery to entice one of the girls to play with her daughter would be detrimental to everyone concerned. It wouldn't be wise to complain to the other mothers; it's better that mothers not become involved in children's neighborhood squabbles. The only thing to do

was to work with Susan in handling the problem in a mature way.

She helped Susan understand that it is a very difficult thing for three little girls to be friends. Someone is nearly always left out, and it does not necessarily mean that that particular little girl is any less desirable as a friend. Each one has to take a turn at being alone.

Susan learned that there were three things she should do. One was that when it was her turn to be friends with either Barbara or Carol, she should be careful not to say things about the other one which could hurt her in any way. Name calling and making fun of

someone else were not to be done. Her mother explained to her that whatever she does in life comes right back to her. If she said naughty things about Carol or Barbara, she could be certain they would say naughty things about her another day. This was a hard lesson for Susan to master because seven-year-old girls are still learning about things such as this. She slipped sometimes and did say some mean things, but then she would remember and try harder next time to "do unto others as you would be done by."

The second thing Susan could do was to make herself an even more delightful person to be around. She could be sweeter and more gracious and thoughtful. She could be fun-loving and have suggestions and ideas for good times. It would help her to exert herself a little—put herself forward—and plan special occasions and projects in which she could include both girls. She should do *more* than her part to be a good friend.

The other thing to do was to develop other friends, too, so that at times when she was lonely she could invite a girl from another neighborhood to come and play. This helped Susan to be a better friend and have more ideas for fun when it was her day to be friends with Barbara or Carol. Also, Susan found that there are lovely little girls everywhere, and she appreciated the opportunity of having many friends.

Susan's mother explained that each year as the three girls became more grown-up, it would be easier for them to get along. The problems of selfishness and jealousy should disappear over the years. Susan learned to be thankful for this difficult, but beneficial, experience in learning to get along better with others.

#### *Inspire Faith*

Stories—including experiences and examples—can inspire faith, help children develop an understanding of the gospel, and build testimonies in their hearts.

#### THE BALLOON RIDE

One day, many, many years ago, an old-fashioned country fair was held. Families for miles around visited the fair. The balloon ride



## AN OVERWEIGHT OF WORRY

RICHARD L. EVANS

There are many who carry the weight and worries of the present reasonably well. But some carry the worries of the past so persistently that there is an overweight of worry. "We can easily manage, if we will only take each day, the burden appointed for it," said John Newton. "But the load will be too heavy for us if we carry yesterday's burden over again today, and then add the burden of the morrow to the weight before we are required to bear it."<sup>1</sup> We may well be equal to each hour and its opportunities and obligations, but not to carry with us the whole weight of past, present, and future all at once. We have mentioned this in part in talking of repentance, in urging that it not be postponed, that it be done sooner, that there is no wisdom in carrying such burden longer or later. Some things we must put behind us, or the weight of them will drag us down. "In the morning," said Marcus Aurelius Antoninus, "let this thought be present: 'I am rising to a man's work'<sup>2</sup>—not to a dull, accusing, unrepentant past, but to a day of doing what I should and can do. "We cannot live better than in seeking to become better," said Socrates, "nor more agreeable than in having a clear conscience."<sup>3</sup> And as to troubles: Those that lie ahead may come and go as those that have already come and gone. ". . . live for the future enthusiastically," wrote Dr. Battista, "and bury everything about the past that will interfere with a positive attitude toward yourself and others."<sup>4</sup> "Come, my friends," said Tennyson, "'Tis not too late to seek a newer world."<sup>5</sup> ". . . meet the shadowy Future, without fear, and with a manly heart."<sup>6</sup> "A little more patience," as Elbert Hubbard expressed it, "a little more charity for all, a little more devotion, a little more love . . . with more faith in our fellows, and the race will be ripe for a great burst of light and life."<sup>7</sup> Thankfully, fervently Henry Webster said: "There is a Future, O thank God!"<sup>8</sup>—a future that can in part at least be free from the clutter and downdrag of that part of our lives which repentantly we should put in the past.

<sup>1</sup>John Newton (1725-1807), English divine.

<sup>2</sup>Marcus Aurelius Antoninus (121-80 BC), Roman emperor and philosopher.

<sup>3</sup>Socrates (469-399 BC), Greek philosopher.

<sup>4</sup>Dr. Orlando A. Battista, "How to enjoy work and get more fun out of life."

<sup>5</sup>Tennyson, *Ulysses*.

<sup>6</sup>Henry Wadsworth Longfellow, *Hyperton*, book iv.

<sup>7</sup>Elbert Hubbard (1859-1915), American author.

<sup>8</sup>"Henry de Lafayette Webster, *Lorena*.

"The Spoken Word," from Temple Square, presented over KSL and the Columbia Broadcasting System, January 10, 1965. Copyright 1965.



## **Enjoy Carefree Convenience**



### **when you travel Union Pacific Domeliner**

A vacation or business trip on any one of Union Pacific's fleet of Domeliners is as restful and relaxing as a leisurely ocean cruise. And now, while it's not crowded, is the ideal time to travel. Through picture windows you'll see — at eye level — the beauty of the Union Pacific West.

Money saving Family Fares apply to both Pullman and Coach travel. Food — both snacks and delicious Domeliner dinners—is freshly prepared . . . just for you. Baggage allowances are generous. And most of all, you'll travel carefree and carfree without weather worries.

Your U.P. representative or travel agent can answer all your questions about exact fares, routings and reservations.

**DOMELINERS:** "City of Los Angeles" "The Challenger" "City of San Francisco" "City of Portland" "City of Denver" "City of St. Louis"

**UNION PACIFIC RAILROAD**

See your nearest Union Pacific Railroad ticket office



was the big attraction.

Jenny and her family were at the fair, and Jenny was excitedly sitting in the basket of the balloon, awaiting her family and other passengers. Suddenly a gust of wind blew the balloon's rope out of the attendant's hands. Up, up, up it went. The people, river, houses, trees, and animals grew smaller and smaller and smaller as Jenny watched from the side of the basket.

Jenny was terribly frightened! In fact she was frantic! What should she do? How high would the balloon go? What was going to happen?

Then she knew what to do. Jenny prayed about it. She asked her

Heavenly Father what she should do. Soon she noticed a rope and felt impressed to pull it. As she did so, some of the gas in the balloon was released, and the balloon descended just a little. She pulled the rope again, and the balloon went down a little more. She pulled it again and again, each time letting a little more of the gas escape. She felt impressed to pull only a little bit at a time so that the balloon wouldn't go down too fast. As she went lower and lower, she looked over the edge of the basket and saw the people, river, houses, trees, and animals growing larger and larger again.

She was almost to the ground! How thrilled and thankful she was.

She landed safely in a meadow not far from the county fairgrounds. How happy everyone was to see her. How happy she was to see them! As she hugged her mother, she learned that her parents, too, had prayed. They were grateful to Heavenly Father, who had heard and answered their prayers.

How fortunate are families where parents know the truth and the things which matter most in life. How blessed are families when parents effectively communicate this to their children. We have a divinely inspired program and materials with which to work. We who have been given much must remember that much is required. Let's take advantage of every opportunity to tell our children stories which can help them become wise and righteous. An incident which appeared in an issue of *ZCMIR-ROR*, employees' publication of ZCMI department store in Salt Lake City, will help us to understand how precious this privilege is:

The little boy's eyes fairly sparkled as he listened to the funny talking teddy bear introduce himself at the record center, and he laughed aloud as the bear continued to talk in his funny voice.

His parents smiled with approval, so the salesperson thought he might show them how clever the toy really is. The teddy bear is attached to a record player and has a speaker inside so little folk can believe he really speaks to them.

There are six teddy bear albums, and other records can be played on it, too.

The parents didn't seem to have much to say, but they appeared to be pleased with the toy. The mother then took a pad of paper from her handbag and hurriedly wrote a note to the salesman.

He wasn't so surprised—parents often have to be sly when they're doing their Christmas shopping with the young ones along. But this is what the note said:

"We want to get this teddy bear for our little boy. It is really an answer to our prayers. . . . You see, my husband and I are deaf and unable to speak. Now he will be able to hear the bedtime stories we've always wanted to tell him." (Used by permission.)



RICHARD L. EVANS

## THE "PRACTICAL" JOKE

"Good humor," said Stanislaus, "is the health of the soul. . . ."<sup>1</sup> It is a wonderful lubricant in life, and devoutly we would hope to be spared the starchy stiffness of having to live without sincere and sensitive humor. Humor is an evidence of freedom, and the less freedom there is, the less humor there is likely to be. Without it the days would be dull indeed. But anything can be overdone. Humor is no exception, and one kind that is frequently overdone is the so-called practical joke—so-called and miscalled, because nothing is less practical than that which might turn to misunderstanding, to embarrassment, and even to tragedy. The "practical" joker sometimes seeks to stage something that will startle, shock, or deceive. This often takes the form of feigning or creating situations which frighten and confuse, which simulate serious situations; and then suddenly the deception is ended, and everyone is supposed to see the very funny side. But this, in some circumstances, has its hazards. If the impractical practical joker is too realistic, he may even find himself the victim of his own humor—when others react as if the situation were real and serious instead of a supposedly humorous deception. We cannot always predict just how other people are going to think or feel or react or just how any deception is going to shape itself. Human emotions are very complex, and what started as a joke, as something seemingly innocent, may turn out to be deeply serious, with quite the opposite result from what was intended. And besides, there ought to be better ways of spending time than consuming it in setting up a hoax or a deception, a so-called practical joke, the result of which at best is fleeting and trivial, and at worst, tragic. ". . . humor should always lie under the check of reason," said Joseph Addison, "and . . . it requires the direction of the nicest judgment . . . so much the more as it indulges itself in the most boundless freedoms."<sup>2</sup> Anything can be overdone: seriousness, humor, all else. Good and clean and sincere and sensitive humor is a blessing, a relaxer and a lubricant in life, but must be kept in balance, in bounds, and on the safe side. "When we go too far it is seldom in the right direction."<sup>3</sup>

<sup>1</sup>Leszinski Stanislaus (1677-1766), King of Poland.

<sup>2</sup>Joseph Addison (1672-1719), English essayist.

<sup>3</sup>Arnold Glassow, Freeport, Illinois.

"The Spoken Word," from Temple Square, presented over KSL and the Columbia Broadcasting System, January 24, 1965. Copyright 1965.

## NEW AMERICAN TEMPERANCE PLAN

# PAYS \$100 WEEKLY...

even for life to Non-drinkers and Non-smokers!

At last — a new kind of hospitalization plan for you thousands who realize drinking and smoking are harmful. Rates are fantastically low because "poor risk" drinkers and smokers are excluded. Since your health is superior there is no age limit, no physical examination, no waiting period. Only you can cancel your policy. No salesman will ever call. Starting the first day you enter any hospital, you will be paid \$14.28 a day.

### You do not smoke or drink— so why pay premiums for those who do?

Every day in your newspaper you see more evidence that drinking and smoking shorten life. They're now one of America's leading health problems—a prime cause of the high premium rates most hospitalization policies charge.

### Our rates are based on your superior health,

as a non-drinker and non-smoker. The new American Temperance Hospitalization Plan can offer you unbelievably low rates because we do not accept drinkers and smokers, who cause high rates. Also, your premiums can never be raised because you grow older or have too many claims. Only a general rate adjustment up or down could affect your low rates. And only you can cancel your policy. We cannot.

### READ YOUR AMERICAN TEMPERANCE PLAN BENEFITS

#### 1. You receive \$100 cash weekly— TAX FREE—even for life,

from the first day you enter a hospital. Good in any hospital in the world. We pay in addition to any other insurance you carry. We send you our payments Air Mail Special Delivery so you have cash on hand fast. No limit on number of times you collect.

#### 2. We cover all accidents and sicknesses,

except pregnancy, any act of war or military service, pre-existing accidents or

**IMPORTANT:** Check table below and include your first premium with application.

#### LOOK AT THESE AMERICAN TEMPERANCE LOW RATES

	Pay Monthly	Pay Yearly
Each child 18 and under pays	<b>\$280</b>	<b>\$28</b>
Each adult 19-64 pays	<b>\$380</b>	<b>\$38</b>
Each adult 65-100 pays	<b>\$590</b>	<b>\$59</b>

SAVE TWO MONTHS PREMIUM BY PAYING YEARLY!

sickness, hospitalization caused by use of liquor or narcotics. On everything else you're fully protected—at amazingly low rates!

#### 3. Other benefits for loss within 90 days of accident

(as described in policy). We pay \$2000 cash for accidental death. Or \$2000 cash for loss of one hand, one foot, or sight of one eye. Or \$6000 cash for loss of both eyes, both hands, or both feet.

#### We invite close comparison with any other plan.

Actually, no other is like ours. But compare rates. See what you save.

#### DO THIS TODAY!

Fill out application below and mail right away. Upon approval, your policy will be promptly mailed. Coverage begins at noon on effective date of your policy. Don't delay. Every day almost 50,000 people enter hospitals. So get your protection now.

#### MONEY-BACK GUARANTEE

Read over your policy carefully. Ask your minister, lawyer and doctor to examine it. Be sure it provides exactly what we say it does. Then, if for any reason at all you are not 100% satisfied, just mail your policy back to us within 30 days and we will immediately refund your entire premium. No questions asked. You can gain thousands of dollars...you risk nothing.

#### TEAR OUT AND MAIL TODAY BEFORE IT'S TOO LATE

Application to Pioneer Life Insurance Company, Rockford, Illinois

FOR

AT-300

### AMERICAN TEMPERANCE HOSPITALIZATION POLICY

Name (PLEASE PRINT) \_\_\_\_\_

Street or RD # \_\_\_\_\_

City \_\_\_\_\_ Zone \_\_\_\_\_ County \_\_\_\_\_ State \_\_\_\_\_

Age \_\_\_\_\_ Date of Birth \_\_\_\_\_ Month \_\_\_\_\_ Day \_\_\_\_\_ Year \_\_\_\_\_

Occupation \_\_\_\_\_ Height \_\_\_\_\_ Weight \_\_\_\_\_

Beneficiary \_\_\_\_\_ Relationship \_\_\_\_\_

I also apply for coverage for the members of my family listed below:

NAME	AGE	HEIGHT	WEIGHT	BENEFICIARY
1. _____				
2. _____				
3. _____				
4. _____				

To the best of your knowledge and belief, are you and all members listed above in good health and free from any physical impairment, or disease? Yes  No

To the best of your knowledge, have you or any member above listed had medical advice or treatment, or have you or they been advised to have a surgical operation in the last five years? Yes  No  If so, please give details stating person affected, cause, date, name and address of attending physician, and whether fully recovered.

Neither I nor any person listed above uses tobacco or alcoholic beverages, and I hereby apply for a policy based on the understanding that the policy does not cover conditions originating prior to its effective date, and that the policy is issued solely and entirely in reliance upon the written answers to the above questions.

Date: \_\_\_\_\_ Signed: **X**

AT-IAT

Mail this application with your first premium to

2887

**AMERICAN TEMPERANCE ASSOCIATES, Inc., Box 131, Libertyville, Illinois**

(Continued from page 311)

An interesting variation of this theme is the teaching that Jesus appears in different ways to different people. Origen knows the doctrine, but it is more fully developed in ancient *Logia* and the newly discovered Gospel of Philip, which tells us that to angels Jesus appears as an angel but to men as a man, since everyone "comprehends" only what he is like.<sup>20</sup> Hence, another early writing reminds us, we can understand God only to the degree to which we are like God.<sup>21</sup> This is close to the teaching of the Apostles, that the time shall come when we shall see God as he is, for we shall be like him,<sup>22</sup> and to the doctrine of eternal progression: As God is, man may become.

#### Techniques of Concealment:

The earliest Christian Apocrypha, especially those dealing with the Lord's teachings after the resurrection, are represented as extremely secret, but always with the understanding that they are to be given without hesitation to those who really want them. Thus in an early text Peter explains his policy in dealing with Simon Magus, who wants to discuss the mysteries with him:

"It is important to have some knowledge of the man . . . if he remains wrapped up and polluted in obvious sins, it is not proper for me to speak to him at all of the more secret and sacred things of divine knowledge, but rather to protest and confront him, that he cease from sin, and cleanse his actions from vice. But if he insinuates himself, and leads us on to speak what he, as long as he acts improperly, ought not to hear, it will be our part to parry him cautiously."<sup>23</sup>

Simon is to be told nothing until he has learned repentance. This,

it will be recalled, was the policy of John the Baptist in dealing with the men who came out from the schools to heckle him and of Jesus when the Schoolmen laid clever traps for him.<sup>24</sup> Accordingly, when Simon Magus insists on discussing the mysteries of godhead, Peter remarks, "You seem to me not to know what a father and a God is: but I could tell you both whence souls are, and when and how they were made; only it is not permitted to me now to disclose these things to you."<sup>25</sup> Peter explains that

#### THANK GOD FOR APRIL

BY SOLVEIG PAULSON RUSSELL

*Thank God for April  
When the heart leaps high  
To see the flush of springtime  
In an April sky,  
To see green worlds reflected  
In the dancing drops of rain  
That pause before they scamper  
From the window pane.*

*Thank God for April  
When petticoats of gold  
Flutter fragile loveliness  
Where daffodils unfold,  
And all the pulsing things of earth  
Are eagerly unfurled  
To add enchanting beauty  
To God's good world.*

because of the wickedness of men, "God has concealed his mind from men," and that the Christians are under obligation "to honor with silence the very highest teachings."<sup>26</sup>

When the sincere investigator Clement asks Peter about the fate of his parents who never heard the gospel, Peter remarks, "Now, Clement, you are forcing me to discuss things we are not allowed to talk about," but offers to explain things "so far as it is allowed,"<sup>27</sup> with the understanding that "with the passing of time the more secret things

will be disclosed to you."<sup>28</sup> When Clement later ventures a bit of learned speculation about the anointing of Adam to be a high priest, Peter becomes angry and rebukes him "for thinking we can know everything before the proper time."<sup>29</sup>

A well attested *Logion* preserved in the Clementine writings quotes Peter as saying, "Let us remember that the Lord commanded us saying, 'Guard those secret things [mysteria] which belong to me and the sons of my house.'<sup>30</sup> A variation of this, "keep my secret, ye who are kept by it!" was often quoted by the church Fathers and is found in the very early Odes of Solomon.<sup>31</sup> Commenting on it, Lactantius wrote, "We do not make a practice of defending and discussing this thing publicly, because, with the help of God, we quietly keep his secret to ourselves in silence . . . for it is proper to withhold and conceal the mystery with all possible care—especially so for us who bear the name of believers."<sup>32</sup>

We have cited the Clementine Peter here as representative of all the early apocryphal teachings regarding the secrecy and reticence of the preaching. "Nothing is harder," he says to Clement, "than to reason about the truth in the presence of a mixed multitude of people. . . . I try for the most part, by using a certain circumlocution, to avoid publishing the chief knowledge concerning the Supreme Divinity to unworthy ears."<sup>33</sup> This recalls the Lord's admonitory introduction to teachings of particularly momentous import: "Who hath ears to hear, let him hear."<sup>34</sup> "The Mysteries of the Faith," says Clement of Alexandria, "are not to be disclosed indiscriminately to everyone, since not all are ready to receive the truth."<sup>35</sup>

There is a sound pedagogical principle involved here: "The teaching of all doctrine," says Peter



*Prestige, privacy, perfection - without extravagance in the new*



# Canyon Crest

875 Donner Way in Oak Hills

Just East of "This is the Place" Monument



*Salt Lake City's Newest and Finest Condominium Apartment*

All the prestige and privacy of an estate with the perfection of an elaborate custom-built home, but with none of the cares and responsibilities of home ownership and maintenance - yours to enjoy in the new Canyon Crest. Located just 10 minutes from downtown Salt Lake, the Canyon Crest is being built in Salt Lake's new beautiful residential area - high on the mountain side near Emigration Canyon with an unlimited panoramic view of the entire valley.



Will be ready in early 1966. Selection of your new home should be made now.

*You are invited...*

See the scale model of Canyon Crest now on display at 2971 Kennedy Drive; also the interesting building construction methods being used on the new high rise.

Introducing a New Era in Utah!

**"TOTAL ENERGY"  
WITH  
NATURAL GAS!**

The Canyon Crest proudly presents for the first time in Utah the Total Energy Concept - in which natural gas supplies all energy requirements, including on-site generation of electricity as well as air conditioning, heating and water heating. Lightning, winds, and storms cannot affect electrical service. And you can use all the electricity, heating and air conditioning you want without affecting your low monthly operating charge.

**Architects:**

Ashton, Brazier, Montmorcency and Associates, A.I.A.

**Financing:**

Western Savings & Loan Co.,  
Zion First National Bank

## SAWYER INVESTMENT CO.

Robert D. Sawyer, President

P. O. Box 8174 Foothill Station  
Telephone 486-0074  
Salt Lake City, Utah

Sawyer Investment Co.

P. O. Box 8174 Foothill Station  
Salt Lake City, Utah

Please send me floor plan for 1  2   
3  4  bedroom apartment home.

Name .....

Address .....

City .....

in the *Recognitions*, "has a certain order: there are some things which must be delivered first, others in the second place, and others in the third, and so on, everything in its order. If these things be delivered in their order they become plain; but if they be brought forward out of order, they will seem to be spoken against reason."<sup>36</sup> That is why he rebuked the youthful Clement for wanting "to know everything ahead of time." Elsewhere he explains that the Lord "has commanded us to go forth to preach, and to invite you to the supper of the heavenly king . . . and to give you your wedding garments, that is to say, the privilege of being baptized. . . . you are to regard this as the first step of three, which step brings forth thirty commandments, as the second step does sixty and the third one hundred, as we shall explain to you more fully at another time."<sup>37</sup> This reminds one of Paul's rationing of the teaching to the saints,<sup>38</sup> but the three steps are significant. Papias says that the Apostles taught that the 30, 60, and 100 "are the gradation and arrangement of those that are saved, and that they advance through steps of this nature," referring definitely to three degrees of glory.<sup>39</sup> The very early *Testament of Our Lord Jesus Christ* opens with the admonition that the document is to come into the hands "only of proven saints who dwell in the third order (or level) next to the mansion of my Father who sent me."<sup>40</sup>

Here we see the teachings rationed with respect not merely to outsiders but within the Church itself. At the beginning of the second century, Ignatius wrote to the Saints at Tralles who had asked him for a letter about the mysteries: "I would like to write to you of heavenly things (or of things more full of mystery), but I fear to do so, lest I should inflict injury on you who are but babes . . . you would be strangled by such things."<sup>41</sup> In

the same spirit Clement of Alexandria, as we have seen, refused to commit certain things to writing because giving them to the churches of his day would be like giving a sword to a baby.

Nearly all the earliest Christian writings are addressed "to secret societies of initiates," usually with strict instructions that their circulation be carefully limited.<sup>42</sup> Typical is the newly found *Apocryphon of James*, which begins: "Since you have asked me to send you a secret book of revelation, which was given to me and to Peter by the Lord, I cannot refuse or be silent. . . . But I . . . send it to you and to you alone. . . . Take care not to let this book of the Lord be communicated to many. The Savior did not want it transmitted to all the Twelve."<sup>43</sup>

#### ONLY A SECOND

BY JAN GUDMUNDSON

*Seconds*  
*Can change life to death.*  
*Seconds*  
*Can change laughter to tears.*

*Minutes*  
*Can mean defeat.*  
*Minutes*  
*Can change the course of life.*

*Hours*  
*Can bring the fulfilment of a dream.*

*Hours*  
*Can change day to night.*

*Days and months*  
*Can find a cure for disease.*  
*Days and months*  
*Can change a soul to look to God.*

*Life is made up*  
*Of seconds, minutes, hours,*  
*Days, months, and years*  
*Which change and shape*  
*Existence.*

*These can change*  
*For better or worse*  
*In tragedy or new life.*

*These are so short in comparison*  
*To Eternity,*  
*And yet,*  
*These make Eternity!*

In one Clementine writing, Clement is ordered by Peter "to hide this revelation in a box, so that foolish men may not see it."<sup>44</sup>

And in a Clementine epistle, Peter writes to James: "Please do not give over any of the writings I send to you to the Gentiles; transmit them only to those who have been tried and proven:" specifically they are to be given to "the seventy-two" just as Moses shared his revelations with a like number of elders. This is interesting because Eusebius quotes an authentic statement of Clement, that the Lord after the resurrection gave the Gnosis only to Peter, James, and John, who in turn passed it down to the Twelve and the Seventy-two.<sup>45</sup>

The circulation of early teachings was further limited by the difficulty of the idiom in which they were originally written, as Chrysostom noted long ago.<sup>46</sup> But to make things still more difficult, they were often written in a special jargon, a "special language," in fact, which is now coming in for a good deal of attention.<sup>47</sup> Persecuted minorities have a way of shutting themselves in and developing a secret idiom of their own to circumvent the watchful malice of their oppressors.<sup>48</sup> Some of the writings in the Dead Sea Scrolls, for example, "may be said, with some slight exaggeration, to have been written in code," just as were such important Jewish Apocrypha as Daniel, Enoch, the Testament of the Twelve Patriarchs, and the Sibylline Oracles.<sup>49</sup> The important Odes of Solomon have been described by one of their editors as "a cipher within a cipher!"<sup>50</sup> Indeed, the original meaning of "Apocrypha" is secret writing—writing too holy to be divulged to a cynical and unbelieving world: "An apocryphal book," writes M. R. James, "was—originally—one too sacred and secret to be in every one's hands: it must be reserved for the initiate, the inner circle of believ-

ers.<sup>71</sup> The theory was that "all these things were hidden from ordinary mortals; they were known to the great national heroes of the past, Enoch, Noah, Abraham, Moses, and others, having been revealed to them by angels. . . ."<sup>72</sup>

A. D. Nock finds in the New Testament itself "writings by men of esoteric piety addressed only to their spiritual brethren,"<sup>73</sup> and Riesenfeld now maintains that the Gospel of John consists largely of Jesus's "meditations" uttered confidentially in the circle of his Apostles.<sup>74</sup> "When we open the Septuagint and the New Testament," writes Nock, "we find at once a strange vocabulary . . . the product of an enclosed world living its own life, a ghetto culturally and linguistically; they belong to a literature written entirely for the initiated."<sup>75</sup> It is this which has rendered "the strange world of the New Testament" so "baffling" and "exotic," according to Professor

Cross.<sup>76</sup> The peculiarity consists not in the invention of new words but in the use of familiar words in a new and unfamiliar context, "to express a new category" of things.<sup>77</sup> An exact parallel to this is the Latter-day Saint adoption of such legal and specialized words as testimony, endowment, sacrament, conference, sealing, etc., in contexts which the outside world does not understand.<sup>78</sup>

The special interpretation which the sectaries and the early Christians put on familiar words must not be confused with the later practice of allegorical interpretation, Cullmann reminds us. John's writings especially, he points out, are full of double meanings, but in John this is no mere literary conceit but the conveying of information to those who have ears to hear.<sup>79</sup> A recent find illustrates this principle by the best-known of all parables, that of the Good Samaritan. To an outsider this is a story of the

loftiest humanitarian and moral purpose, completely satisfying in itself. Yet it would now appear that no early Christian could possibly have missed the real significance of the wine and oil that heal the wounded man as standing for the sacrament and the anointing that restore the ailing human soul to a healthy state, thanks to the intervention of the Lord, who is the Good Samaritan.<sup>80</sup>

The newly discovered apocryphal writings, both Jewish and Christian, refer with surprising frequency to the plan of salvation as a hidden or buried treasure. They accept the doctrine, as expressed by Lactantius, that "God has hidden the treasure of wisdom and of truth," so that the wise men of the earth have never been able to find it by their own efforts.<sup>81</sup> Down through the ages God has opened his treasury to the faithful few who have proven true to the covenant and permitted them to share the

Excellent Quality at an Unbelievably Low Price!

# CONCORD F-85 TAPE RECORDER

Wonderful for Missionaries, Home Nights and All Family Outings and Get-Togethers!

Plays and records music or voice anywhere. Fully transistorized — uses ordinary flashlight batteries or AC adaptor (available at \$9.95). Weighs only 2 lbs. Comes with tape and dynamic microphone . . .

YOURS FOR ONLY

**\$39.50**

Nothing Down . . . Only \$1 a Week!



Salt Lake City: 273 S. Main — 155 S. Main — 2190 Highland Dr.  
Ogden: 2443 Washington Blvd. Provo: 161 W. Center St.  
Idaho Falls: 446 Park Avenue

Please send me the Concord F-85 Tape Recorder sale priced at only \$39.50. I'll pay on easy terms.

NAME .....

WIFE'S NAME .....

ADDRESS .....

CITY & STATE .....

EMPLOYED BY .....

CREDIT REFERENCE .....

## For your missionary farewell...



Distinctive choice of programs to make the farewell complete. The missionary's photograph is included in folded program.

**\$20.00**

for 500

and \$1.00 per 100 for more or less than 500 plus postage

Mailing weight for 500 is 8 3/4 pounds.

Order blanks available upon request.

FINE COMMERCIAL PRINTING SINCE 1850



POST OFFICE BOX 1257 • SALT LAKE CITY 10, UTAH

secret knowledge of his plans: "The treasury of the holy King is flung open, and they who worthily partake of the good things therein do rest, and resting they shall reign."<sup>62</sup> In the *Recognitions*, Peter explains that God has always concealed the kingdom, like a rich treasure, "yet he has caused the report of it, under various names and opinions, to be spread abroad through the successive generations, to the hearing of all." All men, that is, have at some time or other received some inducement to take at least a preliminary step in the direction of searching for the gospel; all men are accordingly under obligation to look further—none is without some report of the treasure, no matter how distant, "... so that whoever should be lovers of what is good, hearing the report, might be led to inquire."<sup>63</sup> The parallel to Alma 32 is striking. It is Christ who moves men to seek, according to Peter, and it is to him directly that they should turn for guidance in their search, being moved "... not from themselves, but from Him who has hidden it, so they should pray that the success and the way of knowledge might be given to them; which way is open only to those who love truth above all the good things of this world; and on no other condition can anyone even begin to understand it. ..."<sup>64</sup> Again the free and liberal access to all men, and again the foolproof built-in controls against those who do not seek with pure intent. A famous *Logion* of Jesus, now attested in the Gospel of Thomas, enjoins all to be diligent seekers: "Let not him who seeks the Father cease until he finds him; and having found him, let him be amazed; and being amazed he shall reign, and reigning he shall rest."<sup>65</sup> (*To be continued.*)

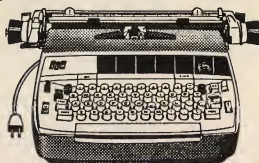
OFFERED FOR THE FIRST TIME IN S.L.C.

# A FULL 15" LONG CARRIAGE ELECTRIC TYPEWRITER

**\$202<sup>00</sup>**

+ tax

TERMS



**\$12<sup>00</sup>**

a month

TRADE IN  
YOUR OLD  
TYPEWRITER

SMITH-CORONA MODEL 215

WITH YOUR CHOICE OF TYPE

RENT IT  
FOR ONLY  
\$12 A MONTH  
(3 Month Apply)

Just Perfect for All Genealogy Work

## ALL MAKES TYPEWRITER CO.

CORNER SECOND SOUTH AT STATE — SALT LAKE CITY

328-4941 — Park at Grant's

MAIL ORDERS ACCEPTED

### FOOTNOTES

<sup>1</sup>Eusebius, *Church History*, I, 1.

<sup>2</sup>Origen, *Feri Archon*, I, 2, 4, 6-10.

<sup>3</sup>W. Schneemelcher, *Neutestamentliche Apokryphen* (1856), I, 33.

<sup>4</sup>H. Nibley, in *Church History*, 30 (1961), p. 13, following A. Norden.

BIND YOUR ERAS IN LOOSELEAF FORM WITH AN

IMPROVEMENT ERA BINDER — ONLY \$2.50

1964 Indexes now available free with binder — Order from

The Improvement Era office, 79 So. State, Salt Lake City, Utah

<sup>2</sup>F. Overbeck, *Ueber die Anfänge der patristischen Literatur* (Basel, 1954), pp. 23f.

<sup>3</sup>Schneemelcher, *op. cit.*, I, 14, 32f, 43, 47.

<sup>4</sup>J. Leipoldt, in *Religionsgeschichte des Orients in der Zeit der Weltreligionen* (Leiden: Brill, 1961), pp. 6-7.

<sup>5</sup>See The Improvement Era, 68 (January 1965), pp. 35ff.

<sup>6</sup>Schneemelcher, *op. cit.*, I, 51. Even the older Apocrypha were "forced out by the new popular literature of edification." *Ibid.*, pp. 34f.

<sup>7</sup>*Ibid.*, I, 14, 33, 51.

<sup>8</sup>All these quotes from Clement of Alexandria, *Stromatum*, I, i, in J.-P. Migne, *Patrologia Graeca*, VIII, 704.

<sup>9</sup>*Ibid.*, 705.

<sup>10</sup>*Ibid.*, 704.

<sup>11</sup>*Manual of Discipline* (IQS), V, 11.  
<sup>12</sup>K. Kohler, *Jewish Quarterly Review*, NS XI (1920), p. 147.

<sup>13</sup>Typical expressions are in the *Zadokite Fragment*, III, 13-15; the *Battle Scroll* (*Milhama*), XVII, 8-9; *Manual of Discipline*, IV, 6; V, 10; VIII, 11f; IX, 16-17; XI, 5, 19; *Talmud, Sab.* IX, 8-4.

<sup>14</sup>H. Zimmern, in *Zeitschrift d. deut. Morgenland, Ges.*, 74 (1920), p. 433; M. Black, *The Scrolls and Christian Origins* (New York, Scribner's 1961), pp. 67-71; R. Eisler, *Jesusus Basileus* (Heidelberg, 1930), II, 21f, 698f; *Talmus, Erub.* VI, 11.

<sup>15</sup>Justin, *Dialogue*, 55:3, 120.

<sup>16</sup>From the *Slogic Halosis*, text in R. Eisler, *op. cit.*, II, 9.

<sup>17</sup>Gospel of Philip, 105:28ff, 106:1. ". . . he revealed himself as they would be able to see him . . . to the great as great . . . to the small as small; to angels as an angel, to men as a man . . ." So also in the very early *Epistle of the Apostles*, (Aethiop.) c. 14 (25); (Coptic) c. VII; and Origen, *Against Celsus*, VI, 77, in *Patrologia Graeca* XI, 1416; the *Odes of Solomon*, No. 3; the *Thanksgiving Hymns*.

<sup>18</sup>So the *Gospel of Truth*, p. 21, (f XIr), a common Gnostic teaching.

<sup>19</sup>1 John 3:2; 1 Cor. 13:12.

<sup>20</sup>*Clementine Recognitions*, II, 4.

<sup>21</sup>Matt. 3:9f; Luke 3:9; Matt. 21:23f; Mark 11:28-33; Luke 20:2-8; etc.

<sup>22</sup>*Clementine Recognitions*, II, 60.

<sup>23</sup>*Ibid.*, I, 15, 23.

<sup>24</sup>*Ibid.*, I, 52.

<sup>25</sup>*Ibid.*, VI, 25.

<sup>26</sup>*Ibid.*, I, 47-48.

<sup>27</sup>*Clementine Homily*, XIX, 20, in *Patrologia Graeca* II, 441.

<sup>28</sup>Discussed by R. Harris, *The Odes and Psalms of Solomon* (Cambridge University, 1909), p. 101.

<sup>29</sup>Lactantius, *Divine Institutes*, VIII, 26, cit. Harris, l.c.

<sup>30</sup>*Clementine Recognitions*, III, 1.

<sup>31</sup>Discussed by M. Peuch, in *Vigiliae Christianae*, 12 (1958), pp. 186f.

<sup>32</sup>Clement of Alexandria, *Stromat.*, I, xii, in *Patrologia Graeca* VIII, 753.

<sup>33</sup>*Clementine Recognitions*, III, 34.

<sup>34</sup>*Ibid.*, IV, 35.

<sup>35</sup>Acts 15:23, 29, discussed in the ancient *Apostolic Constitutions* (a Clementine writing), VI, 12, in *Patrologia Graeca*, I, 941ff.

<sup>36</sup>Cited in Irenaeus, *Adv. Haereses*, V, 36. Papias is one of the earliest of all church Fathers.

<sup>37</sup>*Test. Dom. n. J. Christi*, Rahmani,



## BRIGHAM YOUNG UNIVERSITY PURCHASES KNABE—

### THE OFFICIAL PIANO OF THE METROPOLITAN OPERA

You'll find Knabe Grands and Geo. Steck professional up-rights built by Knabe in the new "Y" Center. And have you noticed how many other handsome churches and fine public buildings are choosing Knabe?

Church and civic leaders who know the worth of a fine piano specify Knabe. Long a favorite of teachers and professional musicians, Knabe's renowned voice, sensitive response and dependable service have set it apart as the Official Piano of the Metropolitan Opera.

Write today for the name of your nearest Knabe dealer and receive a handsome catalog depicting and describing the many quality features of Knabe.

# Knabe

East Rochester, N.Y.

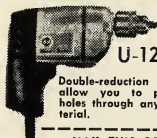
Signature of Quality Pianos



BE AN "INSTANT EXPERT" WITH

## Black & Decker® POWER DRILL & SAW!

MAILED DIRECT TO YOU  
ANYWHERE IN THE U.S.A.



U-124 3/8" DRILL

Double-reduction gears  
allow you to power  
holes through any ma-  
terial.

U-130 7 1/4" SAW

12<sup>88</sup>

29<sup>88</sup>



A 7 1/4" saw for less  
than a 6 1/2" . . . In-  
cludes rip fence, com-  
bination blade and  
blade wrench.

ADD 50c POSTAGE  
Plus 3 1/2% Sales Tax in Utah

MAIL THIS COUPON

Please send me Black & Decker

3/8" DRILL  7 1/4" SAW

ENCLOSED \$.....

Name.....

Address.....

City..... State.....

## PEHRSON HARDWARE

2115 S. 11th East, Salt Lake City, Utah



IN YOUR HOME . . .  
IN YOUR CHAPEL . . .

**PRATT & LAMBERT**  
*Calibrated Colors*®

Countless homes in the area and many of our most beautifully decorated LDS Chapels are finished inside and out with the finest—Pratt & Lambert paints and varnishes.

**SALT LAKE GLASS & PAINT CO.**

"Decorating Center of the Intermountain Area"

2205 So. Main

— See your local Pratt & Lambert dealer —

Salt Lake City, Utah

YOU CAN  
ORGANIZE YOUR OWN  
**GROUP TOURS**  
The New and Inexpensive  
Way to Travel Anywhere.



Send for full particulars now:

Murdock Travel, Inc.,  
14 South Main Street  
Salt Lake City — Phone: 328-3161

Name: .....

Address: .....

City: ..... State: ..... Zip: .....

I. E. Apr. 65

**FUND RAISING**

Sell an item every home needs—Revere light bulbs. Each bulb guaranteed for 3 years—three times the life of ordinary light bulbs. Guaranteed profit of 40%. No investment required.

Write for free information.

**REVERE COMPANY**

Dept. M45, 911 Columbia St., Scranton, Pa. 18509

**RENT VACATION**

**TRAILERS OR TRUCK COACHES**

Visit Yellowstone, Utah Parks, Canyonlands

Free Booklet

**VACATION TRAILER RENTALS, INC.**

2270 So. Main

Salt Lake City 15, Utah

ed., I, xviii (pp. 22f). The Syriac word is equivalent to the Greek *taxis* and the Latin *ordo*, and refers, according to Rahmani, to the third heaven. Cf. the *Gospel of Truth*, 21:4-6, where "only the living who are in the Book of Life" are to receive these teachings.

<sup>4</sup>Ignatius, *Epist. ad Tralles*, c. 5.

<sup>5</sup>P. Batifol, in *Revue Biblique*, 1911, p. 32.

<sup>6</sup>*Apocryphon of James*, 1:8-25, M. Peuch, trans., in *Vigiliae Christianae*, 8 (1954).

<sup>7</sup>M. R. James, *Apocryphal New Testament*, p. 520.

<sup>8</sup>Clement, *Epistle in Patrologia Graeca*, II, 25, 28-32; cf. Eusebius, *Church History*, III, 32.

<sup>9</sup>John Chrysostom, *De obscuritate prophetarum*, II, in *Patrologia Graeca* 56:178, notes that since it is impossible to translate perfectly from one language to another, there always must be an element of obscurity in the teaching of scriptures.

<sup>10</sup>B. J. Knott, "The Christian 'Special Language' in the Inscriptions," in *Vigiliae Christianae*, 10 (1956), 65-79.

<sup>11</sup>The early Christians like the Jewish sectaries of the desert were an "underground" movement, J. Jeremias, in *Zeitschrift für Neutestamentliche Wissenschaft*, 42 (1949), 184-194.

<sup>12</sup>J. Teicher, *The Habakkuk Scroll*, p. 47.

<sup>13</sup>R. Harris, *Odes and Psalms of Solomon*, p. 121.

<sup>14</sup>M. R. James, *op. cit.*, p. xiv.

<sup>15</sup>M. Oesterley, *Introduction to the Books of the Apocrypha* (New York, Macmillan, 1935), p. 71.

<sup>16</sup>A. D. Nock, in *Journal of Biblical Literature*, 52 (1933), p. 132.

<sup>17</sup>Cited by R. Marle, in *Etudes*, 302 (1959), p. 71.

<sup>18</sup>Nock notes that the former explanation of the peculiar language of the New Testament as being simply vulgar Greek no longer holds, since there is in the Koine "nothing corresponding to the Semitic flavor of the early Christian writers. Nothing could be less like the Pauline letters than the majority of documents" collected by Deissman to illustrate the prevailing Greek idiom of the day. *Op. cit.*, p. 138.

<sup>19</sup>F. Cross, in *Christian Century*, August 24, 1955, p. 971.

<sup>20</sup>Nock, *op. cit.*, p. 132.

<sup>21</sup>Justin, *Dialogue* 100, gives a list of such words, as does Nock, *op. cit.*, pp. 134f, and H. Gressman, *Ursprung der Gnosis*, p. 335.

<sup>22</sup>O. Cullmann, *Urchristentum und Gottesdienst* (Zürich, 1950), pp. 51f.

<sup>23</sup>*Gospel of Philip*, 126.

<sup>24</sup>Lactantius, *Divine Institutes in Patrologia Latina*, 6:452; so Tertian, *Orat.* 6; this is the "Treasure of Light," e.g. in *Second Book of Jeu*, C. Schmidt, ed., in *Texte u. Unters.*, VIII, 196.

<sup>25</sup>*Acta Thomae*, Bonnet, ed., (p. 243). The theme is developed at length in the very early hymn called "The Pearl." These are the "pearls" and "treasures" of the New Testament, G. Quispel, in *Vigiliae Christianae*, 12 (1958), 186f.

<sup>26</sup>*Clementine Recognitions*, III, 53-58.

<sup>27</sup>*Oxyrhynchus Logion* No. 9 (2); *Gospel of Thomas*, *Logion* No. 2, cf. Nos. 81, 88, 96; *Gospel of Truth*, 17:3ff.

*The Church Moves On*  
(Continued from page 278)

second counselor to President Hunt. Elder Ralph B. Hutchings was released as first counselor.

**17** The First Presidency announced the appointment of Elder C. Kearns Ferre as president of the Central Atlantic States Mission, succeeding President Delmont H. White. President Ferre has for eight years been a member of the Highland (Salt Lake City) Stake high council. Previously he was bishop of the Stratford Ward. He will be accompanied to the field of labor by his wife Winnifred Solomon Ferre. The couple are the parents of two living sons and have five grandchildren.

**19** President David O. McKay, in the hospital for tests and recovering from lung congestion, was cheered today by the arrival of two and a half dozen carnations from President Lyndon B. Johnson.

**21** Elder Del E. Davis sustained as president of Houston (Texas) Stake succeeding President Keith M. Taylor, President Davis's counselors are Elder George K. Sirmine and Buddy W. Gregory who served with President Taylor.

**25** This was "David O. McKay Day" in Ogden and Weber County as more than 110,000 residents paused to pay tribute to their neighbor who still has a home at Huntsville, Utah, where he was born. A similar day was held July 16, 1954.

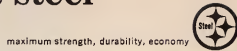
President McKay was released from the LDS Hospital today.

**28** Elder Ronald R. Dalley sustained as president of Butte (Montana) Stake, succeeding President Charles W. Hanna. Elders Grant K. Hyer and William A. Rossiter sustained as counselors, succeeding Elders Melvin C. Petersen and T. Norman Maxwell.

**MARCH 1965**

**7** Elder Clifton D. Boyack sustained as president of San Mateo (California) Stake succeeding President Richard I. Palmer. His counselors are Elders Edward L. Howard, Jr., and Joseph M. Milne.

# USS Special Report: For the most powerful solid fuel rocket motor ever fired— the world's toughest steel



A steel's toughness is its ability to resist stress without cracking or tearing apart. Many steels are ultra-strong but not necessarily ultra-tough, and it is extremely difficult to make a steel that is both. U. S. Steel did it. The steel is called maraging steel—at least 8 times stronger than structural steel. It is so tough that plates only  $\frac{3}{8}$  of an inch thick contained the fury of the most powerful solid-fuel rocket firing in history.

The firing of this rocket took place in an almost lunar landscape near the California-Mexico border. It had little of the drama typical of liquid fuel rockets. A Lockheed Propulsion Company engineer simply pushed a button right on schedule and a half million pounds of solid propellant ignited, sending a thunderous column of flame skywards from the test stand. The motor developed 1,000,000 lbs. of thrust, exactly as planned. After 109 seconds, again exactly as planned, the tower of flame died and the Air Force representatives announced a "major milestone" in the trip into space.

There have been other solid-fuel rockets but never before on such a grand scale. The motor case was 13 feet in diameter and 75 feet tall. A very special breed of steel was required to withstand the enormous forces. U. S. Steel's new maraging steel filled the bill: it is the toughest steel ever made at its strength level. A subsequent hydrostatic test at pressures even higher than the firing proved the maraging steel case to be in perfect condition.

The new steel differs from other ultra-strong steels in several ways. It is easy to fabricate and weld, and it can be heat treated after fabrication with virtually no dimensional distortion. The heat treating process that develops maraging steel's strength is also remarkably simple; it requires none of the costly quenching equipment needed for most ultra-strong steels.



Two other firms are building even larger solid-fuel boosters of USS Maraging Steel, 260-inch diameter giants as large as two diesel locomotives end-to-end. Scientists envision a cluster of six full-size motors of this generation developing an initial stage thrust of 44,000,000 lbs. Combined with a liquid-fuel second stage, such a vehicle could propel a 1,000,000 lb. payload into low earth orbit.

United States Steel has been introducing an average of two new or improved products each month. And we like to suggest innovations in the use of all steel products. Do business with U. S. Steel . . . where the big idea is innovation. United States Steel, 525 William Penn Place, Pittsburgh, Pa. 15230.

## USS United States Steel: where the big idea is innovation

### "BURNED OUT"

**REALLY MEANS BURNED OUT TODAY**

*A fire may mean you are out of a place to live,  
with tremendous added expense before you find  
another.*

*Let us explain your need for ample insurance  
to cover today's higher values.*

### **UTAH HOME FIRE INSURANCE COMPANY**

**HEBER J. GRANT & CO., General Agents, Salt Lake City**



## Why your church should have the soft, quiet beauty of Bigelow

Appearance alone would be reason enough. But a fine Bigelow carpet, like the Gropoint® Director shown above, also absorbs noise. Helps create an atmosphere of serenity. Saves on maintenance and cleaning costs too.

This sturdy tweed is woven of finest selected imported wools to give years of wear under heavy traffic. It comes in 14 colors, making it adaptable to any

Mormon church building decor.

There are many other Bigelow carpets—ideal for the home as well. In fact, for every public building, for every home, Bigelow has or can custom-create the perfect carpet. We've been doing it for well over a century.

**Bigelow**  RUGS AND CARPETS SINCE 1825

## Mormon Pavilion (Continued from page 297)

This exposure, given on an average to 16,900 visitors each day, might be equal to the combined number of cottage meetings held by all of the full-time missionaries around the world in that same day.

The interior displays have many faith-promoting facets. In addition to the inspiring "Christus" statue, there are original oil paintings on subjects from the Old and New Testaments and in the long gallery are two imposing murals. One portrays the events in the life of Jesus and his Apostles. These scenes begin with the baptism of the Savior by immersion in the River Jordan and end with John the Revelator's vision of Moroni: "And I saw another angel fly in the midst of heaven. . . ." A matching mural depicts twelve historic events in the restoration of the gospel and the reestablishment of the Church in these latter days.

Many visitors have found much interest in the three-dimensional dioramas. A grove of trees has been created for the First Vision, showing Joseph Smith as a fourteen-year-old youth praying for wisdom. It is at this point that missionary guides touch deeply the hearts of many, testifying, "I know that Joseph Smith saw God the Eternal Father and his Son, Jesus Christ." A second diorama brings together the Bible and Book of Mormon. This is done by illustrating the Savior in Jerusalem as he utters the words, ". . . other sheep I have which are not of this fold. . . ." Immediately adjoining this scene is one featuring the figure of Christ, this time as a Resurrected Being appearing to the people of the Western Hemisphere in Zarahemla, as he says, "ye are they of whom I said: Other sheep I have. . . ."

Still a third diorama reveals in oil paint and sculpture the theme: "The Purpose of Life . . . Man's Search for Eternal Happiness." These are composite scenes showing step by step the purpose of man's life from birth to the grave. It is here that the missionaries testify that God's work and glory is "to bring to pass the immortality and eternal life of man." Here many questions come and opportunities arise to suggest filling out referral cards and taking church literature.

BLACK & WHITE **FILMS** **35¢**  
8 exposure roll  
DEVELOPED & PRINTED  
IN JUMBO SIZE

12 exposures 50¢ • 20 exposures \$1.00  
36 exposures \$1.50

**COLOR FILM**  
**DEVELOPING**  
**KODACOLOR**

8-Exposure Roll . . . . . per roll  
Dev. and Printing, . . . . . **\$2.55**  
12-Exposure Roll . . . . . per roll  
Dev. and Printing, . . . . . **\$3.00**  
Color Reprints, . . . . . **20¢** each

**COLOR SLIDES**

135 mm Color Slides . . . . . per roll  
20 exp., Dev. and Mount . . . **\$1.35**  
135 mm Color Slides . . . . . per roll  
36 exp., Dev. and Mount . . . **\$2.40**  
Color Movie . . . . . per roll  
8 mm, 25' Roll . . . . . **\$1.35** roll

**GENEALOGY PHOTOS**

NEGATIVES MADE of OLD PHOTOS, 60¢ each. PRINTS of NEGATIVE, 5¢ each

Send coin only—no C.O.D.'s  
Money-Back Guarantee

**SAM'S PHOTO LAB**

P.O. Box 1115 Dept. AA Salt Lake City, Utah

### FAMILY CRESTS — Coat of Arms

Proudly display your Family Coat of Arms. Enameled on Wall Shields, Parchments, Water Pitchers, Silicate China Plates, Blazer Pocket Crests, etc. Genuinely emblazoned from old records. Over 350,000 Coats-of-Arms available for over 35 nationalities.



MAHOAGANY OR OAK WALL SHIELDS

8" x 5½" .....\$14.95 14" x 10" .....\$24.95  
10" x 7" .....\$16.95 10½" x 12½" .....\$29.95

FRAMED GOAT SKIN PARCHMENTS

14" x 10" .....\$18.95 10" x 7" .....\$16.95

**HERITAGE RESEARCH INSTITUTE**  
964 Laird Ave. Phone 466-9375  
Salt Lake City, Utah 84105

### FAMILY LINE BOOK

EASY

ORDERLY

INTERESTING

NEW

Work Book to use with Genealogy Lesson Manual

For Details Write

**THE EDEN PRESS**

162 Berger St., Murray 7, Utah



Perhaps the most impressive portion of the pavilion program is the motion picture, "Man's Search for Happiness." Written by Richard L. Evans and produced at Brigham Young University, this has become one of the most talked-of films in the New York World's Fair. So vivid and vigorous is the portrayal of gospel principles through this production that the great Protestant spokesman, Norman Vincent Peale, was moved to write in his syndicated newspaper column, "I will defy anyone, however callous, to come unmoved out of the Mormon exhibit. They show a marvelous motion picture done by top-flight actors that depicts the journey of the human soul from birth to immortality. So glorious is it that the viewer comes out with tears in his eyes, but walking on air." This film, by actual count, has been shown over 8,600 times and has been seen by 964,000 people.

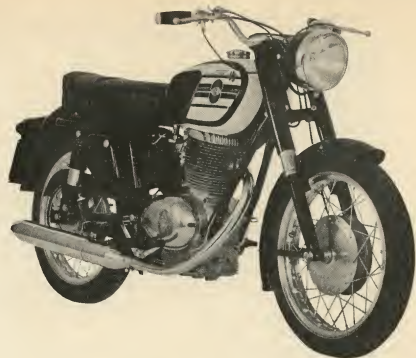
Many individuals have made great personal contributions to the Mormon Pavilion. Chief among these is Harold B. Lee, chairman of the World's Fair Committee, working closely with Mark E. Petersen, Delbert L. Stapley, and Richard L. Evans from the Quorum of the Twelve. But credit for the most singular contribution must go to the Prophet David O. McKay. His was the vision to see what breath-taking achievements could be created in the name of the Lord with a masterful exhibit in the world's mightiest market place. In a day and generation of enormous decisions, this must be considered divinely inspired. He has brought the Church back home.

**WONDER**

BY GLADYS HESSER BURNHAM

*When springtime warmth envelops  
all our earth  
An aura, bright, suffuses land and  
sky,  
Our hearts are lighter and the  
world's great girth  
Exudes a perfume sent to vivify.  
Renewed exuberance for life can  
tell  
The slumbering torpid soul at last  
to wake.  
Rejuvenation spurs our impetus to  
spell  
The wonder that unfolds for beau-  
ty's sake.*

Eleven models, 80cc to 300cc,  
all 4-cycle engines,  
prices as low as \$339.



***Gilera Motorcycles  
now available in U.S.***

After 56 years of European supremacy (Gilera is number one over there) you can now buy the 4-stroke Gilera on our shores. Precision-crafted, Gilera is perfect for our mid-continent climate and budget-priced for economy and sports-minded people.

There are a few valuable franchises available in your area. Any person with a willingness to work and a small investment can earn \$20,000, \$30,000 or more each year. No previous experience is necessary and we will back you up with an aggressive, effective advertising plan. Write, wire or phone

***GILERA/USA***

750 Long Beach Blvd., Long Beach, Calif., Phone: HE 5-3485



Lamont Nibarger  
President  
Gilera / USA



Howard Cox  
Vice-President  
Gilera / USA



## “MAIL CALL”

● Forty-eight years ago we joined the United States Army. It was 1917, and patriotism ran high. One could wait to be drafted and thus incur the scorn of the patriotic young bloods, or one could volunteer, thereby proving his manhood, his love of country and of flag, in one great act of devotion.

These men left home to the cheers of the loved friends and relatives. This was heady, high romance. The waiting room of the depot was crowded with mothers, fathers, brothers, sisters, aunts, uncles, cousins, sweethearts, and would-be sweethearts of the departing heroes. Most of them were of an age to go on missions today—in the late teens. It was glamorous; it was romantic. It was war at its exciting best—the departure from home.

Life in the army camp of that day was not glamorous. It was boring. The daytime activity of being trained for something unknown was endurable because in the evening hours the men gathered together in social groups for such fun as they could devise. Crap games were common. Other forms of gambling were indulged. Later a piano was installed in the hastily constructed mess hall, where the boys gave vent to patriotic fervor by singing the patriotic songs of the day. The most stirring of these, “Over There,” never failed to bring enthusiasm.

Here and there, more often than one could want, groups of men gathered and talked. Much of the time,

indeed most of the time, their conversation dealt with their amatory exploits of the previous leaves into the nearby city. Sometimes, too often, these were illustrated by photographs which were highly provocative to sensual emotions in the young soldiers. Only occasionally would one find serious-minded men lying on their cots reading books and magazines. A few would be writing letters.

Mail call was held daily. Happy was the boy who received mail from home. The envy of the crowd gathered around the mail room was the young Lothario who received five or six letters, all in feminine handwriting and all delicately scented with identifying perfume. Some received letters from interested men and older women. A few received no letters at all, nor did they expect to, but they came just the same.

Looking back to the influences which tied the boys to home, to honor, to moral conduct, it is not hard to trace those which were effective. We remember the boy in the next bunk who received regularly the *Davis County Clipper*, a weekly newspaper containing bits of gossip about the home folks. Every boy from Bountiful, Utah, and points north gathered weekly at his quarters while the newspaper was read aloud. A few boys from Salt Lake City, but few indeed they were, received the *Deseret News*. In a marvelously short time it disappeared, as various of its parts served, literally, a hundred hungry hearts and minds. We can



remember, once, looking at an Improvement Era. Some boy had a mother who thought it might help and so mailed the family copy to her son—and unknowingly to a dozen mothers' sons who were his companions in arms.

Most of these efforts on the part of the home folks were meager indeed compared to the great need of the boys. Home was far away, and the Church was farther. We received letters from home, but most of us were unconscious of the Church. There was no organized effort to remind us. We remember distinctly that in nearly a year and a half of service, not once were we made conscious that we were missed by our bishop, our priesthood quorum, our Mutual and Sunday School friends, or by the ward. We might just as well have been dropped into a vacuum. We did not expect such notice, so we didn't miss it, but we can now see that had there been such attention given to the boys, a good many who were not strong enough to stand alone, to resist the multitude of evils tempting, pulling, tugging at their resistance, would have come through the war clean in body and spirit.

Today things are different. That is, they can be different. No boy in the armed service need be without church influence. There is an organization within the service itself. Group leaders are constantly watchful. There are wards and branches with alert leaders near every armed-service post or camp. Men constantly comb

the records for names of our boys. Any boy who will may find our influence. These things are good but they don't completely cover. The most important hours are those when the groups gather to talk, when the crap game is on, or when the bus is heading for town filled with carefree youth bent on having a time.

Then most important are the intimate touches, the written word from home, and local hometown newspapers. We do want the boys and girls who serve their country in uniform to know we care. And we can be a potent influence in a time of temptation to do evil by being quietly on hand, reminding the youth of the eternal values, bringing into focus his home, his church, his duty, and his obligations.

Letters from loved ones are necessary. Letters from the bishop and priesthood leaders are vital. These things hold the boy to his loyalties. In between times other reminding elements can be present. The Improvement Era and the *Church News* are quiet reminders that we are concerned, in addition to the information and testimony that they contain.

Three simple things are requested: a monthly letter from or at the suggestion of the bishop, weekly a copy of the *Church News* section of the *Deseret News*, and monthly a copy of The Improvement Era. If our boys receive these three and letters from mothers and fathers, and then with alert leaders on the ground and nearby, our boys will feel wanted and loved.

# THE PRESIDING B

Bruce LeRoy Jorgensen, born March 15, 1950, at Logan, Utah, is the son of LeRoy Israel and Merle Mecham Jorgensen of the Oak Hills 2nd Ward, East Sharon Stake, Provo, Utah. He is an honor student and member of the safety council at Farrer Junior High School; an Eagle Scout with a bronze and gold palm; a member of the Order of the Arrow, an honorary camping society of the Boy Scouts; pianist for the ward priesthood meeting; and teachers quorum president.

He attended the recent national scout jamboree at Valley Forge; has served as pitcher on a Little League baseball team, Cub Scout den chief, senior patrol leader and patrol leader of Troop 177; and has earned three individual awards in the Aaronic Priesthood.



*This I believe*

BY BRUCE L. JORGENSEN

● I used to think that everyone was against me when I couldn't reach a goal with little effort. Now I know that anything worth having is not free. I believe that the Lord gives us difficulties and challenges as part of the great plan of proving ourselves.

One of the greatest challenges, I believe, is learning to work. Learning to work has changed my life. Through my childhood years, I had the idea of playing "lots" and working "little." As I got older and was expected to do things and hold responsibility, I wondered who was really on my side. When I had seen some of the fruits of my work, I began to appreciate its value. I began to realize that self-fulfillment is not achieved in leisure, but in toil, discipline, and work!

During my life, I have had various types of work: taking care of the yard, helping around the home, helping the neighbors, practising, doing school and church work, and working on my father's farm. I believe all of these jobs have added to "me" in the way of working skills. While working out at our farm, I have gained skill in manipulating tools and heavy machinery, a skill hard to gain anywhere else. Most recently, I have had a job in a law office. I really enjoy this work, and I am learning something about the profession which I intend to make my life's work. Besides all of the value of the work itself, the money I earn is building my missionary fund, as well as helping me with current needs. I know that my job is just one of

the many jobs boys my age hold, but I believe in making the most of each opportunity as it presents itself.

Other than work with monetary value, there is work that gives a person that good feeling known only to those who help others. The things we do for others may seem small to us but are often greatly appreciated by the recipient. I believe it is our responsibility to be aware of where our services are needed and perform them willingly. There are many programs and organizations established for this purpose. High on the list of these are MIA activities such as the Boy Scout organization and, of course, the priesthood, which gives one the authority to act in the name of God.

The Boy Scouts of America is a wonderful program. It not only encourages us to "do a good turn daily," which we should do even if we are not Boy Scouts, but also encourages us to have high goals and to work toward them. Starting as a Tenderfoot, the Scout can progress up the scouting trail, earning badges and ranks, and ultimately ending up in the Eagle's nest. Each step in earning the Eagle rank is planned carefully and gives us all-around development in many different skills. After earning my Eagle award and two palms, I can honestly testify that by achieving something of this caliber, I want to go on and achieve far more complicated goals: complete high school, go on a mission, gain higher education, be married for time and eternity, get settled in my life's profession, give substantial church service, and rear a family. All of this is possible, if I, or anyone else, can get enough drive and determination to "endure to the end." The plan for success in this estate has been given to us by our Heavenly Father. If we will stay close to him through prayer and study, he will help us achieve success here and eternal life hereafter.

This brings me to the most challenging and most repaying phase of work, that of work in this great Church. A few months ago I was called to be the president of my teachers quorum. I look forward to going to priesthood meeting each Sunday to work with my friends and with older men holding the priesthood. It is such a pleasure to work with them, learn with them, and partake of the Lord's Spirit with them. My week would not be complete without the wonderful spirit I partake of there. These meetings combined with other church meetings and family

# ISHOPRIC'S PAGE

relations have helped my testimony grow to the burning testimony it is. I can testify that I know this gospel is true; I intend in my life to help to spread it to all of those I meet no matter how much work it takes. I also believe, and know for myself, that when we are in the service of the Lord, doing and living as he would have us live here on earth, we are in the highest state of earthly happiness.

Life offers many difficult but wonderful and inspiring challenges. These can be either depressing or uplifting depending on how we look at them. Challenges can be better described as "opportunities." An elderly gentleman addressing an audience of youth said, "Each new day with its opportunities is the greatest blessing of our life."

May we all learn the value of work! There is so much for us to learn, I realize; but as soon as we have felt the joy and happiness that comes from achievement, we should be willing to help others feel it. President McKay cautions us not to pray for ease of life but for strength to meet and do those things ahead. I hope laziness and indifference will not thwart the plans we make under our Heavenly Father's direction, that we will set high goals for ourselves and then persevere until we achieve them. If we do this, we will be able successfully to meet life's many difficult but wonderful and inspiring challenges.

Lance D. Samuelson is the son of Mr. and Mrs. Clarence D. Samuelson of West Bountiful, Utah. He graduated from Bountiful High School in May, 1962, and is presently attending Weber State College in Ogden, Utah. He served in the United States Navy as a hospital corpsman and was the recipient of the American Spirit of Honor medal upon completion of boot camp. He is the holder of a Duty to God award.



*This I believe*

BY LANCE SAMUELSON

● A legend is told about a king who built a beautiful church for a village in his kingdom. When the edifice was completed with arching beams, artistic wood carving, and stained glass windows, one thing was lacking: it had no lamps. The king explained, "Each person who attends the church will carry his own lamp. I have provided small, bronze lamps, one for

each person in the village."

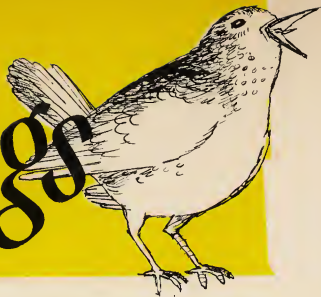
So for hundreds of years the bronze lamps were handed down from father to son and from mother to daughter. They were carefully treasured, and when the church bells rang, the people would make their way to the house of worship, each carrying his own lamp.

I believe that every member of the Latter-day Saint faith has received in his heritage a lamp of religious freedom and faith, a lamp whose burning light should be treasured and valued beyond all earthly possessions. This lamp should be cared for constantly, so that wherever it may shine it will influence all those upon whom the shafts of light may fall with the spirit of liberty of soul and mind and body that is within our hearts. Christ said, "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.)

The light by which we live should be ever present with us. Our faith and belief in this light should always be part of our lives. It is not what we believe or even what we say we believe, but it is when we habitually live our beliefs and convictions that we are progressing to eternal life. Latter-day Saints are not peculiar because they have ideals admittedly high and different but because they make these ideals part of their everyday lives. Our religion does not hold any promises that the pathway to eternal life is an easy one. Just as an ax needs sharpening, edging, and polishing, so does a testimony within us. We must daily try to draw near to Christ and have the desire to continue faithfully in the gospel. We must have both the desire and the strength to reflect in our convictions and actions the love of Christ. The pathway to eternal life is one of sacrifice, struggle, and righteous living. We must grow and develop ourselves intellectually, physically, morally, and spiritually. We must come to know God, to live as he lives, and to think as he thinks. What better life can you pattern yours after than that of Jesus?

My religion fills my life with meaning and design and attaches to life a goal. To me my religion dignifies and exalts man and makes human life more sacred, purposeful, and meaningful. Yes, ours is truly a rich heritage, one that we should share with all people so that they may see our good works and glorify our Father which is in heaven.

# Spring Zings



*If spring sleeps deep and late  
and her alarm clock does not  
ring,*

*If she slumbers right through  
and summer abruptly  
supplants winter,*

*The year's pattern is shattered,  
and we humans can't be quite  
happy*

*Without that amazing, glorious,  
fickle spring.*

*Spring is flighty  
but can be tied down by the  
five senses:*

*Spring is adventurous  
if guided by taste, smell, sight,  
sound, and touch.*

*Spring is a jewel,  
a glistening diamond, a flash-  
ing emerald, a glowing  
pearl.*

*Spring is love,  
as soft as a kitten, as alive as  
a stalking tiger.*

*Spring is exciting,  
never to be skipped or ignored  
or outshone,*

*Spring—the choicest of her three  
sister seasons—spring!*

# through our senses

● Be alert to spring; it will be well worth your while. Welcome it with all five senses. A rain-washed atmosphere has a heavenly scent. Smell the fragrance of tender buds, fresh bark, and tiny blossoms. There is nothing sold over the cosmetic counter for fifty dollars an ounce to touch it. Wake up early some clear spring morning and before anyone else is up take a brisk walk through your neighborhood. You will see things you have never noticed before: houses will take on new shapes; the flowering trees and shrubs will be more beautifully pastel; the slanting rays of the sun will be filled with color; and the road you tread on will be overlaid with blue and pink mauve. Walk with head held high and eyes wide open. Spring sounds different from winter; the noises are clear-cut, no muting by layered snow. The most typical spring sound is the chirping of the birds early in the morning. Lie in bed minutes longer just to hear their happy song. Gone are the silence of winter and the autumn noise of the cricket.

The sense of touch is a pleasure in the spring. Nothing is too hot or too cold; like Goldilocks and the baby bear, everything is just right. On a spring night the stars seem touchable. People, too, seem more approachable at this time of year; there is a new awakening, a new beginning for everyone. As you go around sniffing, looking, listening, tasting, or feeling, you will be more of a person this spring if you are on your toes, alert, and aware. Happy spring to you!

Even in the kitchen our five senses are active. We use them in every dish we prepare. Appearance is important in the food on any table. We eat with our eyes. Let's be an artist with color and shape and texture as we plan our menus. A round, white potato next to a white slice of halibut accompanied by a pale pear salad on a white plate is anything but attractive. Be an artist and toss tiny new potatoes into a bed of chopped parsley and minced green onions and spoon over each potato one tablespoon of hot cream. Then grill the halibut and sprinkle it lightly with paprika and melted butter, not forgetting the paper-thin slice of lemon to garnish. Next spread the pear half with cream cheese and dot with maraschino cherries and nuts and nestle it on crinkly greens. Cook with your eyes open. Enjoy what spring offers to your taste buds. Mild, tasty, spring-green asparagus, rhubarb combining a tartness and sweetness surpassed only by its rosy color are gifts of spring. New potatoes with mint are a taste experience anyone could cherish. A dish of the first strawberries of the year with cream has an appeal heavy pastries will never match.

*(Continued on page 343)*

TODAY'S FAMILY  
FLORENCE B. PINNOCK, EDITOR





**Make your husband glad he's yours. Be the only wife on your block to bake a beautiful whole wheat bran loaf. You do it yourself. With a little help from Fleischmann's Yeast. It's not as hard as it looks—but don't tell. Let him brag about you.**



#### WHOLE WHEAT BRAN LOAF

1 cup water  $\frac{3}{4}$  cup milk  
 1 cup all-bran 3 tablespoons sugar  
 4 teaspoons salt  
 6 tablespoons ( $\frac{3}{4}$  stick)  
 Fleischmann's Margarine  
 $\frac{1}{2}$  cup dark molasses  
 $\frac{1}{2}$  cup warm water (105°-115°F.)  
 2 packages Fleischmann's  
 Active Dry Yeast  
 3 cups unsifted whole wheat flour  
 2 $\frac{3}{4}$  cups unsifted white flour (about)

Blend 1 cup water and milk; bring to a boil. Stir in all-bran, sugar, salt, Fleischmann's Margarine and molasses; cool to lukewarm. Measure the warm water into a large warm bowl. Sprinkle in Fleischmann's Yeast and stir until dissolved. Add lukewarm bran mixture and whole wheat flour; beat until smooth.

Stir in enough white flour to make a soft dough. Turn onto lightly floured board and knead until smooth and elastic, about 10 minutes (dough will be slightly sticky). Place in

greased bowl, turning to grease top of dough. Cover; let rise in warm place, free from draft, until doubled in bulk, about 1 hour.

Punch down. Turn out onto lightly floured board; divide it in half; shape each half into a loaf. Place in greased 8 $\frac{3}{4}$  x 5 x 3-inch loaf pans. Cover; let rise in warm place, free from draft, until doubled in bulk, about 1 hour. Bake in hot oven (400°F.) 30 to 35 minutes, or until done. Makes 2 loaves.

ANOTHER FINE PRODUCT OF STANDARD BRANDS



## Today's Family

(Continued from page 341)

A good cook tastes as she creates. A dash of this and a pinch of that, remembering to use herbs, seasonings, and flavorings lightly, will enhance what comes out of the kitchen. Home is bland, impersonal without the kitchen aromas. Cookies and cake have their characteristic fragrance; the scent of hot bread from the oven cannot be surpassed. I know a girl who was so homesick when she passed a house emitting the spicy smell of chili sauce bubbling on the stove that she almost left college and went home. Scents have lasting associations. Kitchen sounds are happy noises; they too can be stored in memory. The sense of touch is priceless when kneading bread, rolling out piecrust, shaping cookies or candies. A gentle touch is needed in cooking.

It is good sense, in the kitchen, to use all of your senses.

### A FAMILY OF FIFTY

Some women cook three meals a day for two, some for a half dozen, some even for twelve people. Recipes can be adjusted for these numbers, but the time comes when someone says, "The luncheon for fifty is your responsibility." Don't let a faint heart stop you. Sit down with a paper and pencil and plan a luncheon menu just as you would if you were to have eight friends coming to lunch. To help your plans begin to materialize, you might consider some of the following recipes, serving about fifty. They are economical but still delicious and nutritious.

#### Little Seed Rolls

- 2 packages granulated yeast
- ½ cup warm water
- ¼ cup sugar
- 6 cups flour, approximately
- ½ cup powdered milk
- 1 tablespoon salt
- 2 cups warm water
- 2 beaten eggs
- ½ cup salad oil
- Sesame and poppy seeds

Combine the first 3 ingredients and allow to stand until yeast is dissolved. Sift the flour, powdered milk, and salt together. Make a well

in the center and pour in remaining water, yeast mixture, eggs, and salad oil. Stir until well mixed. Cover and allow to rise an hour in a warm place. Turn out onto a well-floured board; knead lightly to make the dough easy to handle. Divide into 1½-inch balls. Roll lightly in hands, then in melted butter, and then place on greased cookie sheets. Leave a space equal to the roll between each one. Sprinkle half with sesame and half with poppy seeds. Allow to rise for about 20 minutes in a warm place. Bake at 375 degrees F. until nicely browned. These little rolls are good served cold as well as hot.

#### Spring Tuna Salad (Serves 48)

Set in six 9 x 5 loaf pans.)

##### Avocado Layer

- 6 envelopes unflavored gelatin
- 4½ cups water
- 6 large avocados (6 cups) peeled and mashed
- ¾ cup lemon juice
- 3 cups sour cream
- 3 cups mayonnaise
- 2 tablespoons salt
- ¾ teaspoon Tabasco sauce

##### Tuna Layer

- 6 envelopes unflavored gelatin
- 7½ cups water, divided
- 1 cup lemon juice
- 2 tablespoons salt
- 6 6½- or 7-ounce cans tuna

- 6 cups diced celery
- 2 cups diced pimiento

To prepare the avocado layer, sprinkle the gelatin on water to soften. Place over low heat and stir until gelatin is dissolved. Remove from heat and chill mixture in refrigerator to unbeaten egg white consistency. Mash the avocados; blend in remaining ingredients. Stir in gelatin. Turn into the loaf pans and chill until almost firm.

To prepare the tuna layer, sprinkle gelatin on 3 cups of the water to soften. Place over low heat and stir until gelatin is dissolved. Remove from the heat and stir in the remaining water, lemon juice, and salt. Chill to unbeaten egg white consistency. Fold in remaining ingredients. Turn on top of almost firm avocado layers. Chill until firm. Unmold and slice each loaf into 8 or 9 slices. Serve on lettuce. Hot butter rolls and potato chips or carrot strips would complete this luncheon.

##### Spring Garden Salad

- 8 packages "mixed vegetable" flavored gelatin
- 8 cups boiling water
- 5 tablespoons vinegar
- 5 cups cold water
- 2 cups diced celery
- 2 cups shredded cabbage
- 2 cups diced cucumber
- 2 packages frozen peas, cooked slightly and drained

### SPRING MUSIC

BY AGNES K. MORGAN

*A slumbering winter, icy dressed,  
Carries music deeply pressed  
In every quiet heart. Along  
Comes spring in gentle whispering song.*

*New April wakes—fresh clothes to wear—  
Weaves cherry blossoms in her hair,  
Takes golden notes the skylarks fling  
To pin green parrot quills each spring  
On barren, brown-limbed maple tree;  
She wraps herself in melody,  
Rattles rhythmed rain one day,  
Then changes into full-sunged May!*

*Ice-bound hearts are free to sing  
In harmony—It's spring! It's spring!*

Your kitchen stays  
cleaner when you

# COOK ELECTRIC

Nothing is cleaner  
than a kilowatt—no  
products of combus-  
tion.



See the smart new  
electric range models  
at your dealer's now.

**If it's electric, it's better!**  
**UTAH POWER & LIGHT COMPANY**

Wedding  
Announcements

by

*Melayne*

PRINTERS

Creators of Fine Wedding Stationery

- quality crafted
- two day service
- save up to 50%

Send 25¢ for Illustrated  
Catalog and Actual Samples  
Refunded with order

155 North 100 East  
Dayton, 1 - Provo, Utah  
"Home of BYU"



### Little Giant Hotomatic

Gas Water Heater No. 3  
Will supply all the hot water  
needed for Baptistries, Church  
Kitchens, Rest Rooms. Heats  
450 GPH. 20" rise in tempera-  
ture. Write for free folders on  
water heaters, Fiberglass Bap-  
tistries, etc.

LITTLE GIANT MFG. CO.  
907 7th Street, Orange, Texas

## HANDICAPPED ONLY

1. FREE CONSULTATION
2. SUPERVISED PLACEMENTS
3. 90 DAY JOB FOLLOW-UP

### A ABILITY PLACEMENTS

P. O. Box 514 Salt Lake City, Utah

1 cup pimiento, chopped

Dissolve the gelatin in the boiling water; add the vinegar and cold water. Set in refrigerator until it is the consistency of egg white. Stir in the vegetables and mold in small individual molds or in large pan 1½ inches thick. Cut in squares and serve on crisp greens. This salad is good served with toasted cheese bars, potato chips, and a hot drink.

### Individual Meat Loaves (50 meat loaves)

- 12 pounds ground beef
- 3 cups grated carrots
- 2 tablespoons salt
- 1½ teaspoons pepper
- 6 tablespoons Worcestershire sauce
- 1½ cups chopped onion
- 10 eggs, slightly beaten

Combine all ingredients and mix thoroughly. Pack in medium-sized muffin pans and bake at 300 de-

grees F. about 45 minutes. Serve with a spoonful of hot mushroom soup over each little loaf. Tomato aspic served on crisp lettuce and a hot roll completes the luncheon.

### Oven Sandwiches (54 sandwiches)

- 8 12-ounce cans luncheon meat, ground
- 1½ cups chopped green pepper
- 2 cups peeled chopped cucumber
- 1 cup toasted sliced almonds
- 2 cups mayonnaise
- 2 tablespoons lemon juice
- 4 teaspoons Worcestershire sauce
- 1 cup catsup
- 54 frankfurter or hamburger buns

Combine all ingredients except buns. Spread mixture between buns, allowing approximately ½ cup per bun. Wrap each bun tightly in aluminum foil. Bake in hot oven (400 degrees F.) 10 minutes.

A delicious slice of frozen fruit salad served on fresh greens completes this luncheon.



## HOME, SWEET HOME

● Through the growing-up years, gifts are received, numerous as the stars in the sky. Gifts of life and love, of care and guidance, of concern and restraint, and of material things are showered on young people. Often the children are too young or they haven't been taught to appreciate and give of themselves in love and actions and material things to mother and father. President S. Dilworth Young has said, "In receiving all these gifts, they must also give in return. For if the parents want to give the children a happy childhood so must the children want to give the parents a happy parenthood. But how?"

"Fitting into the family pattern; being obedient to the family rules of conduct; remembering that, if away, they should inform the folks where they are and when they will return; at mealtimes, doing their share of preparation and cleaning; watching out for their brothers and sisters; anticipating the needs of these smaller associates and helping before mother needs to call for help; making father and mother feel glad to have them around, entertaining as well as expecting to be entertained; and, above all, remembering that what one is physically and mentally, a large part of it came from them." *FBP.*



## SPRING CLEANING HINTS

● Slightly soiled wallpaper often can be cleaned by dipping a clean cloth into dry powdered borax and rubbing it over the dirty spots.

To remove grease spots from wallboard, apply a paste made of absorbent powder and one of the liquid spot removers. Mix it to a thick paste so that it will stick to the wallboard for a day or two. At the end of the second day brush off, and the grease spots should be removed. In stubborn cases you may have to repeat the treatment.

All crayon marks should be removed from wallpaper before attempting to paint over it. Scrape off the thickest part of the crayon with a dull knife blade. Make a paste by mixing a liquid noninflammable spot remover with powdered whiting. Apply this paste thickly over the spots. When dry brush off the powder. Most spots will be gone, but if necessary repeat the process.

Even badly soiled furniture may be cleaned by washing it thoroughly with soap and water to which you have added two to three tablespoons of kerosene or turpentine. Rinse, then rub dry with a clean, soft cloth.

Turpentine will clean wax and dirt off woodwork and furniture. Apply with a soft cloth. Wash off any residue that may be left with a mild soap and water solution. Then rub on your favorite wax or polish.

A good furniture wax will not only preserve and beautify polished surfaces on furniture, but will also actually touch up stains, discoloration, and scratches.

Rub white spots lightly with alcohol or turpentine. Rub heat

marks with camphorated oil. Touch scratches with stain. Rub with wax or polish.

If polished furniture develops a foggy look, dampen a piece of cheesecloth with a solution of one quart of clear water and one tablespoon vinegar. Apply this to the surface of the furniture.

Don't forget that even walnut and mahogany profit by an occasional sudsing. Too many layers of wax and polish tend to give these woods a grayish look. Wring out both the wash and rinse cloths well when washing fine wood. Do small areas one at a time and dry each before going on to the next.

You can save yourself a mountain of work cleaning slip covers. While covers are still damp, iron only the flounces. Then work the damp slip cover over the chair. This not only eliminates ironing the back and seat but produces a better fit.

Fingerprints will come off woodwork easily if wiped with a cloth dampened with kerosene. And kerosene does not damage paint as hard scrubbing does.

To discourage mildew growth on floors and woodwork, wipe them with a damp cloth dipped in kerosene.

To clean the very edge of your mirror without damaging the frame or to clean the dirt out of those hard-to-get-at ridges in nickel trim, wet a chamois in rich detergent suds. Wring it well, then insert in a fold of it a match stick or a thin-bladed paring knife, using the covered point to rout dirt from the close corners or creases. This really removes that hard-to-get-at dirt without damaging the surface.

Wonder what  
to serve  
when you have  
friends in?

Why not  
try Postum?



Flavorful, hearty Postum just naturally encourages good talk among friends.

Made with pure, energy-food ingredients and no caffeine, Postum gives you a natural lift. You can drink all you like. If you haven't tried Instant Postum lately, you're missing a satisfying, bracing drink. You'll enjoy its natural lift.

### The Natural Lift

Send name and address for free Postum recipes to: Postum Recipes, Box 1040, Kankakee, Illinois.

Postum is a registered trademark of General Foods Corporation.

*Wedding Invitations*


FROM  
IDAHO



100  
Custom printed  
ONLY \$5.95

Prices  
are LOW  
in Idaho

Some 50 styles include all L.D.S. temple designs in white and latest parchments. Matching Mormon albums, napkins, other accessories. One day rush order service.



Send 25c for catalog & samples, refunded on first order. (50c if air mail desired.)  
**REXCRAFT, Rexburg, Idaho 83440**

Name \_\_\_\_\_  
Address \_\_\_\_\_  
City, Zone, State \_\_\_\_\_

**L. D. S. BOYS  
Summer Vacation**

Work on Farms, Guest Ranches, Homes and Businesses under leadership of L.D.S. Families.

Write or Phone

**TETON VALLEY EDUCATIONAL  
RECREATIONAL ASSOCIATION**

VICTOR, IDAHO

Ph. 787-2232 or Ph. 787-2254

**SIMMONS PHOTO STUDIO**

111 East Broadway Salt Lake City, Utah 84111

Genealogical Copying  
Passport Photos  
Missionary Photos  
40 Years in Business  
Write for price list

Go to the  
**HILL CUMORAH — WORLD'S FAIR**

by  
PLANE, TRAIN, or BUS  
with

**VIDA FOX CLAWSON**

216 So. 13th East Salt Lake City, Utah  
DA 8-0303

Wisconsin Halstein, Guernsey or Swiss dairy calves shipped on approval. All ages. Also Angus-cross calves.

Write for prices.

**OTTO VANDERBURG  
NORTH PRAIRIE, WISCONSIN**

Brush upwards when you clean your walls. This will prevent a smeared or streaked effect, as dust particles hang downward.

In washing walls or any other flat surface, always begin washing at the bottom to avoid making dirty streaks. You will find that the water does not mark the clean area below if it runs down.

Washable walls and painted woodwork are easier to clean if you add one cup ammonia, one-half cup vinegar, and one-fourth cup baking soda to a gallon of water.

You can save yourself a stiff neck and much hard work when washing ceilings if you use a self-wringing sponge mop with a long handle. To keep the mop from dripping, wring it quite dry each time you dip it in cleaning solution.

Clean pine-panneled walls with a wax base preparation such as you use on wood floors. If the walls are very dirty, use 0000 steel wool to loosen the accumulation of dirt before applying the wax.

When children's rubber heels make black marks on waxed floors or linoleum, remove them by moistening a cloth with turpentine or cleaning fluid and rubbing until the spots disappear. Since this will remove the wax, you will have to touch up the area with liquid self-polishing wax. Sometimes when the marks are light, they can be removed by rubbing them with a cloth dipped in liquid wax.

See that the wax you use for floors is evenly spread and well rubbed so there will be no slippery spots.

When washing tile floors, use a thin starch water. It will give the tile a shiny glazed appearance.

To remove oil stains from the basement floor cover them with sand or dry cement and let sit for several hours.

To raise the nap on a carpet or rug that has been flattened or matted down by heavy pieces of furniture, hold the steam iron just above the flattened spot, making sure that it does not touch. The steam from the iron will raise the nap.

To keep the brass knocker on your front door shining and bright, polish it to a bright luster; then rub it well with some warm paraffin on a dampened cloth. This will preserve its shine and beauty.

*Fresh Courage Take*  
(Continued from page 298)

beginning to take their toll, and he suddenly felt so weary that his feet would hardly carry him across the platform. He reached the end of the walkway and glanced at his watch. Another fifteen minutes before the 2 pm express.

An arrogant soldier at the door of the baggage room eyed him insolently. The guards had tolerated him so far, but he knew there was always the chance they might take him in for questioning. And he might miss the train carrying Larry.

As he began the return walk down the platform, his thoughts went back almost two years, and he remembered Larry's farewell. Neither of them had ever been far from the farm in Pleasant Grove except for a vacation in California and an occasional trip to Yellowstone Park with the Scouts. But Austria was his dad's fatherland, and he remembered the pleased smile when Larry opened the envel-

**THREE STEPS TOWARD  
TRANQUILITY**

BY DEON NETHERCOTT OLSON

*Using my judgment,  
I'll lay out a plan.  
Using my strength,  
I'll do what I can.  
Using my faith  
And shutting out doubt,  
I'll accept what I  
Can do nothing about.*

ope which contained his mission call to Austria.

Six months later Merrill was also called to the land of his father's birth. He could still hear Bishop Jones promise his parents of the blessings they would receive with two sons in the mission field.

Two years ago war had seemed far away. No one in Pleasant Grove, Utah, really believed Hitler would attempt to conquer the world.

His thoughts were interrupted by the faint humming of the rails. He had lost count of the times he had listened for the sound of the rails in the past five days. He hurried down the tracks to the point where the first passenger car usually

stopped. His heart always beat faster as the train came into view and ground to a halt. As soon as the noise of the wheels against the rails stopped, he took a deep breath of air and quickly began to pass down the length of the train whistling.

"We'll find the place—

Which God for us prepared—."

Merrill always heard the words in his mind. He even alternated the verses each time to keep his spirits up. Once he started the last stanza, "And should we die—" but immediately switched back to the first verse.

Now, however, all his attention was focused on the occupants of the train. He moved quickly, his eyes searching the insides of the cars, trying to make the sound of his whistle penetrate from one end of the car to another. He reached the last car and heard the whistle which signaled the start of the train. He took a deep breath and almost ran the length of the last car, making his whistle even more shrill to be heard above the puffing of the engine—

"Gird up your loins;

Fresh courage take—."

The train was moving. And he didn't have any fresh courage. He didn't have any courage at all. His shoulders sagged as he walked slowly back down the worn planks. Sister Dusseldorn would be at the truck with some lunch. He realized that he was ravenously hungry. It would be another two hours before the next train. Perhaps he could get some sleep. Along with his hunger he felt a complete weariness. Perhaps it was no use. Perhaps Larry had taken a southern route into Switzerland. Even now Larry and the others might be in Switzerland, waiting to meet him before traveling to Copenhagen, the gathering place for all European missionaries being evacuated. Or they might be trying to travel through Germany to Denmark—a difficult, uncertain task.

The hymn seemed to be whirling around in his head constantly. "Your Lord will never you forsake."

After eating lunch he dozed on the hard leather of the truck seat and awoke with a start, wondering if he had missed the train in his great weariness. But he had slept only twenty minutes. There was three quarters of an hour to wait.

for all  
**GOOD SPORTS**



..armchair  
or active

Deseret News sports writers and cameramen give fans the facts . . . fast and first . . . every day. Turn to the finest sports pages in the Mountain West in your Deseret News

**DESERET NEWS**

SALT LAKE CITY, UTAH



"Out of homes of America will come the future citizens of America, and only as those homes are what they should be will this nation be what it should be."

—David O. McKay

**LET  
HOME STUDY  
BE A SOURCE  
OF STRENGTH  
IN YOUR HOME**

**Please send  
Free  
HOME STUDY  
Catalog to...**

NAME .....

ADDRESS .....

CITY .....

STATE .....

HOME STUDY Brigham Young University, Provo, Utah

**RENT BEAUTY**

FINEST QUALITY ARTIFICIALS  
FLOWERS • TREES • ACCESSORIES  
ANY SIZE • ANY COLOR  
SALE OR RENT — 359-8727

**BURNHAM'S INC.**

625 E. 5th So. Salt Lake City, Utah

**YOU CAN RENT IT!**

**HOWE RENTS  
SALES AND RENTALS**

Salt Lake City Bountiful  
2375 South State 486-0055 640 So. 500 West



### Dad's back on the home team... for good.

He is cured of cancer. His family doctor detected an early sign of the disease and started treatment promptly.

There are 1,300,000 Americans living today who have been cured of cancer. Many more could be saved if they saw their doctors in time.

An annual checkup is your best way to fight cancer. Your check is our best way to help defeat it. Fight cancer with a check-up and a check.

Send your check to  
CANCER, c/o Postmaster.

AMERICAN CANCER SOCIETY



For Ward & Stake Banquets Superior 3-piece **STAINLESS SETS** By International Silver Co. **KNIFE, FORK and SPOON** Place Setting

Stainless

Orders of 100 or more Postage paid in U.S.A.

**79¢ Per Set**

**PEHRSON HARDWARE**  
2115 S. 11th East, Salt Lake City, Utah



IDAHO FALLS **TRAVELODGE**

When attending the Idaho Falls Temple, stay at the Idaho Falls TRAVELODGE—close and convenient—

Special rates for excursions. — Temple open all day Saturdays. — Phone or write for reservations.

255 E Street  
Idaho Falls, Idaho  
Ph. 523-2960

### BEEHIVE PHOTO GENEALOGY OUR SPECIALTY

Negatives ..... .50  
Prints ..... .05  
Add 25¢ Tax — Handling and Mailing  
Complete Photo Service by Mail

P. O. Box 17436, Holladay, Utah 84117

He decided to return to the railway station because the schedule couldn't be depended upon in these times of war and general disruption. As he approached the station, he saw two guards talking together. One of them nodded toward him. Although he couldn't hear their words, their faces reflected anger.

Merrill's heart began to beat faster. He had been lucky thus far, but he had a feeling that his luck was running out. One of the offi-

cers approached him.

"Herr American," he snapped, "you will absent yourself from this railway station unless you wish to be interrogated by the captain in the village."

This would be disastrous. Not only would he miss many trains, but he might be held indefinitely. Perhaps to comply for the moment would be the wisest course.

"Danke schoen," he replied, as he turned and started away. Evi-



### "LOOK OUT! DON'T DO THAT"

RICHARD L. EVANS

In a plea for things to live and look for, for the future, Celia Cole pleaded for wisdom to listen to, as she put it, "... the silent bells each of us hears all alone"—that "within that warns us of danger"—that says: "Look out! Don't do that." Much of life is a process of trial and error, and most of us do much trying and much erring. We make many mistakes, and perfection is not realistically expected—not now. But it is heartbreaking when we make needless serious mistakes, when we ignore the warnings, the outward warnings, the experience of others, and the warning even within ourselves. It is written there is a "... light that lighteth every man that cometh into the world"—and we are not altogether helpless, not altogether unaware of the safety or danger, the rightness or wrongness of some kinds of actions, of some kinds of situations. We do things, we go places, we mingle with people, we listen to various proposals—and may agree sometimes to that which we don't feel good about, to that which we could avoid if we would, and so sometimes find ourselves in difficulty because we run against the silent voice that says, "Look out! Don't do that." Sometimes we run against even our own experience. We choose to take a chance on that which deeply within us we all but know we have no real reason to expect will turn out well: the breaking of a law, of a moral law; the ignoring of facts; the exposing ourselves to physical or moral danger; dabbling with little indiscretions, a little faithlessness, a little carelessness, a little cutting of corners. But there aren't any odds, really, that would justify our jeopardizing health, or the happy wholesome functioning of physical and mental faculties, or peace of mind, or self-respect, or a clear conscience. Here and now we have only one life to live, one mind, one body, one opportunity to move through the limits of this life, and we'd better do it by the best rules we know, by the best counsel we can keep, by the best that all men have learned, and by that which is God-given; for despite all the thinking of those who would propose to emancipate us from morals, from laws, from commandments, there are still plain and true principles, ignoring which is dangerous to do. Life will be happier, here and everlastingly, more rich and full, with fewer regrets if we avoid what is shallow and shady or what is deep and dangerous—if we hear and heed the silent voice that says: "Look out! Don't do that."

<sup>1</sup>Celia Caroline Cole, "Bells Like Prayers," *Delimitor*, January 1936.  
<sup>2</sup>D&C 93:2.

"The Spoken Word," from Temple Square, presented over KSL and the Columbia Broadcasting System, January 17, 1965. Copyright 1965.

dently his luck had run out. Maybe it wasn't any use. Perhaps he should let Brother Dusseldorn take him to the border. If he waited here, while his brother was safely in Copenhagen, he wouldn't be helping anyone.

Then he remembered the time when he and Larry were swimming, and he had been swept into the current of the stream. Larry had jumped in and grabbed him, even though he was taking a chance with his own life. And he remembered the hours Larry had turned from his own studies in school to help him in algebra when Merrill was in danger of failing. He must wait and meet a few more trains somehow, even though he risked his own safety.

After the guards had gone inside the station house, he cautiously made his way back to a small building just north of the station. From here he could observe the soldiers doing sentry duty on the platform. Perhaps if they changed before the next train arrived, the new guards wouldn't know of the threat against him.

He looked at his watch. Only six minutes until train time. Any minute now the rails would begin their low-pitched humming and the train would come into view. There was no change in the officers who patrolled the station.

He looked at his watch again. As he did so the humming of the rails began.

The same guards were on the platform. If he began to whistle when the train stopped, they would seize him before he had taken ten steps. He felt helpless, and yet inside was a terrible urgency.

Suddenly, his head jerked in the direction of the tracks. He could hear the grinding noise of the wheels, but no train had come into view around the bend. He whirled in the other direction. This was a train coming from the west. This was only the second time since he had begun his watch for the trains that one had come from this direction.

He saw an officer hastily push open the door of the communication room and shout an order at the guards on the platform. The officers inside the station and the men patrolling the platform all ran hastily toward the train and climbed aboard. Evidently their at-

# SOFTBALL EQUIPMENT



**F**OR THE BEST!

**W**RITE FOR PRICES

TROPHIES, **E**QUIPMENT, UNIFORMS  
(FAMOUS BRANDS)

ATHLETIC **E**QUIPMENT

SPECIAL CHURCH RATES

## ATHLETIC EQUIPMENT SUPPLY

2020 South Main, Bountiful, Utah, 295-0478

## THE CHAMPION JUICER

AND FOOD PREPARATION APPLIANCE



The Champion Juicer is outstanding in juicing all types of rooty or leafy vegetables, and fruits, melons, and berries. It also speedily prepares a variety of foods for freezing or canning. The lifeless pulp comes out the end of the machine and the pure fresh juice pours into the 1½ quart stainless steel bowl. The Champion is not only a juicer! It speeds meals by grating hard vegetables, nuts, bread, cheese, crackers, etc. It easily prepares the following: Ice creams and sherbets, baby foods, nut butters and milks, sandwich spreads, fruit butters and sauces, creamed corn, relishes, snow cones, plus many other healthful dishes.

It is easily cleaned and quality built. Design and guarantee unequalled. The price F.O.B. North Salt Lake is \$149.95. Terms available at \$10 per month. Earn yours with our referral program. Write or call: Champion Juicer Distributors — P. O. Box 296 123 So. 300 E. — Phone: 359-6988 North Salt Lake, Utah 84054 (4 miles North of Salt Lake City)

## bound for the FAIR?



What to see — Where to stay — Rates  
Your complete itinerary planned.

BY AIR — RAIL — BUS — CAR

Hotel accommodations and rates, Broadway shows, guided tours of New York City. All types information and rates at the Fair. Package plans and individual programs.

For Free Brochure and Information  
WRITE BOX 43, Provo, Utah

**CHRISTOPHERSON TRAVEL**

Salt Lake: EL 5-8182

Provo: FR 3-5310

### Manning Meadow Ranch Camp

BOYS AND GIRLS AGES 9-15

24 Hour Supervision

HORSEBACK RIDING — SWIMMING

FISHING — EXPLORING — COOKOUTS

BRYCE CANYON — FISH LAKE

SEND FOR BROCHURE

MARION PAXTON—Monroe, Utah

### Bind Your 1964 ERAs

in looseleaf form with an

IMPROVEMENT ERA binder — only \$2.50

1964 indexes free with binders

Order from

THE IMPROVEMENT ERA

79 South State, Salt Lake City, Utah 84111

## FOR THE FAMILY

### ONE FOLD AND ONE SHEPHERD

by Thomas Stuart Ferguson .....\$4.95

### CREATIVE FAMILY LIVING

by Beverly Romney Cutler .....paper \$1.00

.....cloth 1.95

### CASE OF THE BOOK OF MORMON WITNESSES

by Eldin Ricks .....\$1.50

### OLYMPUS PUBLISHING CO.

Box 6137 Sugar House Station

Salt Lake City, Utah 84106

Available at L.D.S. bookstores everywhere

**WORLD'S FAIR — APRIL  
TO OCTOBER — 1965**

Both Individual and  
Group Tours

**FOUR TOURS TO WORLD'S FAIR  
AND LDS PAGEANT**

16 Days—July 17-Aug. 1 .....	\$245.00
22 Days—July 22-Aug. 14 .....	299.50
29 Days—July 24-Aug. 19 .....	345.00
29 Days—July 11-Aug. 8 .....	345.00

52 Days **JUNE**  
**AUGUST** By Air or Ship  
**SEPTEMBER**  
**EUROPE**

**HAWAII — MONTHLY  
TOURS**

**Margaret Lund Tours**

3021 South 23rd East  
P. O. Box 2065  
Salt Lake City, Utah 84109  
HU 5-2444 — AM 2-2337  
Idaho Falls 522-2581

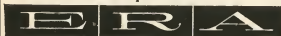
**SPECIAL OAKLAND TEMPLE  
IMPROVEMENT ERAS**

Now available again!

25 pages of remarkable full-color pictures and many special articles on temples and temple work

50c each or 40c each for more than 10 copies

The Improvement



79 South State, Salt Lake City, Utah 84111

**ESPECIALLY FOR YOU!**

Lingerie with sleeves displaying the elegance of modesty.

See Your  
Dealer.  
Write  
or Call

*Gaytee*  
LINGERIE

2511 So. West Temple 486-2359  
SALT LAKE CITY, UTAH 84115

**IN USE for SEVENTY-FIVE YEARS**

Aids in treatment of Canker, simple sore throat and other minor mouth and throat irritations.

**HALL'S REMEDY**

Salt Lake City, Utah



42 WEST 2ND. SOUTH • DA 2-1039  
SALT LAKE CITY 1, UTAH

INTERMOUNTAIN'S LARGEST DIAMOND DEALER

tion was needed on an urgent matter. They were all out of sight inside the train.

And then Merrill heard the rails humming again and knew the train was coming from the east. He breathed a prayer of thanks and crouched ready to dash for the platform the moment the train stopped. Which verse had he whistled last time, he wondered. Why was he thinking of such a trivial thing? What did the verse matter?

"Let him be on this train," he prayed as the train lumbered around the bend and began to slow down for the station.

He began running for the first car even before the train had completely stopped. He gulped a deep breath of air into his lungs and began whistling. Something made him put special urgency into the notes as they were expelled from his lips and sent through the open windows of the car.

"Though hard to you this journey may appear—" This is probably the last chance, he thought.

Now there were only two cars left.

"This better far for us to strive our useless cares—"

One more car. And any moment the guards would come from the other train and take him into custody.

"Do this, and joy your hearts will swell."

Again Merrill felt failure and fatigue begin to engulf him.

Suddenly, behind him on the platform he heard the thump of something heavy. He jerked around to see a barrage of brief cases and battered luggage hit the worn planks of the platform. And from the windows of the second car back, dark-suited fellows spilled out. And there was Larry.

Merrill rushed back and began gathering up the brief cases and luggage as he yelled instructions. Larry and the other elders followed him without greeting or question as he led them with running strides away from the station.

Perhaps the habit of five days was so strong that the reaction was automatic, for as they hurried along the street he found the words of the third stanza of the hymn running through his mind.

"Though hard to you this journey may appear,

Grace shall be as your day."

*Use Salesmanship on Children  
(Continued from page 301)*

to issue loud commands in tones of resentment. Unfriendly approaches create defensive attitudes while on the other hand, a smile and a pleasant voice breaks down resistance. Children should be able to feel they won't be in hot water because one or both parents got out the wrong side of the bed. They should feel appreciated just as adults want to feel.

A salesman knows he must make a positive approach if he is to sell. Yet parents constantly use negative approaches. One of their favorite words is "Don't!" Children are bombarded with this word. I once watched a very good example of the positive approach as two young mothers put their children out to play each one admonishing, "Stay in the yard or on the sidewalk."

The first mother watched her child. It played in the yard, then on the sidewalk, and then wandered to the street. The mother immediately went to it and without raising her voice or getting excited, spanked the child lightly, and said, "Stay on the sidewalk." She repeated this process three times and then the lesson was firmly implanted without a single, "Don't!"

The other mother yelled from the house, "Don't you go out on that street!" The child went repeatedly, only to be yelled at with more "Don'ts." He never learned the lesson because the suggestion was negative and mother's voice could so easily be ignored.

A child should be allowed to present his reasons for his behavior in clear, logical tones without anger or excitement. During this presentation, a parent should not look disgusted or sigh over objections any more than a salesman does. He must answer each objection with calmness. This immediate answer keeps things in the open and does not lead to resentment which can be shown through hostility.

Head salesmen who have others working under them know that they must make corrections without belittling the corrected person. The same is true in families. Parents should be sure first that a correction is necessary. If it is, the correction should be made in private to avoid resentment. The parent should be



matter-of-fact. Ridicule, scorn or threats are offensive to children and do not win co-operation. Give the child a chance to comment. Answer him on an encouraging note. Each child needs to be handled differently.

The stubborn type won't be changed by argument, the slow type must be given time to think things out, the sensitive child is easily hurt by criticism, and the timid child may be too shy to tell how he feels while the bold child may be impatient of your complaints.

Salesmen are expected to make periodic checks of themselves. Parents might well do likewise. Following are some questions a parent

might well ask himself:

1—Do I talk too much and give unnecessary orders or threats I have no intention of carrying out?

2—Do I appear to be a sort of top sergeant who barks out orders?

3—Do I lean on the word, "Don't"?

4—Do I try to force respect?

5—Do I flare up too easily?

6—Do I argue a lot?

7—Do I repeat orders to get things done?

8—Do I respect my child's right to privacy?

9—Do I realize that I am training one who may become one of the world's great when I shall be proud to say, "That is my child."

Welcome to one of SLC's finer places to stay...



# MOTOR TEMPLE SQUARE HOTEL

Modern Coffee Shops and Dining Rooms  
 • Television • Air conditioned  
 Rates: Single \$8.00 up • Double \$8.00 up • Twin \$10.00 up  
 Telephone Reservations accepted collect 801-371-3405

Low Cost Luxury



75 West South Temple Salt Lake City Utah

CLARENCE L. WEST, Manager

FREE DRIVE-IN PARKING

PHONE 355-2961

Also free parking at our Great Auto Park in town.



## "THE SONG I CAME TO SING..."

RICHARD L. EVANS

Two lines from Tagore come to mind as a subject for this season: "The song that I came to sing remains unsung. . . . I have spent my days in stringing and in unstringing my instrument."<sup>1</sup> Stringing and unstringing our instruments—taking out and putting away—going through motions, routine—skimming the surface and not getting down, at least not enough, to the real thought, to the real schooling of ourselves, to the real facing of facts, to the real work, the real substance, the real service, to the real purpose and performance of life. As time passes, and as its passing is marked by the cycle of the seasons, we cannot but question how much we give our time to the trivial. Thinking is hard, that is, constructive thinking. Learning is hard, learning beneath the surface, learning in deep dimension. Living is hard, disciplined living, with standards, principles, purpose, with consistency and following through. But life is much more than the motions and needs of the moment, more than merely putting in time, more than merely getting by, more than the perfunctory or reluctant filling of assignments. We must look beyond the surface, beyond the mere seeming to be, to the real substance—to adding to, to increasing knowledge, to serving, to searching and not fearing to search, to finding and not fearing to face facts—looking beyond the short and little look, beyond the trivial little talk, beyond the little circle that repeats itself—repenting, improving, knowing better, doing better, being better, with high principles and high purpose. There is a song for each of us to sing, a song of great significance, as the cycle moves through the swift seasons. To turn again to Tagore: "Yes, we shall really go on living," he said. "Then . . . if we are going to go on living, we must make our life worth its eternity,"<sup>2</sup> and not sadly come to say: "The song that I came to sing remains unsung. . . . I have spent my days in stringing and in unstringing my instrument."<sup>3</sup>

<sup>1</sup>Rabindranath Tagore, *Gitanjali*, vii.

<sup>2</sup>*Ibid.*, *The Cycle of Spring*: Introduction.

"The Spoken Word," from Temple Square, presented over KSL and the Columbia Broadcasting System, December 27, 1964. Copyright 1964.

## SPECIALIZING IN GENEALOGY PRINTING

Family Group Sheets  
 Picture Pedigrees  
 Family Histories  
 Old Manuscripts  
 Birth Certificates  
 Wills, etc.

Compare Our High Quality, Low Prices and One-Day Service

## PROFESSIONAL PRINTING SERVICE

163 East 2nd South Salt Lake City, Utah

Cecil A. Carr, Owner

Ph. 359-1732

## FREE JOB PLACEMENT FOR "LD" GRADUATES

If you are planning a business career but do not have the time or money for four years of college, write for a free catalog today.

Mr. L. A. Saunders

LDS Business College  
 411 E. So. Temple — Salt Lake City, Utah



**Figo**  
*A treasure of flavors in every bite.*

At your store or call 1-800-4-A-RESTAURANT for details.

## LOCATED ON A CATTLE RANCH

In the high mountain valleys of Utah. Horses and .22 rifles, plus fishing, swimming, trapping, rodeos, pack trips, etc. Co-ed. Operated by four returned missionaries, three of whom are graduates of B.Y.U. 24 boy/girl capacity. 12202 Lemo Drive, Whittier, Calif.



*The Inspired Revision of the Bible*  
(Continued from page 305)

believed him: and ye, when ye had seen it, repented not afterward, that ye might believe him.

Inspired Revision

Matt. 21:32-34. For John came unto you in the way of righteousness, and bore record of me, and ye believed him not; but the publicans and the harlots believed him; and ye, afterward, when ye had seen me, repented not, that ye might believe him.

*For he that believed not John concerning me, cannot believe me, except he first repent.*

*And except ye repent, the preaching of John shall condemn you in the day of judgment. . . .*

*Close relation between Jesus and the prophets.* Several textual changes disclose the filial and intimate relationship that exists between Jesus and his prophets. He spoke in the most favorable manner concerning them. The text just quoted emphasizes that so close is the relationship of the servants with their Master that rejection of the prophets is cause for repentance, for in so doing one also rejects Christ.

An interesting addition found in the Inspired Translation states that when John was put in prison Jesus "sent angels, and, behold, they came and ministered unto him." (Matt. 4:11.) The King James version says nothing about angels visiting John while he was in prison. The passage manifests Jesus' love and high regard for John and also demonstrates Jesus' power, for he sent angels as he willed.

*Additional writings by the prophets.* Certain passages which in the King James version appear to have been original with Jesus are shown by the Inspired Translation to be quotations from the writings of an earlier prophet. This is perfectly in order, for our Savior often quoted from the words of the prophets. Said Jesus:

*"Then shall be fulfilled that which is written, that, In the last days,*

*"Two shall be in the field; the one shall be taken and the other left.*

*"Two shall be grinding at the*

*mill; the one taken and the other left." (Ibid., 24:46-48, Inspired Translation.)*

Just whom the Savior is quoting is not given, but the passage certainly has the effect of making it a quotation, rather than an original statement by Jesus.

Since it seems that these Old Testament writings to which Jesus made reference were had by those to whom he was then speaking, yet are not in our present Bibles, it is evident that our scriptures are even less complete than we may have supposed.

The Inspired Translation of Luke contains a lengthy quotation that seems to be from Isaiah as quoted by John the Baptist. This passage, missing from the King James version, speaks of many details of Christ's mission and of his coming in the day of judgment. We quote at length:

King James Version

Luke 3:4-5. As it is written in the book of the words of Esaias the prophet, saying, The voice of one crying in the wilderness, Prepare ye the way of the Lord, make his paths straight.

Every valley shall be filled, and every mountain and hill shall be brought low; . . .

Inspired Revision

Luke 3:4-10. As it is written in the book of the prophet Esaias; and these are the words, saying, The

SPRING SONG

BY ELEANOR ALLETTA CHAFFEE

*April buttons down the grass  
With dandelions, and in the grass  
Of ponds and puddles April's sky  
Reflects white, fluffy clouds on  
high.*

*April decorates the trees  
With tender leaves, and April's  
breeze  
Whispers to the sleeping flowers,  
"Waken to the sunny hours!"*

*April's rain is gentle, sweet;  
April's touch is light and fleet.  
April stays so short a time,  
Yet leaves the world a singing  
rhyme.*

voice of one crying in the wilderness, Prepare ye the way of the Lord, and make his paths straight.

For behold, and lo, he shall come, as it is written in the book of the prophets, to take away the sins of the world, and to bring salvation unto the heathen nations, to gather together those who are lost, who are of the sheepfold of Israel;

Yea, even the dispersed and afflicted; and also to prepare the way, and make possible the preaching of the gospel unto the Gentiles;

And to be a light unto all who sit in darkness, unto the uttermost parts of the earth; to bring to pass the resurrection from the dead, and to ascend up on high, to dwell on the right hand of the Father,

Until the fulness of time, and the law and the testimony shall be sealed, and the keys of the kingdom shall be delivered up again unto the Father;

To administer justice unto all; to come down in judgment upon all, and to convince all the ungodly of their ungodly deeds, which they have committed; and all this in the day that he shall come;

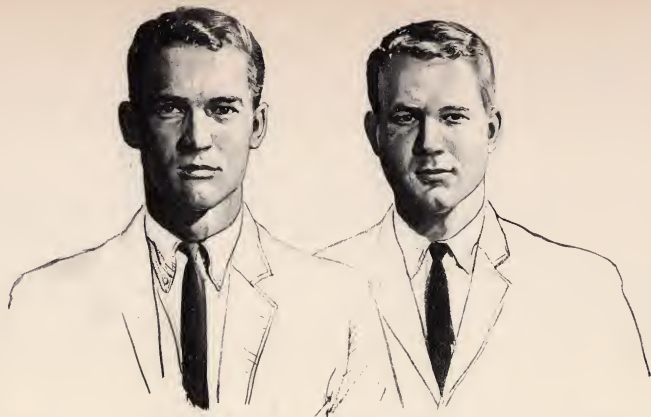
*For it is a day of power; yea, every valley shall be filled, and every mountain and hill shall be brought low; . . .*

Thus the text of the Inspired Translation gives a wider range of subject matter to the writings of the prophets than is evident from the King James version. It also speaks well of John the Baptist's knowledge of the entire mission of Christ.

*Summary.* The impact of the Inspired Translation is to be a more complete and convincing witness to the perfect character of Jesus Christ and of his divine appointment to minister among men. In addition, the text strongly upholds the prophets in their work of bearing testimony of the Savior and shows strong attachments between Jesus and the prophets. Of particular interest is Jesus' high regard for John the Baptist.

Much of the contribution made by the Inspired Revision on these matters consists in the emphasis given to principles already in the Bible, although some things entirely new are also presented.

(The final instalment will discuss the value of the Prophet's work with the Bible and its use as a reference book.)



# ***THE ERA OF YOUTH***

***APRIL 1965***

Marion D. Hanks, Editor

Elaine Cannon, Associate Editor

The message, the messenger, and the mission . . . words with unique meaning in your life. Your generation is carrying the message — the word of the Lord. Among you are the special messengers of today and the real role players of tomorrow. Yours isn't just a time of preparing for the future of service. You are the generation with a mission to perform now. You may be ready for a formal call to a particular field of labor, or serving in youth missionary activities at home — either way you are in the picture. As a student, a summer worker, a helper at camp or a tender of tots, there are those to touch that only you can reach. To bring truth and awareness, light and understanding and a new knowledge of God and his Son to those who haven't know them is the message and the mission of your generation.

## HEALTH

● Missionary work is extremely demanding and imposes heavy physical and emotional strains. One who is preparing for a mission call should be thinking of this.

A missionary who is not well cannot do the work, and his companion and others and the work itself all suffer serious interference. In many cases we can do something about improving our health.

Ask yourself these questions:

Do you have any serious problems with your health?

Can you work steadily and energetically over a prolonged period?

Do you understand and practise sound basic principles of nutrition, hygiene, sleep, and exercise?

Is your weight about what it should be?

Have you ever had a severe nervous or emotional disturbance or disorder?

Do you like people and enjoy being with them?

Are you sincerely, genuinely interested in others?

Can you accept them as they are, love them, and want to share your blessings with them?

In accepting ourselves and in accepting, appreciating, and serving our Father's other children, we are showing our love for him.

This is one of the most important ways to be preparing to serve the Lord. Make and follow good health habits, and learn, by practice, to love and serve your fellow men.

You are God's child. Like the sun and moon and stars—but in the most special sense—you are God's "creation." You have a right and a reason to be here. And unlike the sun, moon, and stars, you are an agent; you can think and decide and act.



## WORTHINESS

● Personal cleanliness and a clear conscience are indispensable for missionary happiness and effectiveness. You must make no mistake about that. And there can be no clear conscience for any of us without sincere repentance and conduct which is consistent with our high callings and holy professions.

Do you understand what it means to be morally clean?  
Are you morally clean?

Have you ever been guilty of conduct which you understand to be immoral or improper or questionable? If so, have you followed the program of the Lord in making things right?

Do you understand the principle of repentance?

Have you been honest and honorable in your relationships with others?

Do you respect, honor, and obey the law?

Are you thoroughly converted to the Word of Wisdom?

Are you living it conscientiously, happily?

Are you dependable? Is your word important to you?

Do you keep your promise?

Will you follow counsel, accept instruction, obey established rules?

All these questions will help you assess your worthiness. If you are not worthy, now is the time to get yourself ready!



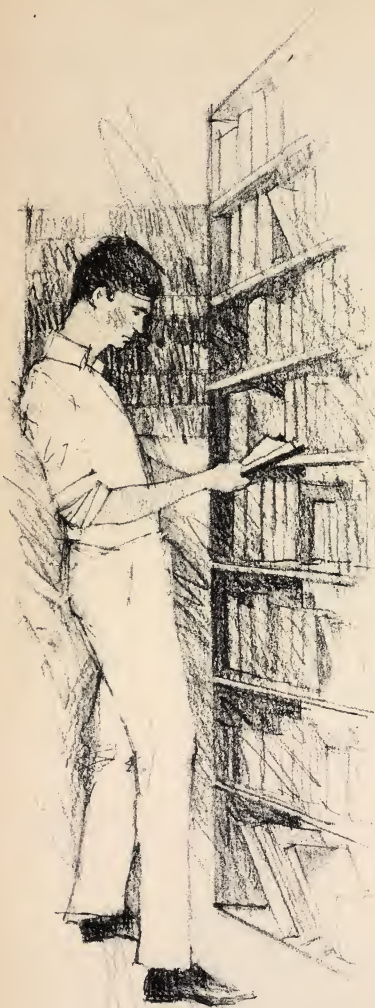
## EDUCATION

● The Lord has not chosen to call his servants exclusively from among the highly educated and specially trained. Whereas men might be inclined to concern themselves with the "countenance" (or perhaps the academic credentials) of a man, the story of the choosing of David teaches us that the Lord "looketh on the heart." (1 Sam. 16:7.)

When Christ selected those who were to walk and work with him in establishing his program on the earth, he went among simple, unsophisticated men. But those whom he chose were not weaklings; they were men of strong minds and strong characters, whose hearts could be educated to his way and the way and will of his Father. Repeatedly in the era of restoration, the Lord has encouraged his followers to educate their minds and hearts. He has established broad fields of legitimate inquiry. (D&C 88:77-79; 90:15; 93:53.) And he has done this, he says, "That ye may be prepared in all things when I shall send you again to magnify the calling whereunto I have called you, and the mission with which I have commissioned you." (*Ibid.*, 88:80.)

How is your educational preparation?  
How much formal schooling have you had?  
Did you do well in your studies? Do you love to learn?  
Can you read well? Can you memorize efficiently?  
Do you read? Are you regularly storing  
your mind with scriptures, wholesome thoughts,  
worthwhile poems?

Have you had any training or experience in a foreign language?  
While the Lord does not choose his servants because of their formal academic training or degrees, a missionary who is alert and informed and educated and whose heart and mind and spirit are attuned to the Lord and his will is in an excellent position to succeed in his sacred commission.



## ***SPIRITUALITY***

● God's truth can be known only through the Spirit of the Lord. This is the only way anyone can understand the gospel. Theologians who deal with the learned language and complex ideas of their profession but who do not have the Spirit cannot possibly know truth which can only come through that Spirit.

The humblest servant of God can know the truth through the Spirit.

With all other preparations, therefore, the most important readiness for any agent of the Master is to be in tune with the Spirit.

You have learned to "say your prayers." Do you pray often, "with real intent," talking with the Lord thoughtfully and humbly and gratefully?

Do you find your "closet" or "secret place" and talk out loud with the Lord? Have you told him what you want and want to be and want to do?

Do you acknowledge your faults and troubles to him and then seek to increase your faith and overcome your weaknesses?

Do you attend your meetings regularly? Do you practise controlling your mind while there, being prayerful, meditating?

When you partake of the Sacrament of the Lord's Supper, are you worshiping?

Do you take part whenever asked and volunteer when someone is needed?

Are you negative and critical about others, especially those who have accepted heavy responsibilities and are trying to fulfil them?

Do you support your bishop and all others who lead?

Do you really love your Heavenly Father and his Holy Son?

Do you truly try to serve him and keep his commandments?



## **FINANCIAL COMPETENCE**

● Along with all other costs, the cost of doing missionary work has risen sharply in recent years. Much more money is required to sustain a missionary than was previously needed. This very important consideration, therefore, needs the careful attention and preparation of every person who contemplates filling a mission. Parents and families and prospective missionaries should be thinking and planning and saving well in advance.

Do you and your parents know how much a mission will cost?

Are you sensitive and mature enough to use frugally the sacred funds committed to missionary work by others?

Are you earning and saving at least part of the money needed to sustain you on a mission?

Are your parents able and planning to help you?

Will there be other sources of income to which you may look for help?

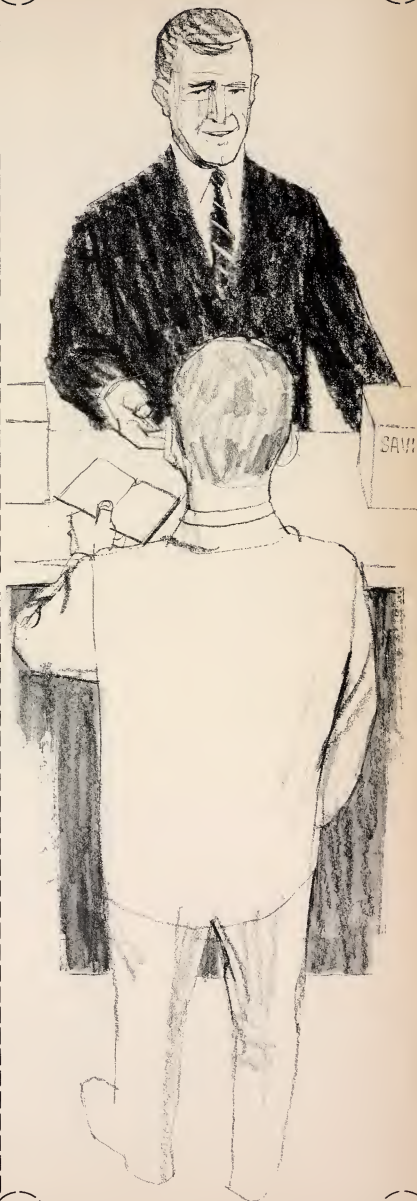
Do you appreciate the value of money?

Can you budget? Do without? Make do? Do over?

The Church expects that every missionary family will supply at least part of the support for its missionary. This is vitally important for the family and for the missionary and for the work.

Missionary work is a labor of love and unselfishness and derives no small part of its efficacy from the sacrifice and devotion of the people. It would be well if every missionary were able to support himself at least in part by funds he had earned himself and had saved for that special purpose.

If you are not ready financially, now is the time to prepare!





## DESIRE

● One who honorably fulfils a calling as a missionary must want to do the work and succeed in it. So, examine yourself—do you really want to go on a mission?

**Do you have a testimony** that this is the Lord's work, that it is vital for all men, and that it is your personal responsibility to see that others have a chance to hear the message?

**Do you know how to work**, to endure discouragements and disappointments and adverse circumstances courageously and maturely?

Are you ready and willing to "seek first the kingdom of God"? to be set apart for a time from the normal pursuits and ambitions and associations of your life? to give your whole heart, mind, strength, and loyalty to the sacred cause? Will you commit yourself for the rest of your life to the high standards of responsibility and devotion expected of one who has been a missionary? If the answers are affirmative, your foundation is firm; if they are not, it is time for you to prepare!



## **PREPARATION**

● One cannot teach that which one does not know. The messengers of the Lord go into the world to teach and testify and share the light of the gospel. They must know what they are talking about. Have you earnestly studied the gospel and prayed for a personal witness of its truthfulness? Have you earnestly "searched," "knocked," "asked," "sought"? Have you made a serious personal effort to understand the principles of salvation? How much have you read of the history of the Church? Have you ever made a serious, sustained effort to

study the life of Jesus Christ? Did you or do you attend seminary? institute? Have you been active in your quorums and auxiliary organizations? Do you know how to study? Do you know how to listen? Can you organize a sermon or a lesson? Do you read regularly and listen perceptively? Are you prepared to teach the gospel and testify intelligently of its principles? A missionary must be. If you are not prepared, now is the time!





# Dear Sir

By Eleanor Brough

Dear Sir,

You have asked why I served on a mission for my Church when I could have been finding a husband or touring the world. Because I know that you have been studying the concepts of our religion and admire our people, I would like to answer that question. I've found a short, precise answer unsatisfactory. Please bear with my lengthy explanation.

I have felt, and been grateful, that my home life has been somewhat exceptional. It has not been a

psychologically planned exceptional home where each project is organized to achieve a specific result. Such organization is commendable; but though my parents have had strong concepts of what was right and wrong for us, they found there was little need and even less time to invent busy time—or play time. There was always something being done in our home or on the nearby farm, and everyone was involved. Eight children, friends, and cousins scurrying

through the old two-story, brick house elicited more than one protest from visitors who weren't in a position to appreciate this involvement. "Too many! Too noisy! Too much!" they complained.

The most common comparison was Grand Central Station, but a more accurate description would have been that of a beehive. Beneath all the confusion, much was accomplished. When we organized to pull together, we could "move mountains," and we occasionally did. We could sing as hard as we could work. The Brouchs reared the biggest voices in town, and when all of us tried to sing above Pearl's piano, the heavens shook, and the neighbors closed their windows. Somewhere near the bottom of our family assembly, trying to remember the words, I swelled with love and pride for my laughing kind and their enthusiastic music.

Bernarlo, my eldest brother, was called to the West German Mission while I was in the fifth grade. He was properly congratulated and wept over. World War II had ended but a few years before, and it was Mother's belief that he would certainly starve to death in a battle-torn land. A large black trunk was secured, and we spent hours running helpful errands while Mother packed prepared gelatin, potted meats, canned vegetables, and other goodies tightly into its vast interior. Carrying his two years' supply with him, he left Utah in one of the heavy snow storms of 1949.

Later, five more of us were to serve missions, and each returning missionary has wondered how Benny ever made a transfer with that black triumph of Atlas to pull off and on buses, trains, motorcycles, taxis, etc.

Mom worried about his health, his success with the language, and numerous other dangers a mother can fear for a son so far from home. She read each of his letters to us as it came. He often sent Vilate, Evelyn, and me special notes with sketches of his beloved horses in the margins.

We returned his notes with exaggerated tales of how hard we were working herding the cows while he was gone. It was true. We "Three Little Girls" did help Daddy take the dairy herd down the Farmington Lane to the barn each evening. However, we didn't consider it work. To the contrary, we were proud to help fill the void Benny had left in the chores department, and those evening romps were the highlight of each day.

Before Benny returned home, Becky had been assigned to the Great Lakes Mission, and Jimmy was serving in the Eastern States Mission. We never heard the folks complain. I always thought we were getting richer because we had three of them who didn't eat at home.

Before this first missionary era of our family was completed, five mission families stayed in our home for extended periods of time. Many more have dropped in to visit an hour, a day, or a week as their travel schedule in Zion permitted. We wouldn't trade the association we've had with these wonderful people for a fortune.

Our second missionary era began as Vilate graduated from Brigham Young University. Harvey, who fell heir to the honor age-wise, had been sidetracked by the Korean War and marriage. (We're confident that he will fill a mission sooner or later. It will probably be later, as a wife and two children would be more difficult to transfer than Benny's black trunk.) Vilate left for the Gulf States Mission amid financial difficulties at home. We were trying to adjust to a shift from farming to construction, and the way was rough. Her expenses were shared by everyone in the family with an income. Their money was well spent. She did a good job.

Evelyn and I were still claiming dependency at BYU. Vilate's letters started the old missionary adrenaline pumping again. Three of my roommates left for missions and were in love with their work. I toured the Far East with a BYU drama department USO show, and we met missionaries and members everywhere. All were thrilled with the system and were thankful for their part in it. I came home with my sights set on a mission to Hong Kong, but I knew I would go where I was called.

The first Sunday Vilate was home, Bishop Bowman welcomed her back into the ward and asked me if I'd like to go on a mission. I had a contract to teach in Gunnison until June. Before June arrived, Evelyn had been called to the North British Mission, so we held our farewell testimonials together.

I was called to the Spanish American Mission. This delighted me for the mission president, Melvin R. Brooks, had been my bishop in the BYU Eighth Ward. Working with him and President Ralph Brown was an experience I wouldn't have thought possible if I hadn't lived it. I know they are men of God, and I love them and their families very much. Such powers of love, conviction, and authority as they possess cannot be stayed. Such leadership as they exhibit compels the work to go forward and builds better men of the fine young missionaries under their jurisdiction. The Church has chosen the best men in the world to direct this work.

My companions, our friends among the members, and our beloved and precious contacts (the nonmember families we were privileged to teach) are wrapped and preserved by their sweet spirits in the warmest corners of my memory. The people of Mexi-

can extraction are good, honest, warmhearted, and generous. It was a privilege to be associated with them in any way and a rare blessing to become part of their culture even for a short time. For me, Espanola, Albuquerque, Del Rio, and San Antonio have become magical names of magical cities, and nothing can give me greater pleasure than spotting the familiar face of a former Spanish American missionary in a crowded room.

The Church asks every member to be a missionary, to share testimonies, to "cast your bread upon the water. . . ." Every missionary will tell you that sharing a testimony involves more than two. The most im-

portant member of the missionary team is the Holy Ghost, and without him, no man is converted. I gained enthusiasm for missionary work and learned the gospel of Jesus Christ from my parents, Sunday School, seminary, and university religion teachers. I dare not underestimate their value to me. However, I would like to refer to incidents in my life where teachings were not through the spoken word.

Even if it were possible to put such an experience down in written symbols, I would hesitate to relate the following because it is difficult to comprehend such an experience in the life of another, and no man can understand in its entirety a message, a testimony,





that was fitted and formed to meet one individual's needs. Each of us tends to hold our sacred moments to us, nurture them, and reap their fruits. At times we try to pluck out that part which may benefit others and do our best to air it justly.

The spiritual conviction that I was associating with a church which was literally the Church of Jesus Christ must have had a beginning, but I am quite unable to pinpoint it in memory. Trying to locate a starting point for belief in God and his teachings is as difficult as trying to determine the second the morning begins by watching the sky. Therefore, join me on a rainy day in Salt Lake City.

Vilate and I had left the Lake Shore bus station and were stepping double time up South Temple in an effort to narrow the difference between the time we were expected at the old McCune School of Music and the time we would arrive. Vilate was dragging Elmer, a violin whose battered canvas cover had been painted with Shmoo-type features.

With faces bent away from the rain and minds ticking off the guilty seconds, we could have easily not noticed him at all. But there he was, tall, straight-backed, his head erect and glowing with silver curls, damp and wispy. My eyes had too little time to observe the rear appearance of this remarkable person when I silently apologized, "Excuse me, sir, you're being passed." We automatically split to each side, and a few quick steps reversed our positions and gave the gentleman our backs to consider.

"Vilate, did you see him?" I whispered.

"Eleanor," she looked horrified at my audacity, "that was President McKay."

What can you do when you're thirteen and a prophet is walking behind you? I didn't know. I guess Vilate didn't know either, for we didn't do anything.

In the hours and days that followed, I wished a thousand times that we'd turned around, looked into his face, asked to shake his hand.

Later, television put his face before me twice a year at conference time. It is possible to learn much watching a face. One afternoon something knocked on my heart's door and filled it with warmth and recognition. The sun was up. There were no doubts. The congregation rose to sing, and I joined them with a half hum and a humble heart, "We Thank Thee, O God, for a Prophet." I had been told that he was a prophet, but at that moment, I knew for myself. (That same warmth and recognition filled me to overflowing as I later read the Book of Mormon.)

Kathleen, Pearl's oldest daughter, was five years old and had received all the love and attention due an only grandchild with doting parents and seven unmarried aunts and uncles. She was feted as reign-

ing queen on every visit. We spoiled her. We protected her. We loved her.

"Kathleen is going to die. The doctor says there is no hope." These words sent me into hysterics.

The following days were difficult for everyone.

"Aunt Mary has called Elder Matthew Cowley. He is going to administer to her."

"The Lord giveth, and the Lord taketh away."

"If she lives, she will have brain damage. Do you want your child to live and never know you?"

"Her name has been put in the prayer circle at the temple."

"If the Lord spares her life, he will spare her mind," resolved her parents, secure in the knowledge that God is omnipotent.

The doctors conceded that she was a miracle. Because of the power of the priesthood, her parents' faith, and the many prayers offered in her behalf, she lived. Her mind did not immediately grasp all that it had known before, but the recovery road was steady and all uphill. Today she wonders if such a thing could have happened.

God does have a royal priesthood, authorized to act in his name. Kathleen's experience makes it reasonable to believe so, but even without my poor ability to reason, I could not deny the power of that priesthood, faith, and prayer. Quiet understanding had slowly replaced hysteria, and I knew my Teacher.

Prayer has always been a common occurrence in our home. We always knelt together, and when we were small, Mama helped those who still had trouble forming their ideas. One night she knelt beside me while I parroted the simple prayer she gave. Before we had finished, a tremendous idea occurred to me. Why didn't we ask Him to make me skinny?

A fat baby who becomes a fat child and grows into a fat young lady has more to cry about than bruised knees and pulled pigtails. My first independent prayers requested a simple transformation, and the request for help never ceased.

As a teenager I did something which has since chastened me. I scolded him with bitter tears for all the years of unanswered prayers about my weight. I should have turned my bitterness on myself, for he had given me the powers to solve my problem. It was I who failed to coordinate and use that which I already had.

"Why?" I cried to him. "Why?" Then, in the depths of those miserable pits of self-pity, I experienced a most tender and significant lesson, and those silent moments of communication have meant more to me than any other single experience of my life. We are children of God, and he loves us. Sometimes he gives us difficulties to make us strong, but he does love

us. Each time we sing "God so loved the world that he gave his only Begotten Son. . . ." I realize once again that each of us can claim a pure, personal love from our Heavenly Parent.

It would be nicer to say that there my troubles ended, but more truthful to admit that they had just begun. Many of these trials existed only in my mind. Many have been eliminated. However, I sometimes gave up too soon and failed to overcome a problem completely. Occasionally, I detoured and salvaged a half victory. The battles I really feared usually ended in my favor because I always asked for his help with them. He might have helped me oftener, but at times I have assumed he wasn't interested in my trivia. I have even convinced myself on occasion that he doesn't really care what I do in this instance or that. Foolish girl! My forgetter works better than my memory.

I filled a mission because I was taught respect and love for the work in my home, because I had seen the joy it brought into the lives of converts and missionaries, but most of all, because my Father in heaven loves me, and I wanted to show, in my inadequate way, that I love him.

King Benjamin, a Book of Mormon prophet, told his people, ". . . if ye should serve him with all your whole souls yet ye would be unprofitable servants." (Mosiah 2:21.)

I wish I could claim that I had served with my "whole soul." I haven't. I'm still very much in his debt. My mission must not be an end of my service. There is much work to be done among the Saints here at home. Perhaps it will be my good fortune to help with the work here. However, it is my continued prayer that someday I might be able to serve again in the mission field. I want to serve free of the many shackles of immaturity that make the complete, unselfish service King Benjamin recommended impossible. I want to serve with my "whole soul."

I know that missionary work is God's work and that it is directed by a prophet who holds all the keys of the Holy Priesthood. I know that only through the redeeming blood of Jesus Christ, the literal Son of the Eternal Father, is salvation possible. And because he has taught it, I know that only through faith, repentance, and a baptism enacted by the priesthood, can the world's honest men ever hope to return to the presence of our Father in heaven. The Mormon missionaries are the hope of the world. God bless them.

Does all this help you, sir, to understand why my mission means so much to me?

Sincerely yours,  
Eleanor Brough



# To My Mission President

By Dennis Rasmussen

Dear President:

The two years that looked long when I arrived are gone. In retrospect, they seem only a few short months, yet they have encompassed the choicest feelings and experiences of my life. I wish so much that I could remain in the mission field, but the joys, blessings, and spiritual glimpses of my mission have given me an anchor for the future. They are my own cherished experiences, and their memory will bring richness, strength, inspiration, and gratitude—always.

As my time of returning home approaches, I think about the question, "What influence in my mission has affected my life most profoundly?" My answer is: the life of my mission president. You once wrote, President, "The human mediator, the influence of a dynamic life, is what finally inspires." I know, from my own life, that this is true. Even the gospel itself is not just "the gospel." It is the gospel of Jesus Christ. It is in the Savior's own life that his gospel, his divine plan, finds the most beautiful and powerful expression. Your influence, your example, your life, has been the key that has opened my soul to the deep and lasting joy of serving the Lord.

When I came to the mission field, I thought I had a testimony. And I did. But it was based upon limited experience with the sources of spiritual awareness. There were parts of the gospel which I believed were true and real but which I had never known for myself. Watching you, listening to your counsel, kneeling with you in prayer, feeling your love for the Lord and for all of us, your missionaries—these were the experiences from which I forged a burning, living testimony. As I applied what you taught us, once-abstract principles of the gospel were transformed into radiant, enlightening realities. The scriptures became not

just standard works but precious glimpses into life and its deepest meaning. My heart thrilled at the words, "This is the Church of Jesus Christ."

You taught me what it means to approach the Father in yearning prayer and how to recognize the warm Spirit that whispers to the soul, "I am listening." I know now that to have that Spirit always is life's greatest privilege and that its presence quickens every facet of righteous living with an influence that is a foretaste of celestial joy.

The realization that I now see overarching my entire mission and that has reached the deepest into my heart was expressed first in your words and then confirmed countless times in the events of my life as a missionary. You said during an interview, "Elder, you will be called upon to labor in situations which you are not used to, which the world would call 'hopeless' or 'worthless.' But whenever you begin thinking you are working under opposition or among those who appreciate neither you nor your message, remember this: Jesus Christ did."

I know, President, that the minor hardships that we face should remind us again and again of how much more the Son of God suffered, and struggled, and overcame—for us.

The influence of your life, President, has brought me nearer the influence of the Lord Jesus Christ. It is for this more than anything else that I am grateful.

I love you and honor you for what you have done for me, and for what you are. May the Lord continue to bless you in your labors, as you bless the lives of those who labor with you.

Love and blessings,  
A Grateful Missionary



# Swing into Adulthood

Sometime before Jeffrey L. Anderson left on his mission, he penned on a small piece of note paper the following list of personal objectives, which was found after he left.

1. Arise at 5:30 am every morning.
2. Swim whenever possible as exercise.
3. Do five nice things for people—never "fade."
4. Hello to all you know—go out of your way when convenient to help another or exchange greetings. Warmth—Radiance.
5. Repartee expert—collect good jokes.
6. At least 30 minutes work at home.
7. Confident smile and cheerful countenance.
8. Don't sit around when you could pitch in—the more you do, the better you are.
9. Be a leader—test your opinions—if they fail you'll be better off than if you don't try.
10. Take care of clothes. Hang up always. Don't "wear to death," but take care and keep in repair when you do.
11. Assure personal cleanliness—shower often—haircut—look sharp.
12. Keep organized—don't do anything unless you do it positively and well.
13. Make what you have count—learn to perform best through relaxation and alertness.
14. Make time and study count. The more you do, the better you are.
15. Watch the calorie count—keep trim and exercised.
16. Be a friend and real brother—make people feel at home with you.
17. Collect good thoughts—keep a note pad handy.



# The Last Word

Every tear is answered by a blossom,  
Every sigh with songs and laughter blent,  
Apple-blooms upon the breezes toss them,  
April knows her own, and is content.  
—Susan Coolidge

Man is a sun-roused dreamer,  
En route to tomorrow,  
A place he spins out of himself  
Across the emptiness of time  
From the gossamers of his imaginings.

"For a man with no experience you're asking a real high wage,"  
said the prospective employer. "Well," mused the applicant, "the  
work's much harder when you don't know what you're doing."

*Spring in the world!  
And all things are made new!*  
—Richard Hovey, *Spring*

The new income tax forms are  
simple. Uncle Sam merely asks: How  
much do you earn? how much do  
you have left? and how come?

~~FAT!~~  
~~TAX~~  
~~balance~~

The path to cheerfulness is to  
sit up cheerfully and to act and  
speak as if cheerfulness were  
already there. —William James

Nature, like man, sometimes weeps for gladness.—Beaconsfield

Woman was taken out of man,  
Not out of his head to top him,  
Not out of his feet to be trampled underfoot;  
But out of his side to be equal to him,  
Under his arm to be protected,  
And near his heart to be loved.

Wisdom is knowing what to do next,  
skill is knowing how to do it,  
and virtue is doing it.  
—David Starr Jordan

Came the Spring with all its splendor,  
All its birds and all its blossoms,  
All its flowers, and leaves, and grasses.  
—Longfellow, "Hiawatha"

The kids have a new way of interpreting report card grades: A = Awful,  
B = Bad, C = Correct, D = Darn Good, E = Excellent, and F = Fantastic.

abedef  
awful!

Be thou the rainbow to the storms of life! the  
evening beam that smiles the clouds away and  
tints to-morrow with prophetic ray!—Byron

We carry within us the  
wonders we seek with-  
out. Sir Thomas Browne

A SUPERB NEW *Gospel-in-Art* MASTERPIECE !



*Christ Appearing to the Nephites*  
BY ARNOLD FRIBERG

This magnificent *new* painting  
by ARNOLD FRIBERG... now yours in a  
gorgeous full-color reproduction !

THE stirring pages of 3rd Nephi inspired this superb *Gospel-in-Art* masterpiece picturing the most sublime event in the Book of Mormon. In rich oil colors, the world-famed LDS artist Arnold Friberg has created a monumental and sacred scene culminating in the noble figure of the resurrected CHRIST. Here is no weakling, but a sublime commanding presence, clothed in majestic and spiritual power that is at once both manly and divine.

The superb full-color reproductions are of fine art museum quality. The actual picture size is 11"x 15", plus additional generous white margins, the scriptural quotation set below in fine typography.

STRENGTHEN the faith of your family by having in your home this inspiring masterpiece for years to come. By ordering additional prints you will be helping your missionary. And you will bring to your Book of Mormon teaching a living reality.



MAIL THIS COUPON TODAY

THE BETHLEHEM PRESS  
5867 Tolocate Lane ♦ Salt Lake City, Utah

Please send me \_\_\_\_\_ full-color *Gospel-in-Art* prints of  
'Christ Appearing to the Nephites' by Arnold Friberg @ \$250 ea  
plus 25¢ postage and handling. Orders to USA only.  
Utah residents add 3½% sales tax. Total enclosed \$ \_\_\_\_\_

NAME \_\_\_\_\_

ADDRESS \_\_\_\_\_

CITY \_\_\_\_\_

STATE \_\_\_\_\_

ZIP \_\_\_\_\_

The permanent key  
to the most important  
door in your life . . .

# BENEFICIAL LIFE MORTGAGE INSURANCE

After you've trekked through scores of homes, or poured over plans . . . and found just the right one for *your* family, you still have two important decisions to make:

- (1) How and where to get your home financed.
- (2) How to provide the house-*holding* protection that will keep your family under the same roof, no matter what happens to you. (Here's where your Beneficial Life agent can help.)



## Tailored to your needs and income

Beneficial Life can provide Mortgage Insurance tailored to your needs and income. Make sure your family will always have the home you've planned for them — and not just the memory of it. It costs so little compared with the peace of mind that comes with it.

Dept. E463  
Beneficial Life Insurance Company  
Beneficial Building  
Salt Lake City, Utah

I'm planning a home purchase, and would like more information about:

Beneficial Life Mortgage Insurance

Name.....  
Address.....  
City..... State.....

## BENEFICIAL LIFE

Insurance is your Life Insurance Company  
Virgil H. Smith, Pres.  Salt Lake City, Utah

Over 600 million life insurance in force