A Message from

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Assistant to the Council of the Twelve

COMPLIANCE to counsel without knowledge of the reason therefore is often referred to as blind obedience. But obedience is not blind when it is based on faith—implicit, trusting faith. Marvelous deeds can be accomplished through faith and obedience. While in the wilderness the prophet Nephi was instructed by the Lord to construct a vessel in which to cross the mighty waters. (1 Ne. 17:17.)

In spite of their skepticism and ridicule, Nephi was moved by the spirit of obedience and had faith and confidence that the Lord would open the way to carry out the commandment he had received. Humbly, yet majestic in his trust, he proclaimed to his brothers: "If God had commanded me to do all things I could do them. If he should command me that I should say unto this water, be thou earth, it should be earth; and if I should say it, it would be done." (1 Ne. 17:50.)

At the present time, through inspiration from the Lord, many worthwhile programs are being given to the Church. These programs have the endorsement, approval, and blessing of the General Authorities. Do we hearken unto the chosen servants of the Lord, who prepare these valuable aids for us? Do we render obedience to the counsel that comes to them through inspiration and revelation from our Father in heaven?

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Cover note: The cover this month features scenes from Alaska, the northernmost region of the United States and home of some 5,000 Latter-day Saints. Upper left, brown bear fishing for salmon on the McNeil River; upper right, native boy with a shee fish; center left, lovely homestead in the Matanuska Valley, north of Anchorage; center right, Lake George breakup of Glacier Dam; bottom left, winter scene near anchorage; bottom center, Eskimo blanket toss, popular sport among Eskimos; bottom right, caribou near Denali Highway in central Alaska. Except for the photograph of the Anchorage winter scene, which was taken by Jean Merchant, all photographs were taken by O. Stewart of Stewart's Photo.

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ONE hundred and forty-nine years ago Joseph Smith, a mere boy between 14 and 15 years of age, declared that in answer to sincere prayer he received a revelation from God. His declaration was simple, but positive; and he was surprised when men doubted its truth. To him his claim was but the statement of a simple fact; to the Christian world it proved to be a lightning flash that, striking, weakened their religious structure from turret to foundation.

Two important elements in his first message were these: First, that God is a personal being who communicates his will to man; and second, that no creed in Christendom had the true plan of salvation. Indeed, the “creeds were an abomination” in the sight of God; and their “professors” taught “for doctrines the commandments of men, having a form of godliness, but they deny the power thereof.” (See Joseph Smith 2:19; read also 2 Timothy 3.)
For boldness of assertion as an unqualified rejection of prevailing orthodoxy, as a challenge to ministers, this claim of a fair-haired, blue-eyed youth stands without parallel since the days of Jesus of Nazareth. Not even Luther’s defiance at Worms is excepted; for his inspired effort at first was only to purify the church of corrupt practices, while Joseph Smith rejected the creeds as unauthoritative and many of their doctrines as absolutely false.

The result of this declaration was Joseph’s immediate ostracism from the religious world. In a very short time, he found himself standing alone.

*Alone*—and unacquainted with the learning and philosophy of his day.

*Alone*—and unschooled in the arts and sciences.

*Alone*—with no philosopher to instruct him, no minister to guide him.

In simplicity and kindness he had hastened to them with his glorious message; in scorn and derision they had turned from him, saying that “. . . there were no such things as visions or revelations in these days; that all such things had ceased with the apostles, and that there would never be any more of them.” (Joseph Smith 2:21.)

Thus, Joseph Smith at 14 was left alone to embark upon the ocean of religious thought, having rejected every known vessel with which to sail, and never having built one or even having seen one built himself. Surely, if an imposter, the bark he could build would be indeed a crude one.

On the other hand, if that which he built possesses an excellence and superiority over that which the learned professors and philosophers had given to the world during the preceding hundreds of years, men will be forced to say in surprise, “Whence hath this man his wisdom!”

It would appear, then, that though he seemed alone, he was alone only as was Moses on Sinai; as Jesus on the Mount of Olives. As with the Master, so with the Prophet; his instructions came not through man-made channels but direct from God, the source of all intelligence. He says: “I am a rough stone. The sound of the hammer and chisel was never heard on me until the Lord took me in hand. I desire the learning and wisdom of Heaven alone.” (Joseph Smith, *History of the Church*, page 423.)

The result of this divine guidance was an assurance of the righteousness of what he taught and a fearlessness in proclaiming it. When Joseph Smith taught a doctrine, he taught it authoritatively. His was not the question of whether it agreed with man’s thoughts or not, whether it was in harmony with the teachings of the orthodox churches or whether it was in direct opposition to them. What was given to him he gave to the world irrespective of its agreement or disagreement, of its harmony or its discord, with the belief of the churches or of the prevailing standards of mankind. It is interesting as well as profitable to know how the advanced thought of today harmonizes with what he taught so authoritatively over a century ago. The guiding spirit of his life was manifest right in the beginning and harmonizes with his wonderful declaration that God had spoken to him. In his own words: “Whatever God requires is right, no matter what it is, although we may not see the reason thereof till long after the events transpire.” (*Teachings of the Prophet Joseph Smith*, page 256.)

His claim to revelation from God, if established, leaves no doubt as to his authority to organize the Church of Christ on earth, and to administer authoritatively the principles and ordinances thereof. Thus at the very inception of this great latter-day work was laid the immovable cornerstone of Christ’s Church in this dispensation; that is, the authority to officiate in the name of Jesus Christ in things pertaining to his Church.

The harmony of Joseph Smith’s teachings with those taught by the Savior and his apostles; the reasonableness of his assertion that men must be called of God to officiate in things pertaining to God; the complete organization of the Church: its government, laws, and wonderful adaptations to the needs and to the advancement of the human family—these and many other phrases of this great latter-day work, when even only partly understood, lead thinking persons to ponder upon the stories of the prophet’s wisdom.

The marks of his influence upon religious thought are manifest on every hand; and whether men acknowledge it or not, the light that came from heaven over a century ago is dissipating the darkness that has enthralled the minds of men for ages.

When we look through the vista of a century and a half and see the boy prophet standing alone in the midst of a tempestuously religious world, declaring that God had spoken to him and that there was not an authorized Church of Christ upon the earth; when we know that to make good his claim, he must give to the world something superior to that produced by the philosophy of the ages and the best wisdom of man; when we realize how impotent he was to do this if dependent alone upon his own learning and wisdom; we cannot help but conclude, since he has given to the world something which stands today in brilliancy and sublimity superior to anything proclaimed by human wisdom, that surely he was indeed the Chosen Prophet of the latter-day.
The Church in Alaska

by Eleanor Knowles

Towering Mt. McKinley, tallest mountain peak in North America, is covered with deep snow, ice even in mid-summer.

The wind from the north was bitter that September afternoon in 1910, as a band of curious miners, fur trappers, fishermen, and other onlookers gathered on the shore of the Bering Sea. They were there to witness a most unusual event. Promptly at 2 p.m. Dr. E. G. Cannon, 90-year-old high priest in The Church of Jesus Christ of Latter-day Saints, stepped to a platform and told the spectators about the Church. Then he led Mrs. A. W. Anthony, who was clad all in white, into the waters where, with churning breakers beating upon the shore, he baptized her a member of the Church.

In December 1967, a similar event took place near Hyder, Alaska. Nora McCrae of Stewart, British Columbia, had become interested in the gospel and had written to the Alaskan-Canadian Mission headquarters in Vancouver, B.C., for additional information. After several months of correspondence with Sister Erma T. Hinckley, wife of President Arza A. Hinckley, she asked to be baptized. Many weeks passed before two missionaries were able to travel to Stewart. In three days they presented the discussions to her and found her worthy of baptism. But there was no place to baptize her—the lake near the town was frozen over with 18 inches of solid ice. People throughout the area knew the young woman wanted...
to be baptized, and on a Sunday morning one of them called from Hyder, 35 miles around the bay.

"If you'll get over here immediately, the tide is right, and you could be baptized in the ocean," she was told.

Sister McCrae, the two missionaries, and many of the residents of Stewart jumped into automobiles, and the caravan drove in a blinding blizzard to Hyder. As they approached the sea, the blizzard began to abate, and an opening appeared in the dark sky. With the sun beginning to shine through the clouds, Sister Nora McCrae was baptized into the Church. Then, as the group drove away from the scene, the blizzard resumed.

These are just two of many people who have learned of the Church, become converted, and been baptized in icy waters of the 49th State of the U.S.A.

Alaska, the largest and most sparsely populated state of the Union, is experiencing tremendous growth, and the Church is growing with it. Today the 5,000 Latter-day Saints live there, compared with 450 in 1930 and 11 in 1935. Alaska Stake, which extends from Anchorage north 300 miles (12 hours by train!) to Fairbanks, has 3,300 members. Another 1,800 members are in the mission. In terms of area covered, the Alaskan-Canadian Mission is one of the Church's largest. In addition to Alaska, it includes British Columbia and the Yukon Territory in Canada—a vast area of 1,100,000 square miles.

Who are the members of the Church in Alaska? They include miners, professional men, teachers, airline and bush pilots, students, military service personnel, fishermen and hunters, farmers and homesteaders, government employees, builders, businessmen, housewives, children—in fact, a cross-section of interests and pursuits that might be found almost anywhere. But there is a difference. These people have one vital characteristic in common: a spirit of pioneering. Everywhere one goes in Alaska, one has the impression of being on a modern-day frontier. There's a sense of urgency, of purpose, of adventure about Alaska and Alaskans.

Except for a brief period at the end of the nineteenth century when the gold-rush fever drew many thousands of fortune-seekers there, the awakening of this frontier has come slowly. More than two hundred years ago, the only inhabited portion of the earth that was undiscovered and unclaimed was the northwest coast of North America; maps of that day ended on the northern California coast, and it was unknown even whether Asia and America were joined.

In 1731 Vitus Bering, sailing under a commission from Peter the Great of Russia, sailed through the straits that now bear his name and proved that the two continents were not joined. He made a second voyage in 1741 and landed near Mount St. Elias, less than ten miles from what is now the Alaskan-Canadian border. Concluding that the new land was indeed America, not another island or subcontinent, Bering thus became the first person to discover and identify America on an expedition from the west.

It wasn't until some fifty years later that the first Russian settlement in North America was established when an expedition dropped anchor at Three Saints Bay on Kodiak Island. The Russians began establishing trading posts along major rivers and exploiting the furs of the new country for the Imperial government. Meanwhile, British, French, Spanish, and American vessels were also exploring far into the north country, seeking the rich fur trade. By 1867 the country had been stripped of otter and seal, and with the depletion of this valuable resource, the Czar decided to sell the land.

In March 30, 1867, a treaty was signed between Russia and the United States. A year later, when the House of Representatives was called upon to pay the bill of $7,200,000, many skeptical congressmen labeled the territory "Icebergia." The attitude for the next thirty years prevailed that Alaska was a "worthless expanse of ice and snow fit only for walruses and polar bears."

Alaska was "blessed and set apart for preaching of the gospel" near Juneau, June 6, 1928. Elder Heber Meeks, second from right, offered dedicatory prayer; others present were Elders Alvin Englestead, James Judd, Lowell Plowman.

Then, in 1897, Seattle newspapers blazed with the headline "A Ton of Gold!" The S.S. Portland had docked with early dividends of the Klondike strike in the Yukon Territory of Canada. Immediately adventurers from all over America headed toward the Alaskan and Canadian goldfields. Some became fabulously wealthy, but most failed to find much of the valuable mineral. Within two decades the richest lodes had given out, and again Alaska settled down almost into oblivion. The real wealth of the land remained to be developed; and as the twentieth century reached maturity, enterprising individuals and companies were finally trapping and developing Alaska's greatest natural resources: oil, minerals, hydro-electric power, natural gas, and forests.

INDIAN LIAHONA
World War II brought renewed interest in Alaska, for the far reaches of the state are strategically close to Japan and Soviet Russia. As Japanese troops filed ashore on Attu and Kiska in the Aleutian Islands, the United States rushed to establish military bases and warning systems throughout the vast territory. Today several large key military installations are firmly based there, and the government is the largest single employer in the state.

Until the post-World War boom years, growth of the Church in Alaska was slow. Perhaps the first known Latter-day Saint to go there was Dr. E. G. Cannon, a gold seeker. He had been converted to the Church in 1871, and as he traveled throughout Alaska, he maintained a “chapel on wheels” in which he conducted meetings in mining camps in the Seward Peninsula and Nome areas. In Nome he met K. N. Winnie, taught him the gospel, and baptized him in the Bering Sea on June 25, 1902. Together the two men acted as unofficial missionaries for the Church, in a beautiful spot carefully selected, offered a prayer, blessing the land and setting it apart for preaching of the gospel. . . . The service was very impressive and we feel the Lord is blessing us.”

When the missionaries returned to their hotel, a newspaper reporter called and asked for an interview. The next day the elders presented a copy of the Book of Mormon to the local newspaper editor. They were then invited to speak at a Chamber of Commerce luncheon, and the newspaper carried a full report of their talks. Before they left Alaska, they had sold 1,300 copies of the Book of Mormon.

In August 1928, Elder Plowman wrote that the work was progressing, particularly among the Indians. He reported: “The Indians . . . are proud of their blood and we knew they have good reason. They are very anxious to purchase and read the Book of Mormon. These Indians are interested in learning of their forefathers. They listen intently to what we tell them, and what we have to tell them seems to satisfy them. These Indians also have a legend of Christ’s appearance to them. The legend is very similar to the one held by the Aztecs of Mexico.

“Yesterday I called at a house in which several Indians were gathered. . . . They could not agree on a common religion. One lady said that someone would come who could explain the religion of their fathers to them. Just then I arrived on the scene. One of the sisters believes that I was sent by God to explain to them their religion, and I have an appointment with them this afternoon.”

Missionary efforts were sporadic during the 1920’s and 1930’s, and the few Saints in Alaska were primarily homesteaders and fortune seekers who had joined the Church before traveling there. One of them was Stewart C. Campbell, of Washington, D.C., a great-grandson of President Brigham Young. Campbell was property manager for a group of 200 families from Michigan, Wisconsin, and Minnesota who planned to homestead in the Matanuska Valley, north of Anchorage, in 1935. He reported: “This expedition is being made with dynamite, tractors, and other modern devices for clearing away the forests and subduing the land, instead of the ox carts and handcarts of the old pioneers, but I know that we are bound to run into many of the same experiences as they had. It really seems the most natural thing in the world to me to be engaged in a pioneering movement, after being brought up on a steady diet of pioneer stories and experiences.”

In July 1938 President and Sister Preston Nibley of the Northwestern States Mission toured the territory. On July 10 they organized the first branch of the Church in Alaska, the Fairbanks Branch, with about twenty members in attendance. That night more than one hundred visitors and investigators attended a public meeting in the Masonic Hall. Afterwards five people came up and said they were Mormons and had been in the city for many months without knowing others were there.

The first public meeting of the Church at Anchorage was held March 23, 1941. The following week
the chaplain at Fort Richardson, an army base just north of the city, arranged for two of the elders—Lester F. Hewlett and Clifton B. Thomas—to conduct the post's weekly religious service. By this time there were about 300 Saints in Alaska.

With this new impetus, Church membership began to grow steadily, if not rapidly, during the next two decades. Many of the members who settled there were Latter-day Saints who had served as Alaskan missionaries or who had been stationed there with the armed forces. In addition, missionary work proved very fruitful. One of the biggest contributing factors for the success of conversions is in the nature of the Alaskan settlers themselves: As a rule, the people who have pioneered the 49th State are friendly, open-minded, and casual. They are drawn together as neighbors because of the rigorous weather and their relative isolation from other communities. Thus they seem to be more receptive to listening to emissaries of a Church whose members are also closely knit, vigorous, and friendly.

Approximately one-sixth of the people of Alaska are Eskimos, descendants of prehistoric immigrants from Asia, and Indians. In 1964 missionaries were called specifically to proselyte these people. According to Elder Stewart Durrant, former president of the Alaskan-Canadian Mission, "Lamanite baptisms have furnished the mission with some fine leaders, among which are church builders, full-time missionaries, and auxiliary and priesthood leaders." Indian seminaries have been established, and many Indian children are participating in the Indian Placement Program.

Travel presents some of the greatest problems for missionary work, for there are few paved roads in that vast state. The airplane has become the most economical, efficient, and fast way to travel, and Alaskans own more private planes per capita than are found in any other state. Landing "fields" range from modern airports to frozen lakes, mud flats, gravel bars, open fields, as well as rivers, lakes, and bays for float planes. Thus members and branches of the Church can be found even on remote islands.

Kodiak Island, land of the kodiak bear and some of the finest fishing in the world, has a strong branch of nearly 170 members, primarily servicemen and their families.

Annette Island, in the southeastern part of the state, has 24 members. Missionaries were driven from this island several years ago by priests who claimed the island was given to the Indians and that the Indians didn’t want another religion. However, the branch president, James Gilmour, who married the daughter of an Indian chief, has kept the members active there, and with the influence of his wife and her father, the missionaries have again been permit-

ted on the island. They are not allowed to tract from door to door, but members invite their friends to their homes and have the elders teach them there.

The Church has grown most rapidly in metropolitan Anchorage and Fairbanks. On August 13, 1961, the Alaska Stake was organized, with 1,850 members. The beautiful Alaska Stake center was dedicated in Anchorage just five years later. Today, with almost twice as many members as when the stake was organized, there are four wards in Anchorage, one in Fairbanks (the two wards there were combined after the disastrous flood of 1967), one in Palmer, and branches at Chugiak, Delta Junction, and Eielson Air Force Base.

Branches of the mission and their membership include Juneau, 449; Soldotna, 359; Ketchikan, 273; Kodiak, 167; Sitka, 100; Homer, 93; Seward, 42; Annette Island, 24; and the Alaska District Branch, 358. The latter branch includes members who live in remote areas and who are unable to attend group meetings because of distances and the difficulty of travel. Branch President Harold V. Walther, who resides in Anchorage, communicates with them by letter and through a small newspaper, the IceBreaker.

Many of the wards and branches have completed or are now building beautiful chapels. One of the most charming is in Ketchikan, where the building has been constructed to look like a large home, so it can be sold easily when the branch is able to construct a larger chapel.

The Kenai Peninsula, south of Anchorage, is experiencing a great surge in growth, thanks to discovery of valuable offshore oil. In 1958 (one year before the state was admitted to the Union), the first Latter-day Saint Sunday School at Soldotna was organized with three families. On July 21, 1968, just ten years later, nearly 300 Church members gathered in the beautiful new Soldotna Branch Chapel to hear the dedicatory prayer by Elder LeGrand Richards of the Council of the Twelve. And already members of this thriving branch are making plans for the second phase of their building program.

From Kodiak to Ketchikan, Nome to Seward, wherever members of the Church are found, there’s a sense of modern-day pioneering. Despite extremes in weather, extremes in daylight and darkness (22 hours of daylight in the summer, 22 hours of darkness in winter), and extremes in distance, the Saints work together to help build up the kingdom of God. Devastating earthquakes, tidal waves, and floods have taken their toll, but somehow damage is repaired, homes and chapels are rebuilt, and the ties of the people are strengthened. The very elements that discouraged earlier settlers are uniting to bring today’s Alaskans closer together, bringing great benefits and strength to the Church and to its Alaskan membership.
His is an
Inspiring
Love

by Reed H. Bradford

HAVE you ever found someone who loves you in the sense that his ultimate goal for you is your divine fulfillment? This means he recognizes you as a child of our Heavenly Father. He knows there is a divine essence within you which has many potentials. He assists you in the acquisition of knowledge and understanding. He helps you to learn the principles upon which salvation and eternal life are based. He is patient with you when you make a mistake. His aim is not to “get even” with you or to take out his own frustrations on you because of your immaturity, but to enlighten you. When you ask him for forgiveness for some sin or error, he grants that forgiveness with all his soul. His own example helps you learn how to behave more maturely.

This is the way the Savior loves. There are many examples to illustrate it. Consider the following scriptures:

“. . . Good Master, what shall I do that I may inherit eternal life? Thou knowest the commandments, Do not commit adultery, Do not kill, Do not steal, Do not bear false witness, Defraud not, Honour thy father and mother. And he answered and said unto him, Master, all these have I observed from my youth. Then Jesus beholding him loved him, and said unto him, One thing thou lackest: go thy way, sell whatsoever thou hast, and give to the poor, and thou shalt have treasure in heaven: and come, take up the cross, and follow me. And he was sad at that saying, and went away grieved: for he had great possessions. And Jesus looked round about, and saith unto his disciples, How hardly shall they that have riches enter into the kingdom of God!” (Mark 10:17, 19-23.)

On another occasion Jesus said:

“. . . He who has repented of his sins, the same is forgiven, and I, the Lord, remember them no more.” (D&C 58:42.)

As our Savior has said on many occasions, his basic desire is for us to become his sons and his daughters so that we can experience the same peace, serenity, growth, fulfillment, and joy that he experiences. For anyone who is sensitive, this kind of love is an inspiration. Let us see in the following case how this might be tried.

JOHNNY LINGO*

“. . . Get Johnny Lingo to help you find what you want and then let him do the bargaining,” advised Shenkin as I sat on the veranda of his guest house and wondered whether to visit Narabundi. “He’ll earn his commission four times over. Johnny Lingo knows values and how to make a deal.”

“Johnny Lingo!” The chubby boy on the veranda steps hooted the name, then hugged his knees and rocked with shrill laughter.

“St-t,” said his father and the laughter grew silent, revealed only by the quivering of the small back. “Johnny Lingo’s the sharpest trader in this part of the Pacific.”

The simple statement made the boy choke and almost roll off the steps. Smiles broadened on the faces of the villagers standing near by.

“What goes on?” I demanded. “Everybody around here tells me to get in touch with Johnny Lingo and then breaks up. Is it some kind of trick, a wild-goose chase, like sending someone for a left-handed wrench? Is there no such person or is he the village idiot or what? Let me in on the joke.”

“There’s no joke,” said Shenkin. “When we tell you to see Johnny, it’s good advice.”

“Only one thing. Five months ago, at fall festival time, Johnny came to Kiniwata and found himself a wife. He paid her father eight cows!”

He spoke the last words with great solemnity and I knew enough about island customs to be thoroughly impressed. Two or three cows would buy a fair-to-middling wife, four or five a highly satisfactory one.

“Good grief,” I said. “Eight cows! She must have beauty that takes your breath away.”

“She’s not ugly,” he conceded, and smiled a little, well pleased with my reaction. “But the kindest could only call Sarita plain . . . She was little and skinny . . . She walked with her head ducked and her shoulders hunched, as if she was trying to hide behind herself. Her cheeks had no color, her eyes never opened beyond a slit and her hair was a tangled mop half over her face. She was scared of her own shadow, frightened by her own voice. She was afraid to speak up or laugh in public. She never romped with the girls, so how could she attract the boys?”

“But she attracted Johnny?”

“What is the story?” . . .

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“All the way to the Council tent the cousins were urging Sam to try for a good settlement. Ask for three cows, they told him, and hold out for two until you’re sure he’ll only pay one. But Sam was in such a stew and so afraid there’d be some slip in this marriage chance for Sarita that they knew he would not hold out for anything. So while they waited they resigned themselves to accepting one cow and thought instead of their luck in getting such a good husband for Sarita. Then Johnny came into the tent, and, without waiting for a word from any of them, went straight up to Sam Karoo, grasped his hand and said, ‘Father of Sarita, I offer eight cows for your daughter.’ Sam thought he was making game of him and tried to pull away. But Johnny held on till the father and the cousins were all convinced that he’d gone mad and they’d better seal the contract before he came to his senses.”

“And he delivered the cows?”

“At once. . . . The wedding was that same evening and as soon as it was over Johnny took Sarita to the island of Cho for the first week of marriage. Then they went home to Narabundi and we haven’t seen them since. . . .”

“Eight cows,” I said unbelievingly. . . . “I’d like to meet Johnny Lingo.”

“That’s what we’ve all been telling you.” My host’s grin was wide. “You should meet Johnny. For many reasons.”

I wanted fish, I wanted vegetables, I wanted pearls, so the next afternoon I reached my boat at Narabundi. And I noticed with passing interest as I asked directions to the five-room house of Johnny Lingo that the mention of his name brought no sly smile to the lips nor even a twinkle to the eyes of his fellow Narabundians. And when I met the slim, serious young man, when he welcomed me to his home with a grace that made me feel the owner, I was glad that from his own people he had respect unmingled with mockery. . . .

We sat on softly plaited bamboo chairs in the main room of his house and talked of the things I wanted. He agreed to guide me to good fishing, to sell me vegetables, to bargain for pearls. And then he said: “You come here from Kiniwata?”

And I said, yes, that was where I’d been told to look him up.

“They speak much of me on that island?”

“Yes,” I said. “They say there’s almost nothing I want that you can’t help me get.”

He smiled gently. “My wife is from Kiniwata.”

“Yes, I know.”

“They speak much of her?”

“A little.”

“What do they say?”

“Why, just—” The question caught me off balance. “They told me her name and who her father was and that you were married at fall festival time.”

“Nothing more?” The curve of his eyebrows told me he knew there had to be more.

“They also say the marriage settlement was eight cows.” I paused, then went on, coming as close as I could to a direct question. “They wonder why.”

“They say that?” His eyes lightened with pleasure. He seemed not to have noticed the question. “Everyone in Kiniwata knows about the eight cows?”

I nodded.

“And in Narabundi everyone knows it, too.” His chest expanded with satisfaction. “Always and forever, when they speak of marriage settlements, it will be remembered that Johnny Lingo paid eight cows for Sarita.”

So that’s the answer, I thought with disappointment. All this mystery and wonder and the explanation’s only vanity. It’s not enough for his ego to be known as the smartest, the strongest, the quickest. He had to make himself famous for his way of buying a wife. I was tempted to deflate him by reporting that in Kiniwata he was laughed at for a fool.

And then I saw her. Through the glass-beaded portieres that shimmered in the archway, I watched her enter the adjoining room to place a bowl of blossoms on the dining table. She stood still a moment to smile with sweet gravity at the young man beside me. Then she went swiftly out again. And she was the most beautiful woman I have ever seen. Not with the beauty of the girl who carried fruit. That now seemed cheap, common, earthbound. This girl had an ethereal loveliness that was at the same time from the heart of nature. The dew-fresh flowers with which she’d pinned back her lustrous black hair accent the glow of her cheeks. The lift of her shoulders, the tilt of her chin, the sparkle of her eyes all spelled a pride to which no one could deny her the
right. And as she turned to leave she moved with a little grace that made her look like a queen. . . .

When she was out of sight I turned back to Johnny Lingo and found him looking at me with eyes that reflected the pride in the girl's.

"You admire her?" he murmured.

"She—she's glorious. Who is she?"

"My wife."

I stared at him blankly. Was this some custom I had not heard about? Had he, for the price of eight cows, bought both Sarita and this other? Before I could form a question he spoke again.

"That is Sarita."

"But she's not the Sarita from Kiniwata," I said.

"There is only one Sarita." His way of saying the words gave them a special significance. "Perhaps you wish to say she does not look the way they say she looked in Kiniwata."

"She doesn't." The impact of the girl's appearance made me forget tact. "I heard she was homely, or at least nondescript. They all make fun of you because you let yourself be cheated by Sam Karoo."

"You think he cheated me? You think eight cows were too many?" A slow smile slid over his lips as I shook my head. "Soon it will be the spring festival and I will take my Sarita back to Kiniwata. She can see her father and her friends again. And they can see her. Do you think anyone will make fun of us then?"

"Not likely. But I don't understand. How can she be so different from the way she was described?"

"She has been five months away from Kiniwata. Much has happened to change her. Much in particular happened the day she went away."

"You mean she married you?"

"That, yes. But most of all, I mean the arrangements for the marriage."

"Arrangements?"

"Do you ever think," he asked reflectively, "what it must mean to a woman to know that her husband has met with her father to settle the lowest price for which she can be bought? And then later, when all the women talk, as women do, they boast of what their husbands paid for them. One says four cows, another maybe six. How does she feel, the woman who was sold for one or two? This could not happen to my Sarita."

"Then you paid that unprecedented number of cows just to make your wife happy?"

"Happy?" He seemed to turn the word over on his tongue, as if to test its meaning. "I wanted Sarita to be happy, yes, but I wanted more than that. You say she's different from the way they remember her in Kiniwata. This is true. Many things can change a woman. Things that happen inside, things that happen outside. But the thing that matters most is what she thinks about herself. In Kiniwata, Sarita believed she was worth nothing. Now she knows she is worth . . . [very much]."

"Then you wanted—"

"I wanted to marry Sarita. I loved her. . . ."

"But—" I was close to understanding.

"But," he finished softly, "I wanted an eight-cow wife."

Jesus' Love

The Savior sees in each of us the possibility of our becoming a son or daughter to our Heavenly Father. He was willing to pay a great price in order for us to have this opportunity. No one should belittle his own potential, because this would represent failure to recognize the wisdom and the love involved in the Savior's many gifts to us, including especially, his atonement.

We too can love ourselves and others as he loves. I personally would change the last line of the story, Johnny Lingo. Instead of saying, "I wanted an eight-cow wife," I would say, "I wanted Sarita to become an eight-cow woman." This to me represents a divine kind of love. It would mean that I was not thinking of her only as a person who was going to satisfy my own needs as a husband, but it would mean that I was thinking equally of her needs, her gifts, and her potentials as a woman and as a child of a divine Father in heaven. If I loved her in that way, I would be most likely to inspire her. When individuals love each other that way, it permits them to achieve things together that they cannot achieve by themselves because now they cross-fertilize each other's lives. They stimulate each other. They help each other.

Each one of us can best express his appreciation to the Master by manifesting his kind of love toward every human soul.
ON a hot summer day in the Southwest Indian Mission, two young missionaries climbed into their pickup truck and started across the beautiful Arizona desert. They were glad to be alive and doing the work of the Lord. Across the valley they could see numerous little whirlwinds carrying funnels of dust over the sagebrush. On the roadside a young Navajo girl was watching a small band of sheep. She was dressed in a bright blue velvet blouse and a long colorful skirt that reached her ankles. The missionaries were impressed with the modesty of these people.

by Max B. Elliott
Missionaries are finding that Book of Mormon history and Indian traditions walk together—

The trusty pickup truck soon brought them to their first hogan—an Indian home which looked like a big mound of dirt with a door and a small window placed in it. From a distance it was hard to distinguish the hogan from the land. As the elders walked toward the hogan, they observed a wagon and two horses tied under a shade tree. They also noticed that in the willow-shade-house or “ch’ah’oh” someone had started to weave a beautiful rug.

The missionaries knocked on the little door of the little home and were invited in Navajo language to enter. In the two years he had been working with these wonderful Navajo people, the senior elder could remember only once or twice when he had not been welcomed into their homes.

As the elders entered the hogan, they were greeted by an old Navajo man whom they recognized as a spiritual leader called “Ha taatii,” or the “Chanter” or “Singer” in Navajo language, but nicknamed “Medicine Man” by the white people. He was friendly as he called his family together to hear the elders. They all sat in a circle in the hogan, giving the seat of honor to the missionaries. This seat of honor was covered with a beautiful hand-woven woolen blanket and was elevated slightly above those seated on the ground. The family was very quiet, their dark eyes sparkling in anticipation as they waited for the missionaries to tell them the Mormon story.

The cottage meeting began with a customary hymn, and the younger of the two missionaries offered prayer. Then the senior missionary, feeling very young and very nervous in trying to teach a man of so many years and of such great wisdom as the Ha taatii, reached into his briefcase and pulled out the pictures he had prepared to help tell the Book of Mormon story. Speaking in the Navajo language, the young missionary told the family about Lehi, who long moons ago had brought his family to America; and of the wonderful records they brought with them which told of our Father in heaven and of the creation of the earth. The elder explained to them that this Book of Mormon contained many of the same records found in the Old Testament. He also told them that their Navajo ancestors had known Jesus Christ, the Son of God; and that when he was born a sign had been given them which consisted of three days of light. And when Christ was crucified another sign was given to the people—they had three days of darkness, with great destruction, and the whole face of the earth was changed. Later, this same Jesus Christ, who had been raised from the dead, came and visited among their forefathers in America and taught them how to live; he organized his true Church among them. After doing this, he left, but he promised that he would come to earth again. The young missionary went on to explain that after many years the people forgot the teachings of Jesus and became very wicked. There were many wars; and finally the Nephite people were destroyed by the Lamanites. The present-day Indians, he told them, were descendants of these Lamanites.

The missionaries told the Indians about Joseph Smith, and how Jesus and God the Father appeared to him; how Jesus had told Joseph that the true church was not upon the earth but that he had been chosen to restore it once again. The missionary then bore his testimony, telling them that he knew these things were true, that the Book of Mormon was a true record, and that the true church, The Church of Jesus Christ of Latter-day Saints, had been restored once again to the earth.

As the Mormon story unfolded, the Indian family listened intently. The spiritual leader was especially interested and kept nodding his head in agreement. When the missionary finished speaking, the spiritual leader spoke excitedly, “Hihi Beehózin El Hihi’hane,” which interpreted means, “With us there is knowledge; these things our story it is.”

Continuing in Navajo, he informed the missionaries that he knew their story was true, that it was THEIR STORY—the Navajo story—the same that had been handed down from generation to generation among their people—sometimes a little different, but essentially the same story. Their forefathers had recorded it on gold and metal plates. But Navajo stories are very sacred to the tribe, and it is difficult to get them to tell much. Some of the stories related to the missionaries were: the Creation; the Flood;
The Cloud upon the Mountain; their wars and contentions with people dressed in armor, led by a man with a great sword or spear (some say he was white). The story of the Diné Naakitsáadoh NDakai (the Twelve Disciples) was the very same—twelve men went among the people telling of our Heavenly Father. When the old Navajo was questioned about the names of these Twelve Disciples, he said that their names were traditionally very sacred and were spoken only in winter time.

Some of the Indian traditions made the missionaries smile because the stories had become distorted, as many false doctrines and fables had crept into them.

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Therefore, they shall be restored unto a knowledge of their fathers, and also to the knowledge of Jesus Christ, which was had among their fathers.

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TEACHING HELPS . . . MANKIND

IT’S ALL IN THE WAY YOU LOOK AT IT

Before Class

This may take some searching, but you can do it. And it’s fun! Find two pictures about the same size—one a map of the world and the other a group of children or young people. Paste the pictures together, back to back (using rubber cement), and let them dry. Then cut this into a simple jigsaw puzzle. You will also need two pieces of heavy paper or cardboard, one on which to work the puzzle, and the other to cover it so that it can be turned over without falling apart. (This project will turn out better if you practice at home.)

In Class

Gather the students around a table and invite them to put together the picture of the group of people. Be sure they assemble it on one of the pieces of cardboard. They will recognize that the other side is a map, but don’t tell them what it is. When the picture is completed, turn it over carefully and show the map of the world. (If you haven’t practiced before, you will now wish you had!)

Explore these thoughts with the students:
1. What is the relationship of young people to the world?
2. What do we mean when we say, “Put the youth together properly and the world will turn out all right?”
3. What can each of us do to help make the world a better place for everyone?

—Ray and Janet Balmforth.

INDIAN LIAHONA
What a thrilling experience for the young missionaries! They felt the Spirit of the Lord with them in great abundance as they listened to the aged Navajo. And hours passed like minutes as he told the history of his people, of the Indian traditions, and how the Indian story went “hand in hand” with the story in the Book of Mormon. Truly it was “a familiar spirit, out of the ground.” (Isaiah 29:4.)

As the missionaries left the hogan and walked down the dusty trail to their pickup, they felt the Spirit of the Lord still about them, and they agreed that it was a wonderful opportunity to work among these chosen people. They knew that some day the Indian people would take their rightful place as leaders of their great country, as promised by the prophets:

“And the gospel of Jesus Christ shall be declared among them; wherefore, they shall be restored unto the knowledge of their fathers, and also to the knowledge of Jesus Christ, which was had among their fathers.

“And then shall they rejoice; for they shall know that it is a blessing unto them from the hand of God; and their scales of darkness shall begin to fall from their eyes; and many generations shall not pass away among them, save they shall be a white and delightsome people.” (3 Nephi 30:5, 6.)

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**MUSIC TO ACCOMPANY THE SACRAMENT GEMS**

**LENTO**

TRACY Y. CANNON

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**SACRAMENT GEMS FOR MAY AND JUNE**

**for Senior Sunday School**

**May**

“I am the way, the truth, and the life: no man cometh unto the Father, but by me.”


**June**

“Ye shall know the truth, and the truth shall make you free.”

—John 8:32.

**for Junior Sunday School**

**May - June**

“God created man in his own image.”

—Gen. 1:27.

MAY - JUNE 1969
WORLD War II, combined with other world events, in an indirect way opened the door for Christianity to sweep into South Korea. During the period following the Korean War, I was there as a member of the United Nations Force.

Shortly after arriving in this land, I observed that some people were excited about Christ and his teachings, but at the same time, the Koreans were confused because the good they had read and heard about Christianity was quite different from the questionable conduct observed in soldiers who supposedly were Christians.

Korean civilians came into our camp each day to perform the menial tasks that were undesirable to us, such as working in the kitchen. They, in turn, were paid, and the arrangements made both groups happy. As they went about our camp they, like us, used the dirt paths that led between the weeds and other growth. When soldiers and Koreans met on the paths, the Koreans jumped aside into the weeds while the soldiers passed by.

Observing this situation, it occurred to me that this was not the way things should be. This was their land, and we, if anyone, should move off the paths! Therefore, I made it a practice to move aside and let the Koreans pass on the path. They seemed amazed but also pleased. Soon I learned many of their names, and as they passed I greeted them by name.

Months passed and I learned some of the ways that the G.I.’s had created to communicate with the Koreans. One rather unusual system consisted of a way to describe the goodness or badness of something by calling that which was very good “number one” and that which was very bad “number ten.” For example, if we were talking to a Korean about our good jeep, we would say, “This is a ‘number one’ jeep.” Or if it were a wreck, we would say, “This is a ‘number ten’ jeep.”

It was a rule at our camp that if a soldier held a rank of corporal or higher, he would enter the mess hall and go to a table where a Korean worker would bring him his meal. All who had lesser rank went through the line for their own food.

One day I entered the hall, noticed the line was long, and sat down at a table with five of my friends who were eating while I waited for the line to get shorter. As I talked to the others at the table, I felt someone at my elbow. I looked up, and standing at my side with a tray of food was one of the Korean workers. I realized that he was about to put the tray before me, so I pointed to the stripe on my arm and said, “You can’t serve me. I’m just a private!”

He looked down at me with moistened eyes and quietly said, “I serve you. You a ‘number one’ Christian!”

I know why the Korean worker judged me so. It was because of the little things I’d done. It’s the little things that make a “number one” Christian, and when added together, make up a big thing called “life.”
Polly Porcupine didn't like parties. There were always animal folk dancing, and nobody would ever dance with her.

"They're afraid of my stickery quills," she told her friend, Cecil Squirrel. "I wish I were nice and soft like you. But my quills are very sharp, so I'm not going to any more parties!"

"But you must. All the animal folk go," Cecil said, "though I agree that you have a problem." He swished his fluffy tail in thought. "I have it! Curl your quills. Then you'll be soft!"

"How do you curl quills?" Polly asked. "The people folk curl their hair with rollers." He swished his tail again. "We can use twigs for rollers. There are some fine twigs up Oak Hill. Come on, let's go get some."

It was a long climb up Oak Hill, and Polly puffed every step of the way. She was so tired when they reached the top that she had to lie down and rest. Here at the top she could see the valley below. She could see all the way to her house and the ice-cold pond across the road from it.

Cecil had to do all the work. Finally, he said, "We have enough twigs for rollers. The next thing you must do is dampen your quills."

As soon as they reached home, Polly walked into the ice-cold pond. She jumped out in a hurry! Such shivery dampness should make fine curls. She handed Cecil a twig. "You'll have to curl me. I can't see what I'm doing, and I can't reach the back."

Cecil grabbed a handful of quills. "Ouch!" he squealed. "They hurt."

"I know," Polly agreed unhappily. "You won't find anyone to help you," Cecil said. "We'll have to think of another way to curl you."

"I'm too tired," Polly complained. "I have it!" said Cecil after much tail swishing. "The people folk say that eating carrots curls their hair. It'll curl quills, too, I'm sure."
"I don’t like carrots," Polly said, "but I’ll try to eat them."

Polly ate carrots for breakfast, lunch, and dinner, for snacks, brunch, supper, and in-betweens. She ate them for fifteen days. Every morning she felt her quills. They were still as straight and stickery as before. In fact, on the fifteenth morning they seemed even sharper than before. "The next party is in three days," she told Cecil, "and I’m not going!

"How about carrot curls?" Cecil asked.

"Carrot curls? What are they?"

"They’re something people folk make. People folk curl celery and carrots in ice water."

"I’m not a carrot or celery!" Polly said. "What I am is a fat, bumpy thistle."

Cecil skittered away, and Polly didn’t see him again until the morning of the party when he came over with a paper bundle that he handed her.

Polly undid the wrappings. Cecil had brought her carrots! Dozens of them.

She didn’t know whether to laugh or cry. "You silly squirrel!" she said.

But Cecil was working too fast to answer. First, he tore off the feathery carrot tops and threw them away. Next, he cut the yellow part into strips with his sharp teeth. Then he dropped the strips into the ice-cold pond. Later, he pulled out an armload of beautiful, golden curls!

Polly was too amazed to speak.

"Stand still," Cecil said. He pressed a curl through one of her quills. Then another. Soon she was curly all over.

"I’m going to the party!" she shouted.

At the party the animal folk waited in line for a turn to dance with Polly, the porcupine with the curly quills. When it was his turn, Cecil said, "Now you don’t need to eat any more carrots. All you have to do is wear them and you have curly quills."

Polly just laughed and laughed. "I used to get tired so easily. Tonight I have danced seventy-seven times, and I still feel great. It’s all because of the carrots I ate. Anyway, I like them now."

It’s a good thing she did, because guess what they had to drink at the party?

Carrot punch!
SMALL Sammy Squirrel stood near his home in the green meadow. He watched his mother hurrying away to look for something to eat for their supper.

Suddenly, Sammy’s tail twitched with excitement. “What fun it would be,” he told himself, “for me to have a surprise for Mother when she comes home. I’ll find one!”
Off he ran to the woods. There he met his friend Gray Rabbit. “Rabbit,” he said, “do you know where I can find a surprise for Mother?”


Before Sammy Squirrel could start away, he saw a cricket jumping around on the ground. And he saw a black crow on a tree branch, looking as if he meant to pounce on the cricket. Sammy Squirrel called, “Stop, Cricket! Stop, Crow! Tell me, do you know where I can find a surprise for Mother?”

Cricket and Crow each said, “No!”

And Sammy Squirrel went on. After awhile he came to a rushing, tumbling brook. There beside the brook stood his friend Ricky Raccoon washing a fish for his lunch. “Ricky,” Sammy Squirrel asked, “do you know where I can find a surprise for Mother?”

“I’m not sure just what a surprise is,” Ricky answered. “Is it big like an elephant? Small like a doe? High like a mountain? Or very low?”

“Why—how could I know!” Sammy Squirrel said, and he hurried on.

All that sunny day he went farther and farther into the woods. He asked everyone he met where he could find a surprise for his mother. And he felt sad when no one could tell him.

At last he said to himself, “I’ve asked a cricket. I’ve asked a crow. I’ve asked many others. They all said ‘No’.”

By now Sammy felt tired, and so he lay down under a tree to rest. Soon he fell asleep. When he wakened, he saw that the sun was going down behind the tree tops. “It’s taking the daylight with it,” Sammy Squirrel told himself. “I’d better go home.”

He scrambled to his feet. He started off to the right. He ran to the left. Both ways looked strange. “Why—I don’t know the way home!” Sammy told himself. “I’m lost!”

Then Sammy saw a tiny twinkling along between the trees. “Firefly!” he called. “Friend Firefly! Do you know the way out of the woods to the meadow?”

“Of course,” Firefly said gaily. “Follow me!”

So Sammy Squirrel followed Firefly all the way out of the woods to the meadow. There Firefly left him and Sammy hurried home.

Mother Squirrel was there waiting for him. “Well here you are at last, Sammy,” she said. “Where have you been?”

“I’ve been all through the woods,” Sammy told her, “looking for a surprise for you. But I didn’t find one,” he said sadly.

“But you really did!” Mother Squirrel told him. “I thought you were lost and I was just going out to find you. But here you are! And you are the nicest surprise I could have.”

Sammy Squirrel was too tired to jump for joy, but he was a happy little squirrel indeed!
For all Eternity if not for Time

by Elder Harold B. Lee
of the Council of the Twelve

As something of a text for the subject heading of this brief writing at the request of the Relief Society General Presidency, I relate two actual life stories which could be repeated many times among members of the Church today.

The first: As a recently returned missionary, I was a speaker at the funeral services for a devoted, faithful former missionary whom I had known as a most unselfish, dedicated, and effective teacher and exponent of right principles one could ever know. She died of an incurable infectious disease. As her death drew near, she had outlined in detail the memorial services which would be held following her passing. Therefore, all of those participating in that sacred service were keenly conscious, as was I, that each had been chosen because he represented a different phase in her all-to-short life by which she would have her family, loved ones, and intimate friends remember her.

My humble offering was to remember her years as a missionary for the Church. Just before she left her home, where she had served as a teacher in the secondary schools following her graduation from the Brigham Young University, a patriarch had given her a remarkable patriarchal blessing. All the specific blessings promised had already been realized excepting one, and the absence of the fulfillment of that one troubled me because, according to my measure, no earthly human could have lived a more nearly Christlike life than had she. Why then had this last promised blessing been denied her? The blessing from the Lord through this patriarch, had promised her that she would become a mother in Israel. She had never married, therefore she, in her mortal life, had not been privileged to become a mother. I spoke of this in the services and posed my unanswered question, "Why?"

The second: A distraught father and mother had sought an interview to see if some light and understanding could be given them to ease their aching hearts and to bolster their faith. They had just received that ominous and tersely worded telegram from the military informing them of the tragic death of their young son. Just home from a mission for the Church, he had been inducted into the military service. Before leaving, he, too, had received a patriarchal blessing in which he was promised that he would have a posterity of sons and daughters. Had the patriarch's word been inspired? Why did this promise fail, since, to their certain knowledge, their
son had lived worthy of every blessing promised to
the faithful who “live unto the Lord”?

Following my remarks in the first instance, the
stake patriarch and former stake president was the
concluding speaker. He declared two vital principles
well documented in the scriptures. He explained the
doctrine that “life” did not begin with mortal birth
and does not end with mortal death. When a patriarch
pronounces an inspired blessing, such a blessing en-
compases the whole of life, not just the phase we
call mortality. “If in this life only we have hope in
Christ, we are of all men most miserable” (1 Cor. 15:
19), the apostle Paul had written. Failing to un-
derstand this great truth, we are “miserable” and som-
times our faith is challenged. With faith that “looks
beyond the grave, and trusting in the Divine Provid-
ence to bring all things in their proper perspective
in due time, we have hope and our fears are calmed.
“Faith is not to have a perfect knowledge of things”,
declared the Prophet Alma, “therefore if ye have
faith, ye hope for things which are not seen, which
are true.” (Alma 32: 21.)

This faithful sister, the patriarch explained, al-
though not privileged to bear children in mortality,
may through sacred ordinances in holy temples on
earth, in the Lord’s own time, be sealed to a worthy
husband which sealing by divine authority, if accept-
able to both, could in the world beyond this permit
a holy union in eternal wedlock, with the promise of
posterity beyond the grave.

It was concerning eternal increase that the Lord,
in a revelation, declared to those entering into this
covenant of marriage and were faithful to the end,
that they would have an “exaltation and glory in all
things, as hath been sealed upon their heads, which
glory shall be a fulness and a continuation of the
seeds forever and ever.” (D&C 132: 19.)

As though to further clarify this revelation, the
Prophet Joseph Smith explained: “But those who are
married by the power and authority of the priest-
hood in this life, and continue without committing
the sin against the Holy Ghost, will continue to
increase and have children in the celestial glory.”
(DHC, V, p. 391.)

As the apostle Peter explained, following the Mas-
ter’s resurrection and as a result of the visitation of
the risen Lord to the world of departed spirits, the
Master preached to them “that they might be judged
according to men in the flesh, but live according to
God in the spirit.” (1 Peter 4: 6.) Explained simply:
this means that to those worthy beyond this life who
accept of the vicarious work performed by authority
in the Lord’s temples, such ordinances performed for
those who have passed on are as efficacious as though
they were living. Were this not so, as the Lord ex-
plained to Peter, to whom the keys of the kingdom
were given in the meridian of times, the “gates of
hell” would have prevailed against the Church of
Jesus Christ. Without this vicarious work, instituted
in behalf of the faithful who “die in the Lord” the
full mission of the Master’s atoning sacrifice would
not have been extended to such as those illustrated
in the instances cited above and many similar which
could be cited.

You loved ones of that faithful missionary sister,
look forward to that glorious day for the promise of
motherhood, and you parents of the faithful son who
was promised a posterity, do not despair. In the
Lord’s own way and in his own time, he will bring
all things right in his own way. Thanks be to God!

Sometime ago I had occasion to write some things
to the many faithful sisters who not as yet or may
not in mortal life have women’s greatest expectations
fulfilled. It is appropriate to this writing that I re-
peat with some modifications, a portion of what I
have said heretofore:

“You young women advancing in years who have
not yet accepted a proposal of marriage, if you make
yourselves worthy and ready to go to the house of
the Lord and have faith in this sacred principle (of
celestial marriage for eternity), even though the
privilege of marriage does not come to you now (in
mortality), the Lord will reward you in due time and
no blessing will be denied you. You are not
under obligation to accept a proposal from someone
unworthy of you for fear you will fail of your bless-
ings. Likewise, you young men who may lose your
lives in early life by accident, or a fatal illness, or
in the terrible conflict of war before you have had an
opportunity for marriage, the Lord knows the intents
of your hearts, and in his own due time will reward
you with opportunities made possible through temple
ordinances instituted in the Church for that purpose.”

You may recall the incident when the Prophet
Joseph Smith in vision saw his father and mother and
brother Alvin in the celestial kingdom of God. His
brother Alvin had departed this life in 1824, before
the Church was organized, and Joseph marveled as
to how he could have been in the celestial glory. Then
the voice of the Lord came to him: “All who have
died without a knowledge of this Gospel, who would
have received it if they had been permitted to tarry,
shall be heirs of the celestial kingdom of God... for
I, the Lord, will judge all men according to their
works, according to the desire of their hearts.” (DHC
vol. 2, p. 380.)

As with Alvin, so with all of those to whom this
message is intended. Do all you can to comply with
the laws of God pertaining to an exaltation in the
kingdom of God. The Lord will judge you, too, by
your works, as well as by the desires of your hearts,
and your reward will be assured.

It is significant to me that the statistics of the
Church, year after year, reveal an almost equal num-
ber of males and females. Do you suppose that this
is just a coincidence and the fact to be explained
only by scientific theory? Or is it because an anxious
and all-wise Providence had ordained it so that all
young men and women who are Church members
might find their companions within the Church here
in mortality, or hereafter, and through eternal mar-
rriage be heirs to the promises of the fulness of his
blessings?
IN his great revelation on priesthood, the Lord pointed out that all offices are appendages to the Melchizedek Priesthood. (See Doctrine and Covenants 107:2-5.) This means that these offices, rather than adding to the authority of the priesthood, depend upon the priesthood for their authority. Each office has its unique functions which have been outlined in the Lord’s revelations.

A helpful distinction can be made between priesthood offices (discussed below) and ecclesiastical offices. Once one has had the priesthood itself conferred upon him, he can lose it only through excommunication.¹ Offices in the priesthood are received through ordination. Ecclesiastical offices, on the other hand, are received through being set apart and are not permanent; they are held only until one is released.²

The office of bishop is both a priesthood office and an ecclesiastical office. A high priest who receives this calling is ordained to the priesthood office of bishop and is set apart to the ecclesiastical office as bishop or presiding high priest of his given ward. After his release, if he were to move to another ward and again be called as bishop, he would not have to be re-ordained but only set apart as bishop of the new ward.

**First Presidency**

Counselors in the First Presidency are set apart as counselors to the President of the Church then serving. Therefore, upon the death of the president, the counselors are automatically released and the quorum of the First Presidency is completely dissolved.
The basic number of three in the First Presidency has been supplemented by additional counselors on several occasions in Church history. In 1837 Joseph Smith had additional counselors; in 1873 Brigham Young named five assistant counselors; currently, President McKay has a total of five counselors.

Aaronic Priesthood Offices

Specific duties of Aaronic Priesthood offices are outlined in the Doctrine and Covenants 20: 46-59. Notice how the responsibilities of these offices are cumulative—earlier duties are not lost as the priesthood bearer advances to higher offices. Notice also how strengthening others in the gospel is an essential part of each office.

Duties of the bishop, who is the presiding officer within the Aaronic Priesthood, are outlined in other sections of the Doctrine and Covenants. (See 58:17, 18; 68:14-24; 107: 68-75.)

Melchizedek Priesthood Offices

Jesus Christ is the head of this Church. Under his direction is a prophet or the “President of the High Priesthood.” (See Doctrine and Covenants 107: 64, 65.) Under the “President of the High Priesthood” stands the Council of the Twelve Apostles or special witnesses for Christ. (See Doctrine and Covenants 107: 23.)

Under this leadership are formed stakes which stand in support of the Presidency and the Twelve. The man who stands at the head of a stake organization is called a “standing president.” (See Doctrine and Covenants 124: 134, 135.) Like the head organization, each stake has a council of twelve to assist its president. This is called the “standing high council.” (See Doctrine and Covenants 107: 36.) Under this leadership are elders called “standing ministers.” (See Doctrine and Covenants 124: 137.) Hence the stake organization resembles that of the Presidency and Twelve.

As a “standing minister” the major responsibility of the elder is to minister in spiritual things at the local level (see Doctrine and Covenants 124: 137; 107: 11, 12); but he may also be called to travel as a missionary. (See Doctrine and Covenants 84: 111.) Like the Twelve, the seventies are called to be “special witnesses” of Christ “unto the Gentiles and in all the world.” (Doctrine and Covenants 107: 25.) Unlike the elders or high priests, they have the responsibility of being prepared to leave home when necessary and to act as “traveling ministers” (107: 97) or “traveling elders” (124: 138-139) in the interests of missionary work. The high priests is a standing president” (Doctrine and Covenants 124: 133-135) with the calling to preside in local Church organization. Notice how the term “standing” is applied to those whose prime responsibilities are local, while “traveling” is used to describe the others. Thus, the Twelve constitute a “traveling high council” (Doctrine and Covenants 107: 34) in contrast to local stake “standing high councils” (107: 36). All of these officers can be described as “pastors” or shepherds—in many languages the words for “pastor” and “shepherd” are the same.

The Patriarch

The patriarch (chief father) is termed an “evangelical minister” or evangelist in the revelation. (Doctrine and Covenants 107: 39 and its accompanying footnote x.) These titles come from the word “evangel” meaning gospel. Thus, the patriarch is one who applies gospel principles to the lives of individuals through inspired blessings.

Quorums

Quorums are organized to help their members live the gospel and become better prepared to discharge the duties of their priesthood office. (See, for example, Doctrine and Covenants 107: 89.) The Doctrine and Covenants specifies the sizes of complete quorums; notice how they double in size from office to office. (See accompanying chart.)

“Let Every Man Learn His Duty”

The accompanying chart shows that not all of the priesthood offices had been restored at the time of the organization of the Church in 1830. As long as there is a living prophet guiding the Church through revelation, the process of restoration will continue. Recently, priesthood correlation and the appointment of the regional representatives of the Twelve constituted significant developments.

The Lord has promised great blessings to those who “magnify” or enlarge the importance of their callings through devoted service. (See Doctrine and Covenants 84: 33-41.) At the end of his great revelation on priesthood, the Lord exhorted:

... Let every man learn his duty, and to act in the office in which he is appointed, in all diligence. (Doctrine and Covenants 107: 99.)

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4. See Journal History, 8 April 1837.

Indian liahona
<table>
<thead>
<tr>
<th>OFFICE</th>
<th>FUNCTIONS</th>
<th>QUORUMS</th>
<th>RESTORED</th>
<th>REFERENCES</th>
</tr>
</thead>
<tbody>
<tr>
<td>Deacon</td>
<td>To warn and teach; temporal duties (20:59).*</td>
<td>12 deacons (107:85)</td>
<td>1830</td>
<td>1 Timothy 3:8-13</td>
</tr>
<tr>
<td>Teacher</td>
<td>To watch over the Church always (20:53-58).</td>
<td>24 teachers (107:86)</td>
<td>1830</td>
<td>Ephesians 4:11</td>
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<td></td>
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<td>1 Corinthians 12:28</td>
</tr>
<tr>
<td>Priest</td>
<td>To preach, teach, expound, baptize, administer the sacrament, and ordain (20:46-52).</td>
<td>48 priests (107:87, 88) bishop is president of quorum</td>
<td>1830</td>
<td>Hebrews 10:11</td>
</tr>
<tr>
<td></td>
<td></td>
<td></td>
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<td>Acts 6:7</td>
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<tr>
<td>Bishop</td>
<td>&quot;A Judge in Israel&quot; (58:16-18; 107:72-74); to administer in temporal affairs (107:68).</td>
<td></td>
<td>February 4, 1831 (see Section 41)</td>
<td>1 Timothy 3:1-7</td>
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<td></td>
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<td>Titus 1:7-9</td>
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**MELCHIZEDEK PRIESTHOOD** Restored between May 15 and June 30, 1829 (Documentary History of the Church, Vol. 1, pages 40-42)

<table>
<thead>
<tr>
<th>OFFICE</th>
<th>FUNCTIONS</th>
<th>QUORUMS</th>
<th>RESTORED</th>
<th>REFERENCES</th>
</tr>
</thead>
<tbody>
<tr>
<td>Elder</td>
<td>A standing minister (24:137); to administer in spiritual things (107:12); ordain, lay on hands to bestow Holy Ghost, conduct meetings (20:38-45).</td>
<td>96 elders (107:89)</td>
<td>April 6, 1830</td>
<td>Acts 14:23</td>
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<td></td>
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<td>James 5:14</td>
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<td></td>
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<td>1 Peter 5:1</td>
</tr>
<tr>
<td>Seventy</td>
<td>Traveling elder (124:139); to preach the gospel to the world and serve as especial witness to the Gentiles in all the world (107:25).</td>
<td>70 members, including 7 presidents (107:45)</td>
<td>February 28, 1835</td>
<td>Luke 10:1</td>
</tr>
<tr>
<td>High Priest</td>
<td>Standing president (124:134); to preside over stakes and wards and administer in spiritual (107:12) and temporal things (107:71).</td>
<td>No set number, but includes all high priests in the stake</td>
<td>June 3-6, 1831</td>
<td>Hebrews 5:1, 2, 6; 7:11 (notice that both priesthoods are mentioned by name)</td>
</tr>
<tr>
<td>Patriarch</td>
<td>Evangelical minister to proclaim the gospel through inspired blessings (107:39-100); Office &quot;&quot;to be handed down from father to son&quot;&quot; and belongs to the chosen seed; this order began in the days of Adam (107:40, 41).</td>
<td></td>
<td>December 18, 1833</td>
<td>Acts 21:8</td>
</tr>
<tr>
<td>Apostle</td>
<td>Special witness of the name of Christ in all the world (107:23); traveling councilor to ordain and set in order all other offices in the Church (107:58).</td>
<td>12 apostles (107:23, 24)</td>
<td>February 14, 1835</td>
<td>Ephesians 4:11-14</td>
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<tr>
<td></td>
<td></td>
<td></td>
<td></td>
<td>Matthew 16:19</td>
</tr>
<tr>
<td>President of the High Priesthood</td>
<td>President of the Church (107:91); and of the priesthood (107:65-67); prophet, seer, revelator (21:1; 107:92).</td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>Church Presidency or Presidency of High Priesthood</td>
<td>To form a quorum of the First Presidency (107:22); to preside over the Church and priesthood (90:13; 112:30); to preside over the Twelve (107:33); to hold the keys of the kingdom (81:2).</td>
<td>3 presiding high priests (additional counselors may assist the quorum)</td>
<td>January 25, 1832 (First Presidency organized March 18, 1833)</td>
<td>Ephesians 2:19-21</td>
</tr>
</tbody>
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*References from Doctrine and Covenants

Compiled by Richard O. Cowen
WHEN I first came on my mission, I heard of a missionary who tried to get his time in the field extended. I confess that I couldn't really understand him then.

Now my appreciation for my mission has vastly changed. At first it seemed like such a demanding thing—tract, tract, try to get people to listen, try to get them to read the Book of Mormon—I thought that was all there was to a mission. All I could see was the minute detail of the thing I was laboriously doing—I hadn't caught the fantastic overall picture of what a mission really is.

(Mitt, the 21-year-old son of George Romney, Secretary of Housing and Urban Development in President Nixon's Cabinet, and Sister Romney, wrote this letter to his parents from his mission in France. The editors asked for permission to use it.)

I have now. This mission has formed me more than any other part of my life. A mission is the greatest training program for success that exists; only on a mission does a young man spend all his time merely trying to get people to listen to him, to understand his arguments, to be successful. It is here on my mission that I have come to an understanding of the meaning of life—why I am here and where I want to go.

It amazes me how little I knew about the gospel before. Sure, I had a lot of facts down, but I just hadn't caught the vision. I had heard people say that the gospel was and is a message of happiness and good news, yet I didn't understand why. It is here that I have begun to feel the joy that the gospel was established to give to man.

It is here that I have found what the word success really means—to be worthy of entering the
celestial world, to have our calling and election sure.

Here, material and worldly things have taken on a second importance; and because I attach a greater importance to what is important, I am happier than ever before. Christ promised that if we seek first his kingdom, all other things will be added unto us. I know this is true.

I am only 21 years old and yet I am a leader in the most important organization in France—L'Eglise de Jésus-Christ. Where else or when again will I have the opportunity to hold such authority and responsibility as I now hold? And when again will I be able to consecrate all my energy and time to it?

Perhaps this is one of the most fantastic things about a mission. It is the only time one has to consecrate all to one goal—serving the Lord. At home there's school, finances, marriage, children, worry about what others think. Here there's only one thing.

At home when I didn't like something, I went away from it; here I can't. I have to face it, learn to get along in situations and with people that are hard to get along with. How great it is to find that you have conquered something that you otherwise would run away from!

At home when I tried to convince someone that I was right, if they didn't agree, I went looking for someone who did, and stayed with him. Here I can't give up that easily. Contacts are so few that one fights till death before giving up. And then when you finally taste victory over the extremely difficult, you wonder why you don't burst from all the joy in you.

Every day is spent trying to be more successful, doing things that are hard, and growing from it.

Bearing testimony; teaching lessons; kneeling in prayer for the conversion of an investigator; begging the Lord for guidance on a member problem; feeling the Holy Spirit use you to teach and exhort; placing your hands with those of an apostle on the head of a sick person and translating for him as he blesses the person; crying when you hear a radio broadcast of general conference; finding comradeship among people you would never had selected at home—friendships now so great that leaving them is like parting from family; getting up at 6:00 a.m.—cold, tired allergies, broke, but without a worry in the world; living for others, dependent only upon God: joy when you hear of others' successes—where would I have ever known these things if it weren't for a mission?

And yet, I guess it's only the beginning. A mission is the time to get the direction straight. If I keep in the same stream, my joy will double, triple, and be multiplied eternally. Eternal wedlock, service to the Church, children, service to the world and my country! The Lord must have loved us to give us all this joy.
No Better Pony!

by Dwane J. Sykes

That particular chemistry course was a real hard one, as college chemistry classes go. There were complicated formulas, reactions on end, flow sheets, and charts—plus the problems.

Toward the end of the semester, four students were gloomily discussing their prospects of passing the class. Two were returned missionaries, one a fairly tall fellow and the other not so tall. The other two were not Latter-day Saints; both were slender, and one had red hair.

“Well, I’m afraid the only way in the world I could hope to pass the test would be with a really good ‘pony,’” the redhead stated dejectedly.

“It’s impossible to learn all that stuff. You know, I’ve never felt more like cheating in all my life,” confided the tall Mormon. “Let’s do it.”

Since two of them were engineers, they were able to design a pony that could hold all the information they considered necessary for the test. Using a couple of empty film spools and two wooden sucker sticks, they arranged a narrow adding machine tape to run between the film spools. By connecting rubber bands to the sticks, the tape could readily be rolled forward or backward. With some practice their scroll-like ponies could be concealed easily in the palm of a hand and spun with the flick of a finger.

It was a perfect apparatus, and they became quite adept at operating it. There was just one problem: They had to put the right answers on the pony.

Working together, the four students rewrote all four sets of their class notes and condensed them into one good set. This set was double-checked with the text, and solutions to the problems and reactions were carefully worked out. Then they condensed this set of notes into a brief summary and put it on the tape in pencil to be sure it was right. Finally, they copied over the pencil with ink and made three additional tapes, one apiece.

They practiced with their ponies and questioned and drilled one another about the answers and where to find them. By test time they had the whole thing down pat.

As the four of them entered the room together for the test, the tall Mormon strode up to the front of the class to the professor. Pulling the pony from his pocket, he plunked it down on the desk and pointed to it, saying, “Ever see a better pony than that one?”

“No, I never did. This is indeed a fine pony,” replied the astonished professor, examining the apparatus.

Turning promptly on his heel, the student walked back to his seat, readying his pencil for the test.

With only a moment’s hesitation, the shorter returned missionary strode directly up and plunked his spools on the professor’s desk, asserting, “Yes sir, that’s a real fine pony.” He too took his seat.

At the back of the room, the other two students stood, surprised. They looked at each other wonderingly. Then the redhead walked toward the front desk and tossed his pony out. “A real masterpiece of engineering.”

“You can say that again,” added the thin one, who was directly behind his companion.

All four of them took the exam, and all four passed with flying colors. Subsequently, each was graduated with a degree. They had become even better friends, and three of them repeatedly expressed their appreciation to the fourth—the tall returned missionary—for his fine example. The two non-Mormons began asking questions about the Church and started attending some of the LDS institute classes with the other two. Soon both joined the Church; one subsequently filled a mission and is now a Scoutmaster in a Salt Lake City ward. The short former missionary is an active Church worker and leader in his ward, and his tall companion is a stake president.

Indian Liahona
Kenneth Nabahe, 26, and his attractive wife, Rachel, 23, are graduating this spring from the Brigham Young University at Provo, Utah.

While it is not unusual for a man and wife to graduate together, it is rather unusual in this case because Kenneth and Rachel are Indians—he’s a Navajo and she’s Shoshone.

Kenneth is receiving his B.S. degree in Zoology with a minor in Botany and Psychology and Rachel is majoring in Social Work and minorizing in Psychology.

Rachel has been six years at the “Y” completing her studies since she has taken time off to have two babies. The children, Cheryl, 3, and Sanford, 1, are right now with her parents in Lone Pine, California, while Rachel studies hard to meet all requirements for the forthcoming graduation. Kenneth has studied 5 years at the Provo school, coming to the BYU direct from his mission to the Southwest Indian Mission. Before that, he had spent one year at the University of Utah.

Kenneth is a product of the Church’s Indian Placement program, spending six years in the foster home of Bishop and Mrs. Don W. Pace of Torrey, Utah. He is ever grateful for this most valuable learning experience in the home of his foster parents.

Kenneth and Rachel met at the BYU in the fall of 1964. They were active Church members and were both called as Sunday School teachers in the Provo 15th Ward when Paul Felt was bishop. They talked on a ward MIA program together one evening and theirs has been a story of “togetherness” since that time. While they were engaged they were among a group of eight Indians who went to Canada to bear testimony to groups of young Indians of the truthfulness of the Gospel and to sell them on the values of academic and spiritual programs offered at the BYU. One evening before a Canadian fireside group, Rachel told of Kenneth’s proposal wherein he asked her to “be his queen forever and to be the mother of his eternal family.”

Kenneth and Rachel were married in the Salt Lake Temple on May 28, 1965, by Elder Spencer W. Kimball of the Council of the Twelve who gives leadership to the vastly expanding Church Indian program.

Kenneth wants to carry on in his studies until he receives his doctorate in Psychology, specializing in education. Helping the people of his own race is his ultimate goal. Rachel wants to raise her family, help her husband with his educational goals and get what further education for herself is possible. “Every bit we can get gives us that much more with which to help our people,” she says.

They are a lovely couple, happy, energetic, much in love with each other, with the “Y,” and with the Church. Both are active in their all-Indian ward in the BYU Second Stake and Kenneth serves as assistant stake clerk. He was formerly a counselor for three years in the ward bishopric.

Both Kenneth and Rachel are obviously glad they came to the BYU, for here they met each other and began an eternal relationship. But also they feel that here they also really learned to appreciate being Indians. “Here we have really understood the destiny of our people and feel blessed to be here,” they said. “The BYU is unique in providing for us both an education and a spiritual background—opportunities we could not have obtained anywhere else in such combination.”

Rachel explained, “the Indian students need this growth and development in the whole Church program received at BYU.”

The Nabahees are among the 18 Indians who are graduating this year at the BYU. Seventeen of them are receiving baccalaureate degrees and one a masters. The Nabahees were firmly entrenched in their activities at the “Y” before the Church fully implemented the Brigham Young University Lamanite Education Program. While they may not be classed fully as “products” of the BYU Indian Program the couple exemplify the very best in achievement of the program’s goals and objectives.

When the program was set up in January, 1964,
1. To assist Lamanite students to recognize and develop their full potential as individuals and as members of a group.

2. To promote better relationships and understanding between Lamanite and non-Lamanite students, both on and off the campus.

3. To provide a comprehensive educational program which is flexible enough to meet individual needs, abilities and objectives.

4. To assist Lamanite students in developing qualities of leadership.

5. To provide a program of personal guidance and counseling so that Lamanite students may achieve and gain satisfaction in their university pursuits.

6. To encourage active participation of Lamanite students in the full offering of the university, yet give opportunities for identification in all Lamanite groups as the individuals feel the need.

7. To help the Lamanite student prepare for and facilitate successful Church, family, and occupational life after leaving Brigham Young University, whether it comes after one semester or several years of university work and experience.

The Brigham Young University Lamanite Educational Program is administered by the Lamanite Educational Department of the General College. All Lamanite students, upon admittance to the university, first register in the General College. They may later transfer to one of the other programs according to the students' interests, achievements and goals.

The Brigham Young University has been especially charged by the Church with the responsibility of becoming a world center for developing educational programs for Lamanite students. All Latter-day Saint Lamanite youth and adults who seem capable of doing college work are sought after and encouraged to attend BYU. Membership in the Church, however, is not prerequisite to enrollment in the university and its Lamanite Educational Program.

The BYU Program provides carefully designed teaching methods, laboratory devices, and laboratory assistants to meet the unique needs of each student. Tutoring services are also provided for all students who find that, due to a deficiency in their academic background, they need help beyond regular classroom instruction. Testing and counseling services are also available to assist students. A limited number of educational awards are available to members of the Church who apply and otherwise qualify. This award pays full tuition and fees for each semester.

The Indian program at BYU is growing rapidly. The enrollment of Indians in the Lamanite program was 45 in 1960 and reached 222 in 1969. Next year, the enrollment of Indians is expected to exceed 400. This year's enrollment shows 48 tribes represented and 13 Indians of tribal blends. They have come to the BYU from 23 states and seven foreign countries. The largest group are Navajos with 85 enrolled. Fifteen of the enrolled students are not members of the Church.

In what it offers the Indians, the BYU is different than any other non-Indian college. In the main, this difference is two-fold. It has a complete and expanding Indian Educational Department and spiritual activities are emphasized with opportunities to serve in Church capacity in the all-Indian ward or other BYU wards as elected by the Indian student.

With all of these programs set up at the Church college for help to the Indians and other Lamanite students, there is no segregation. In fact a class situation is preferred where the Indians are in the minority. It makes for greater stimulation of interest and achievement of the Indian student.

Many Indian students marry at the "Y" just like Kenneth and Rachel Nabahe. This also brings about a different set of goals, values and incentives. They have greater challenges to make the most of their opportunities.

The General College of BYU under which the Indian program functions is headed by Dean Lester Whetin. Rondo S. Harmon is acting chairman of American Indian Education and Willis M. Banks is chairman of the General Curriculum Department.

These leaders admit that there are still many unresolved problems in their program, but that with the wide diversity of teaching experience they are prepared to assist Indians, in particular, and other students with similar problems to adjust to college and receive a definite degree upon meeting the necessary requisites.

INDIAN LIAHONA
GUY Benally, president of the McNary Branch in Northern Arizona, has recently gained recognition as an outstanding athlete. It is supposed by many that the Navajo runner might have been the sensation of the 1968 Olympic games had his bid for the Olympic team come earlier in the season.

Guy began his athletic career in his later years. Unlike most of today's outstanding amateur athletes, Guy had no formal education. He was born of poor parents who were unable to give him the benefits of an education. Consequently, when most boys were receiving training in sports through physical education courses, Guy was earning a living. At age 24 he decided to become a boxer, and entered amateur athletic matches throughout the Southwest. In six years of boxing, Guy was never defeated.

In 1961 he joined the Church. His perspective changed, and his athletic interests shifted from boxing to track. His prowess in track gained public attention when at an invitational track and field meet at Whiteriver, Arizona, he won the 100-yard dash, the 200-yard dash, the 440-yard run, the mile run, and the two-mile run—all in one afternoon. Later, in an amateur eight-mile race, Guy outdistanced his nearest competitor by two miles. It was at this time that friends suggested Guy might be of Olympic caliber.

Following his workday at the McNary Saw Mill, it is not uncommon for Guy Benally to run 18 to 20 miles. This form of conditioning in the high altitude of 7,200 feet might have given him the edge in the altitude of Mexico City. To give Guy a chance to compete in the Olympic tryouts, he was sent to Flagstaff where the U.S. runners were training. There he attracted the attention of two participants, Bill Mill and George Young. Unfortunately the only qualifying meet remaining was for finalists and it was ruled that Guy was not eligible for this meet since he had not participated in the elimination trials.

President Benally is now looking to 1972; he will be 38 years of age at that time. He already has begun a training program that includes three other runners—his younger brother, Robbie Benally, age 15; Raymond Begay, age 15; and Andrew Todocheenie, age 18.

This summer President Benally will compete in the AAU 10,000 meter run and 26-mile run. He will be sponsored by the Southwest Forest Industries.

Guy has his best cheering section from his family: his wife, Mary Lou, who is the branch Primary president; Lucy, age 10; Julie, age 8; Mickey, age 7; and Joan, age 6.

Guy Benally is a remarkable man. From a boy too poor to go to school has grown a man who is a leader in the Church, successful in his work, blessed with a wonderful family, known and respected by many. He very humbly asserts that what he has done may be done by any Lamanite if he will only follow the teachings of the Church. His strong testimony gives him courage and confidence to carry out his duties as branch president. He says, "I know what the Lord wants me to do, and that is to help the Lamanite people come into the Church—I know they will come."
"From the Eagle’s Bed," a Pageant of Lamanite History and Destiny

Benjamin Red Elk, a Comanche Indian (played by Wilford Nunkena) learns the true story of his people—not just his small tribe and the few surrounding tribes, but a people now scattered across many countries and upon the islands of the sea.

Benjamin’s mother (played by Emma Dugi) learns of her son’s death while serving his country. Later, through the message of the gospel, she finds her real purpose in life.

"From the Eagle’s Bed," a pageant written by Kirt M. Olson, is a story of the Lamanite history and destiny and how it affects the lives of Lamanite people today. It is a pageant of music, dance and drama portraying a story of Lamanite Israel’s restoration. The original music was written by talented Indian composers. The songs from the pageant are destined to become favorites among all Lamanite people.

"From the Eagle’s Bed" was produced first in the Fine Arts Center at Brigham Young University. It was a treasured experience for the cast of 200 as well as audiences which packed the concert hall for the two performances.

The pageant carries a real impact as it causes the audiences to feel the great latter-day Lamanite message. It is inspiring to all who see and perform in the pageant. The pageant will be made available to all Lamanite areas of the Church, and should be a strength for Lamanite peoples everywhere.

Exchange Student Sent to Sitka, Alaska

June Marie Holliday, who has spent eight years on the placement program, was sent, with two other students, by the Navajo Tribe to the Mount Edgecumbe Indian School in Sitka, Alaska, as an exchange student this year. She is the only student signed as LDS at the Mount Edgecumbe school.

June Marie is the varsity cheerleader and is well known by all the students. Recently she won the title of 1st runner-up to Miss Sitka, and was voted the Miss Congeniality award.

Largely through her efforts, from 15 to 25 students are now attending seminary. She plans to attend the BYU and is interesting others in going with her.

Indian Students Participate in Conference

L to R: Bonnie Johnson, a Tlingit Indian from Juneau, Alaska; Elvira Murphy, Shoshone from Fort Hall, Idaho; Thomas Armajo, Shoshone, Blackfoot, Idaho; Toni Dedrick, Aleut from Juneau; Cindy Johnson, Tlingit from Juneau; Terri Dedrick, Aleut from Juneau. Terri and Toni are twins and live in the same foster home.

Indian students on the placement program participated in the evening meeting of the annual Lamanite Leadership Training Conference for leaders in 10 stakes in Washington and British Columbia, Canada, held in Tacoma, Washington.

L to R: Donald Matheson, an elder; his daughter, Marge; son, Dave; and daughter, Dianne.

THOMAS ARMAJO, Shoshone, from Blackfoot, Idaho, who gave the youth talk which was entitled “The Difference Is Me.” Since Thomas and his sister, Judy, were baptized two years ago, their mother and 12 children have joined the Church.

VINA JEAN BENALLY, a Navajo student from Crystal, New Mexico, is a member of the Hatch family orchestra. She is a senior at Springville High School and has been on the Program for seven years. She is pictured here with her foster parents Harmon and Vonda Hatch and their children, Harmon, Sidney, Richard and Christine. Mr. Hatch teaches music at Springville High School.

THE DONALD MATHESON family participated in the evening program of the leadership conference at Tacoma. They played electric guitars and sang the song, “Go, My Son.” They are members of the Tacoma First Ward, Tacoma Stake, Washington.

PLACEMENT STUDENTS viewing Indian seminary display at the leadership conference. L to R: Sam American Horse, Cheyenne, from Busby, Montana; Sandra Johnson, and Raymond Austin, Tlingits, from Juneau, Alaska.
THE Stuart Winegar family of Bountiful felt impressed to take an Indian boy into their home just a week prior to the arrival of the placement students from Cherry Creek, South Dakota. A few hours after they made these wishes known, the missionaries from Cherry Creek called to ask if it would be possible for them to put an extra Indian boy on the bus to Utah. They said they had been teaching this boy, Myron Benoist, and had just baptized him in the Cheyenne River. The timely call seemed to be an answer to the request from the Winegar family, and in a short time Myron was getting acquainted with his new foster parents and their four boys, Dee, Derk, Bill, and Roche.

For the next four years Myron was taught the gospel in his new home, and each summer when he went back to Cherry Creek, he made a great impression on his people, and many of them, including the members of his family, joined the Church.

Myron chose to attend the BYU after graduating from Bountiful High School, and soon became active in the Indian Ward on campus. He is now 19 and is making final preparations to fulfill one of the goals he has had since entering the placement program. He is going on a mission to carry the gospel to his people and help them fulfill their destiny.

**Students Travel by Boat**

STUDENTS from Vancouver and inland areas of Canada must travel by boat from the mainland to Vancouver Island—an entirely new experience for them. This has quite a psychological effect on the youngsters as they watch the mainland gradually disappear; even those returning for the second year shed a few tears.

Haida Indian Boy Has Many Talents

On the far right is Eddie—next to him is his foster brother and a couple of friends building a model car.

EDDIE Moore is now in his third year on the Placement Program. He was born in Masset, British Columbia on the Queen Charlotte Islands. He is a member of the Haida Indian tribe and is one of 33 Haida Indians now participating on the Placement Program from the small fishing village of Masset. Eddie's mother is Mrs. Barry Carmichael.

Eddie is 10 years old and in grade 5 at the Cardston Elementary School. His foster parents are Mr. and Mrs. Walter Luscher of Cardston, Alberta. When Eddie first came on the Placement Program he was behind in school and progressed only very slowly, especially in arithmetic which was his weakest subject. However, after just 2½ years on the Placement Program he gradually progressed from D's in arithmetic to an A on his last report card.

Eddie has many talents, one being in music. Since being on the Placement Program, Eddie has been taking piano lessons and has progressed exceptionally well in this area. He has played the piano in several different ward and sacrament meeting programs. He also plays piano duets with his foster brother. Last year Eddie sang with an accomplished boys' chorus in Cardston. They sang in several talent shows and music festivals.

This year Eddie is taking figure skating lessons and recently participated brilliantly in an ice show in Cardston.
Students From Massett, British Columbia

In Canada there are 33 Indian students on the placement program from the Queen Charlotte Islands, located just off the southern tip of Alaska. They are from the only highly cultured Haida Indian tribe in the small fishing village of Masset, British Columbia, Canada.

The Haidas are famous for the beautiful and artistic totem poles they carved many years ago. These people are still skilled in the art of carving.

Unlike the students on the placement program from other areas, these young folks begin their journey to their foster homes by plane—not just any plane, but a seaplane which takes off from the inlet waters at Masset and lands about 75 miles away on the waters of Seal Cove at Prince Rupert, B.C. They leave their fishing boats and rainy climate and travel as far as 1,600 miles to their foster homes in southern Alberta.

At Prince Rupert they board another means of transportation unique to the placement program—the train. After traveling nearly two days and a night on the train through the forests and mountains of British Columbia, the students finally arrive in Edmonton, Alberta, where they are received into the reception center. They then must take the bus to ride 350 miles further south to Lethbridge, Alberta, where they are picked up by their foster parents.

Alfred McMasters Excels in Music Test

Alfred McMasters is a member of the Blackfoot Indian tribe from Gleichen, Alberta, Canada. He is the 13-year-old son of Mr. and Mrs. Angus McMasters, and this is his first year on the placement program.

Alfred now lives on a farm with Mr. and Mrs. Golden Layton and their family in Glenwood, Alberta. One of his many duties on the farm is taking care of his 4-H calf. He likes to ice skate and enjoys playing ice hockey. He was ordained a deacon in the Aaronic Priesthood in November.

At the beginning of the school year Alfred got the third highest in his class on a music ability test. Because of this high mark he was one of the few chosen from his class to have the opportunity to take music lessons from the school band master in preparation for membership in the school band. Alfred plays the trombone and is looking forward to the exciting experiences ahead.

Students Attend Alberta Temple

Neil White, LeeAnn Hitchcock, and Gordon Little-light, presently of the Taylor Stake in Southern Alberta, had the opportunity of going to the Alberta Temple with their respective Sunday School classes to do baptismal work for the dead. Neil and LeeAnn are of the Haida tribe from Masset, B.C. Gordon is from Gleichen, Alberta, Canada, and has three sisters and two brothers who are also participating in the placement program. This is Neil's fourth year on the program, LeeAnn's second, and Gordon's third year.