

# *The Improvement Era*



APRIL, 1938

VOLUME 41 NUMBER 4

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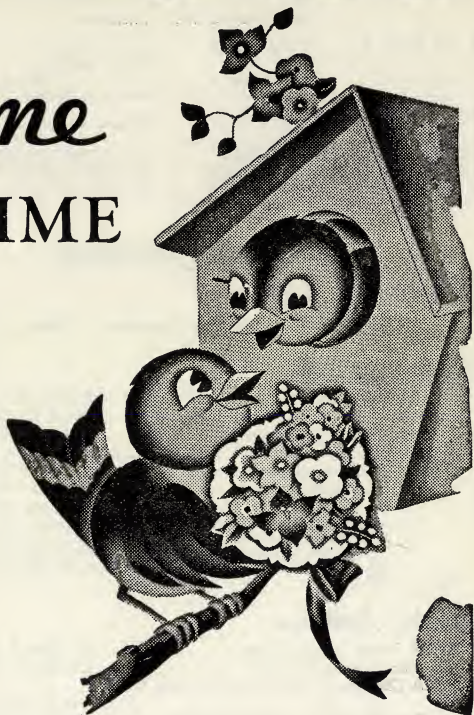
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# The Improvement Era

"The Glory of God is Intelligence"

APRIL, 1938

VOLUME 41 NUMBER 4

"THE VOICE OF THE CHURCH"

OFFICIAL ORGAN OF THE PRIESTHOOD QUORUMS, MUTUAL IMPROVEMENT ASSOCIATIONS, DEPARTMENT OF EDUCATION, MUSIC COMMITTEE, WARD TEACHERS, AND OTHER AGENCIES OF THE CHURCH OF JESUS CHRIST OF LATTER-DAY SAINTS.

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### The Cover

PERHAPS the greatest modern symbol of the spread of truth and enlightenment is the radio; and radio and Temple Square in Salt Lake City, and the Tabernacle organ and choir, have become ideas inseparably associated in the minds of the entire North American continent—and beyond. From here our leaders speak, our music is heard, and our thoughts are given utterance over many lands. This composite picture, executed by Fielding K. Smith and D. F. Davis, pictorially represents these closely associated ideas.

## Do You Know—

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### EXECUTIVE AND EDITORIAL OFFICES:

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# A VOICE FROM THE PAST



BRIGADIER GENERAL ANSON MILLS

By **CHARLES A. CALLIS**

*Of the Council of the Twelve*

THE SELF-TOLD STORY OF BRIGADIER GENERAL ANSON MILLS PRESENTS A BRIEF PEN PICTURE OF BRIGHAM YOUNG AND HIS PEOPLE.

Utah in the long ago, gives a brief but well-drawn pen picture of the great Mormon leader. The picture is worthy of perpetuation. General Mills' story follows:

At the expiration of my leave, I was ordered to the command of Fort Bridger, Utah, [Territory] where my company had arrived in my absence.

The volunteers, under General P. Edward Connor, were being relieved. The posts and the territory were both in a chaotic condition, the soldiers harassing the Mormons and encouraging the Gentiles in unlawful persecutions. . . .

I was prejudiced against the Mormons, but found they were the best people in the country, and the only ones who would fill contracts fairly. The Gentiles practiced every device to beat the government, but the word of a Mormon was his bond.

With Major Lewis, commanding Fort Douglas at Salt Lake, I called upon Brigham Young. He looked like General Grant, and was an earnest and, I believe, a sincere and conscientious man. He said he was glad to meet a regular officer, because the regular army always treated them well, but that the volunteers under Connor had been demoralizing to those of the Mormon faith. Discussing my prejudice against his people, about which he asked and I answered frankly, he said: "You have doubtless heard we are disloyal to the Union." Pointing to the flag flying over his Tabernacle, he said it had waved every day since the war began. Upon his invitation I attended his Church and heard him preach the next Sunday.

I visited the Tabernacle in company with his son-in-law and saw open on the pulpit the inspired volumes from which they preached: the Old Testament, the New Testament, and the Book of Mormon. He presented a copy of the latter to me, inscribed with his name, which I still have.

My experiences changed my mind regarding the Mormon people. I believe their Church the equal of any in the inculcation of those qualities which make the Mormons law-abiding, industrious, economical, and faithful to all their agreements.

From *My Story*, by Anson Mills, Brigadier General, U. S. A., 1921, pages 103, 104, 105.

AT THE close of the Civil War Captain Anson Mills, of El Paso, Texas, took over the command of Fort Bridger, 1865-1867. Later he was commissioned Brigadier General, United States Army. He visited Salt Lake City, when people slowly wended their way in wagons through its dusty unpaved streets.

In his autobiography, *My Story*, published in 1921, General Mills records his experiences in the West when he was in command at Fort Bridger. Whenever this historic fort is spoken of, forms and scenes from the dimness of the past move like a dream before the consciousness of those who know the story of the West.

General P. Edward Connor, founder of Fort Douglas, famous Indian fighter and a staunch backer of the mining industry, dawned on us out of time gone by. He expressed considerable bitterness of spirit toward the Mormon Church, but the mellowing and revealing power of the passing years enabled him to see the situation more clearly. When President Brigham Young was unjustly haled into court in 1870, General Connor offered to go bail for him in the sum of \$100,000.

Brigadier General Mills, in his graphic description of conditions in



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# MIRACLE

By MIRANDA  
SNOW  
WALTON

HE sat beside the open fire, his strong back  
bent with toil,  
His thin hands, gray with age, were gnarled  
from years with wind and soil;  
He spoke of days when he was young, of  
work his hands had done,  
Helping to build a commonwealth from sage  
and sand and sun.  
"I helped my father chisel stones, to build a  
house of prayer,  
We made a shrine for God, and placed a lofty  
organ there."  
He voiced but one regret, "That year we had  
to move away  
Before 'twas done. I've never heard that  
mighty organ play.  
Each year I've tried to leave, but always there  
was work, you know,  
And now," his gray eyes filled with tears, "I'm  
just too old to go."

I crossed the room, and turned a dial: a glorious  
melody  
Thrilled the mute air, fulfilled his wish; Heaven  
had heard his plea.  
I looked into his reverent eyes, and did not  
think it odd  
That, in the radio, he saw a miracle of God.

Dedicated by the author to her pioneer father,  
Henry Brooks Snow





# The EDITOR'S PAGE

## *The President's Message to One Who Fears for His Testimony*

AS WRITTEN BY HIS OWN HAND TO A  
FRIEND MORE THAN FIFTY YEARS AGO.

MORE than fifty years ago a friend of President Grant, residing in another city, wrote that he had no testimony of the truth of the Gospel. This admission brought forth from the President, then only thirty years of age, a reply mingling cold reason and inspiration in a manner that gives answer not only to the President's friend but to all who feel themselves in like position. In going over the President's voluminous and carefully kept papers, his daughter, Rachel Grant Taylor, came upon this letter which we reprint here not only for the value of its message, but also as a thoughtful insight into the straight thinking and inspiration of a young man who fulfilled the promise of his youth.

My dear friend:

You claim that you have no testimony of the truth of the Gospel. I am inclined to the opinion that you felt almost as if you had written what was not so when you penned those words. I shall not enter into an argument on the subject, knowing that it will do no good, as no amount of argument would change your position. If the spirit within you did not feel condemned when you wrote that you had no testimony, then I am sure that you are walking on very dangerous ground, and my advice to you is that you start in and devote your time to fasting and prayer until you obtain a testimony.

I can't give you a testimony any more than I can do your eating and thinking for you. The history of our people and the history our enemies are making and have made against us is as strong a testimony as I know anything of, so far as convincing my reason goes. The fact that crime cannot live in the Church and that the Church has stood and can stand because of the testimony in the hearts of the people, even if half or two-thirds of the leaders were to make shipwreck of their faith, is another item. The fact that men live God-like lives and testify to the truth of the Gospel (Why? Because their lives entitle them to the spirit of God, and they can therefore testify by its aid.) and then do evil and testify that the Gospel is not true (Why? Because their lives have caused

God's spirit to depart from them.) is another item that would naturally appeal to one's reason.

It would frighten my reason if, when I found men increasing in wisdom and good acts, I found them drawing away from the Gospel; but I have during my entire life to find a case of this kind. When men stop praying for God's spirit, they place confidence in their own unaided reason and they gradually lose the spirit of God, just as near and dear friends, by never writing to or visiting with each other, will become perfect strangers, so to speak. The minute a man stops supplicating God for His spirit and direction, just so soon he begins to become a stranger to Him and His works.

I might go on and write a dozen pages in the same vein as I have started and you would find nothing in them that would give you a testimony, or perhaps nothing that you had not thought of yourself. Earnest, honest, and sincere prayer to God is worth more to you than all I can say or write.

Everything is progressing favorably with me. The family and I are in the possession of good health. . . . With assurances of regard and esteem, and best wishes for you and yours, I remain,

Sincerely yours,

Heber J. Grant.



# THE TEACHER "WATCHES"

STATISTICS ARE ONE THING—AND FINE IN THEIR PLACE  
—BUT THIS MATTER OF WARD TEACHING INVOLVES  
THE GREATER SERVICE OF BEING SINCERELY INTERESTED  
IN THE TEMPORAL AND SPIRITUAL WELFARE OF OUR  
"FLOCK"—AND DOING SOMETHING ABOUT IT WHEN  
SOMETHING NEEDS DOING.

The teacher's duty is to watch over the church always, and be with and strengthen them;

And see that there is no iniquity in the church, neither hardness with each other, neither lying, backbiting, nor evil speaking;

And see that the church meet together often, and also see that all the members do their duty.

And he is to take the lead of meetings in the absence of the elder or priest. (Doc. & Cov. 20:53-56.)

A careful analysis of these duties discloses the fact that the Ward Teacher possesses six leading qualifications; viz., those of watchman, strengthener, arbitrator, guide, exemplar, and leader.

The responsibility of seeing that there is no "hardness with each other, neither lying, backbiting, nor evil speaking" is particularly significant. In the performance of this duty there is manifest the principle of arbitration, expounded by the Prophet Joseph Smith over a century ago; yet today civilized nations are just beginning to apply it to the settling of international difficulties and disputes, and that seemingly with little success.

What does this responsible official—the Ward Teacher—now do under present general practice? And in asking this question, and answering it, there is no thought of casting reflections, but we must face the facts. First, he visits once a month or less frequently. Yet he is appointed "to watch over the Church *always*." Second, he either reads the message of the bishop, or leaves it for the family to read. Third, he asks few, if any, questions regarding the attitude toward Church doctrine. Fourth, he makes only cursory inquiry, if any at all, regarding hard feelings towards other members of the Church. Fifth, seldom, if ever, does he ask about attendance at Sacrament meetings, and yet that is one of his specifically assigned duties. Sixth, very few teachers keep personal records of individuals in their district regarding Church activity and assignments.

IF you will turn to your reports, you will find that the statistics relate

"THE GOSPEL," said Paul, "is the power of God unto salvation;" that is, to the salvation of each individual. Every man is a child of God, and the Lord is interested in his happiness, in his salvation. That was the Savior's work, the Savior's example. His policy was to make the individual right; then He knew that the group of individuals would be right; so we find Him conversing with persons, and expressing many of His choicest teachings in personal conversations.

He met Peter and said: "Thy name shall be called Cephas, a stone," and later, to the same Apostle and to others listening, "Upon this rock I will build my church, and the gates of hell shall not prevail against it."

He met Nathaniel, an Israelite, in whom there was no guile. Andrew and John followed Him, and to them He made His first recorded utterance: "What seek ye?"

To the woman of Samaria: "God is a spirit; they that worship Him must worship Him in spirit and in truth."

To Nicodemus: "Except a man be born again, he cannot see the Kingdom of God."

To Zacchaeus, He taught the lesson of giving, and the folly of taking money which did not belong to him.

So we may go through His entire life. It is true that He preached wonderful sermons as recorded in the 5th, 6th, and 7th chapters of

Matthew, and others in the 14th, 15th, 16th, and 17th chapters of John, including a prayer, the sermon on the bread of life; but His life was spent principally in converting the individual. It seems that He was willing to wait, for centuries if necessary, until men individually had the transformation that comes with the genuine testimony of the truth of His divinity.

We find that same example in this dispensation after He appeared to the Prophet Joseph Smith. In the Doctrine and Covenants many of the revelations were given to individuals—a source of objection by some to the book. Such objectors do not understand the significance of God's work as it relates to the individual.

Now what has all this to do with Ward Teaching? Simply this: These representatives of the bishop—the Ward Teachers—are the men who reach the individual, the men upon whom the responsibility rests to convert, to comfort, and to teach. Ward Teachers are on the firing line. Under our present undertaking I can see a vast contribution to the Church Security Plan if we can get our Ward Teachers to do their duty. And I use "if" advisedly. I believe we can have a different attitude towards this work—not undo or change what we are doing, but throw a different light upon it.

For example, the Lord has said just what the Teacher's duty is:





# OVER THE CHURCH ALWAYS"

By PRESIDENT DAVID O. McKAY

*of the First Presidency*

more to the labors of the teachers than to conditions or duties or well-being of those visited. On a typical report card, appear these items:

Husband's name.  
Wife's name, etc.  
Times attended Sacrament meeting.  
Number of persons in family.  
Number of those present at the visit.  
Number families visited.  
Number called on and not at home.  
Number not accessible.  
Number not called on.

These are statistics which do not cover, excepting in two instances, the specific points that the teacher is required to teach. All this is very good, but is it not possible for us to change our attitude and include some of the fundamentals given by revelation? Let us see: Divide the ward, as it is now, so that each group will contain, let us say, no more than five families. Assign to each group of five families one member of the Melchizedek Priesthood, and one member of the Teacher's quorum. Let that ordained Teacher—not Deacon; not Priest—whose duty it is, take care of the statistics, assist in reporting removals, arrivals, new appointments in quorums, auxiliaries, wards, and missions. He will be glad to do it, and he is capable of doing it. But the duty of the adult member is to watch over the Church always. For what purpose? To perform the six specific duties God has given him; viz., to guard, to strengthen, to arbitrate, to be exemplary, to admonish, and to lead. When he enters the home he enters it authoritatively, and the father, or the mother if the father be absent, respectfully turns over the household to him. The Adult Teacher will take the lead in ascertaining by such authoritative visits the standing and attitude of each member of every family. Do not say that this is difficult or is making your duties more arduous. It is a necessary service and a privilege.

Some families do not need so much attention. You may already know of their circumstances and spiritual condition. You can casually call and find out how they feel and how harmoniously they are living with

PRESIDENT McKAY has long advocated a new concept of the work of the Ward Teacher, and has so preached at general, stake and ward Priesthood gatherings and conferences. Here, in brief, is his plan for a changed attitude in Ward Teaching—an attitude which will take care of the mere statistics and also perform the higher service of being genuinely interested and informed concerning the temporal and spiritual well-being of our people—and so, The Teacher "Watches Over the Church Always."

their neighbors and with the Church. But here is a young man in your district who is indolent, neglectful, sour, spiritually sick. Be with him to comfort him, to strengthen him, not on a formal visit alone, but at every opportunity you can make.

SO MUCH for the Teacher. \*Now what about the Priest? It is the duty of the Priest "to preach, teach, expound, and to exhort all to come to Christ." He can hold cottage meetings as some are doing now. Let us lay emphasis upon such meetings. Those young Priests will come to the house of Brother Brown and say: "We should like to hold a cottage meeting in your house for this district." Having obtained Brother Brown's permission, those young men will invite the non-members and members alike to come to their meeting, to be conducted under their direction. They are teaching; that is the duty of the Priest, to preach, teach, exhort, and invite all to come to Christ.

But the adult member of the Priesthood and that ordained Teacher will act independently of the Priest. They will be in Sacrament meeting next Sunday and note those who are present at the meeting. They know all of the members in their district, will note the presence or absence of any one of their charges, and when they meet any they will commend or exhort as occasion merits or demands. A casual remark such as "We missed you at Sacrament meeting last Sunday evening," may inspire to action more than a fifteen minute lecture.

The Ward Teacher's duty is to see that all members do their duty.

Then, in the monthly report, there may be given in addition to other statistics such facts as follow:

Name .....  
Priesthood held .....  
Office or Church Activity .....  
Attending to Church duties .....  
Harmony—Yes or No .....

(Some men holding the Priesthood will be face to face with a man who is out of harmony, who is finding fault. Give him a chance to express himself, then the Teacher, who has the right, can wisely and kindly set him right.)

Position—(President of the High Priests' Quorum, Sunday School Superintendent, or whatever it is).

Active!—Yes.

Does he keep the Word of Wisdom? Yes or No.

(The question of tithing and fast offerings should be left to the bishop, who will instruct Brother Brown, the bishop's representative and senior member over those five families, to admonish Brother so-and-so in the payment of tithes and offerings.)

Then the monthly report to the bishop may include, for example, the following:

## SUMMARY

Total number in the district.

Number of visits made.

(These will include the visits of those two teachers who go on their regular work, and also any special visits of the adult member.)

The number in harmony with members and neighbors in the Church.

(If we have 25 in the five families, and 20 are in harmony—80%.)

Number attending meetings—15.....60%

Number attending to duties.....88%

Keeping the Word of Wisdom.....96%

The Teacher hands this to the bishop who has, then, the report of the standing of the membership of the Church.

I believe that in Ward Teaching there is one of the greatest opportunities in all the world to awaken in those who are negligent, discouraged, down-hearted, and sad, renewed life and a desire to re-enter into activity in the Church of Jesus Christ. By such activity they will be led back into the spiritual atmosphere which will lift their souls and give them power to overcome weaknesses which are now shackling them.

To give help, encouragement, and inspiration to every individual is the great responsibility and privilege of Ward Teachers.



BRIGHAM YOUNG AND HIS PEOPLE VIEWING  
THE SALT LAKE VALLEY.  
From a mural in the Union Pacific Station,  
Salt Lake City.

# PRIESTHOOD *and* SECURITY

By DR. JOHN A. WIDTSOE  
*Of the Council of the Twelve*

THE divinely inspired L. D. S. Church Security Program has made great progress, more than expected, in the time since it was undertaken. However, there is much yet to be done. Provision has been made for caring for the poor; but the relief of unemployment is yet to be fully accomplished. The future of the Program, the accomplishment of its purposes, depend on the activity of the Priesthood of the Church. Indeed, the Church Security movement will succeed in proportion to the support given it by the Priesthood bearers of the Church.

The life and vitality of the Church are drawn from the Priesthood with which the Church has been endowed. Auxiliary organizations and all similar helps can give but feeble service if the power of the Priesthood be withdrawn from them. Even so with the Security Program, the progress of which depends upon the exercise of the power of the Priesthood. As men use the Priesthood conferred upon them, so will the Church and all its activities prosper. When the men of the Church holding the Priesthood perform their du-

WHEN THE MEN OF THE CHURCH HOLDING THE PRIESTHOOD PERFORM THEIR DUTIES, THE CHURCH IS ALWAYS SECURE. THE CHURCH CANNOT RISE ABOVE ITS BODY OF PRIESTHOOD.

ties, the Church is always secure. The Church can not rise above its body of Priesthood. No law is more clearly set forth in sacred history.

Priesthood, always preeminent in the Church of Christ, is the power of God. It has been with the Lord from the beginning; it is eternal. It is the force or tool, the creative element, by which the heavens and the earth were made and fashioned, by which they are held in their places and positions, by which all creation

may win the happiness of existence. It is also the authority by which mortal man may assist in the consummation of the purposes of the Almighty with respect to the human family and all created beings. Through it are manifested the attributes and the works of God.

In the words of Brigham Young (*Discourses*, p. 201):

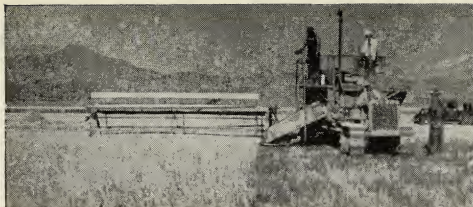
The Priesthood of the Son of God, which we have in our midst, is a perfect order and system of government, and this alone can deliver the human family from all the evils which now afflict its members, and insure them happiness and felicity hereafter. . . It is the law by which the worlds are, were and will continue forever and ever. It is that system which brings worlds into existence and peoples them, gives them their

LEFT: A GROUP OF THE GENERAL AUTHORITIES AND SECURITY AND STAKE OFFICIALS INSPECTING THE CELERY ACREAGE OF THE WELLS STAKE PRIESTHOOD.  
RIGHT: VIEW OF WHEAT IN JUAB STAKE GROWN BY THE PRIESTHOOD.

Photos Courtesy *Deseret News*.







revolutions—their days, weeks, months, years, their seasons and times, and by which they are rolled up as a scroll, as it were, and go into a higher state of existence.

When the Priesthood is conferred upon a person, he receives a portion of this matchless, divine power, by which, if he obey the laws of the Gospel, he may actually perform with more ease and certainty every task of life, whether of a spiritual or a temporal nature, for personal or general human welfare. Whenever the bearers of the Priesthood exercise this power, and all acts should be directed by the Priesthood, they move conclusively to the full accomplishment of every righteous undertaking of the Church. Therefore, in their hands lies, primarily, the future of the Security Program. This should be the sober thought of every man upon whom the Priesthood has been conferred.

Priesthood implies leadership. The revelations of the Lord declare repeatedly that those who have received the Priesthood bear the responsibility of leading out and carrying forward every project for the advancement of the restored Church of Christ. They must be the foremost laborers in the Kingdom of God. Nor can this responsibility be shifted to others, to presiding officers or to helpers to the Priesthood, such as auxiliary bodies, but it must be accepted and borne individually by the Priesthood bearers themselves. Activity among the Priesthood in behalf of the Security

LEFT: HARVESTING "CHURCH SECURITY" WHEAT GROWN IN JUAB STAKE AS A PRIESTHOOD PROJECT.

RIGHT: A GROUP OF THE GENERAL AUTHORITIES AND STAKE OFFICIALS VIEWING A CHURCH SECURITY STOREHOUSE.

*Photos Courtesy Deseret News.*

Program or any similar need will stir the whole Church into corresponding action. This is the great responsibility of the Priesthood.

THE organization of the Priesthood into quorums, really groups of brethren blessed with the Priesthood, makes it easy for the men of the Church to perform their priestly duties. The relatively small number assigned by revelation to each quorum enables the quorum-group to know intimately the condition and needs of every member. Moreover, such a group may function more effectively, as a unit, in accomplishing assigned and accepted tasks such as the helping of their brethren who may be in distress, or the carrying out of quorum projects, those for example now being established for the Security Program. There is no conflict here between quorum and ward bishop or stake president. These officers, in the last analysis, are administrative officers of the Priesthood as well as of the lay members of the Church, and there-

fore a part of any righteous Priesthood movement to bless and help.

The high ideal of a Priesthood quorum is that of true brotherhood, under the laws and requirements of the Lord. The spirit of Priesthood is simply the spirit of true brotherhood. A group of brethren working toward such an ideal become irresistible in overcoming difficulties and achieving desired results. The world is waiting for the service of such brotherly organizations. Peace on earth will come when men look upon one another as brethren.

Four great objectives have long been set up for the quorums of the Priesthood:

1. To become better acquainted, through careful study, with the doctrines of the Gospel and their applications to life. The Gospel Doctrine class in Sunday School and the regular Priesthood courses of study offer the means for such instruction. Ignorance has no place among the quorums of the Priesthood. The Gospel is ever characterized by the possession of truth and the use of truth for human good.

2. To render regularly some service to the Church. By such activity a man not only learns more intimately the workings of the Church, but finds the joy that always comes from unselfish service in helping to advance the cause of the Lord. He thus prepares himself to accept from time to time the call to official position that may come to every man in a Church in which all righteous men do or may hold the Priesthood.

3. To care for the personal welfare of every quorum member, temporally, intellectually, and spiritually. This means that the quorum should provide for their needy brethren from the resources of the quorum and application to the established relief

*(Continued on page 250)*

LEFT: A CHURCH SECURITY WAREHOUSE FOR CANNED GOODS.

RIGHT: A BEET CROP GROWN AS A PRIESTHOOD PROJECT.

*Photos Courtesy Deseret News.*



# The PRESIDENT'S YEAR



THE PRESIDENT AS HE ENGAGED IN A LAST MINUTE GOOD-HUMORED CHAT WITH MISSIONARIES IN NORWAY.

WHEN the world honors an ambassador of the Church in his official capacity it honors the Church and its people. With this recognized rule of diplomacy in mind we feel to marvel and to render our unspeakable thanks for the honors and the open-armed reception and recognition that have come to our people during the past year, through President Heber J. Grant, the present earthly head of the Church of Jesus Christ.

When, in the April, 1937, issue of *The Improvement Era*, we reviewed "The President's Eventful Year," the events there chronicled seemed to have reached such unprecedented heights for a Mormon representative, that we scarcely hoped to have for review at this time any happenings that would rise above those then presented. But without doubt the past year has been more eventful from the standpoint of world recognition than any preceding it. Nor has the President, though in his eighty-second year, slackened his pace in working, traveling, planning, or preaching.

In the early months of 1937, prior to June 13, President Grant had made official visits to Reno, Nevada; Hollywood and Pasadena, California; Atlanta, Georgia, and surrounding territory; Zion National Park (Memorial Day Broadcast, over a nationwide CBS broadcast), and Idaho Falls, Idaho. During this five-month period of the year he had also preached at two funerals, attended meetings in Salt Lake City wards on four Sundays, dedicated five Church buildings in Utah and California, had fought and overcome a serious attack of influenza threat-

AN OPEN PRESS AND THE WELCOME OF OFFICIALDOM IN MANY LANDS—ONLY WITH THE HELP OF THE LORD COULD HE HAVE HAD SUCH A YEAR, AND WE ARE GRATEFUL THAT HE HAD IT.



AT THE BOY SCOUT JAMBOREE, HOLLAND.



"SEEING STOCKHOLM"

ening pneumonia, conducted the General Conference of the Church in April, conducted the additional heavy routine business of the Church devolving upon the President, and had continued in good health, good spirits, and normal enjoyment of life.

Somewhat tired and under severe tension at the time of the M. I. A. June Conference in Salt Lake City, the President left immediately thereafter (June 13) for Europe, with his daughter, Lucy Grant Cannon, his secretary, Joseph Anderson, and a

party of Church members bound for the British Mission Centennial and other European points of interest. The party was joined for part of its European activity by President and Mrs. J. Reuben Clark, Jr.

It was here, in eleven countries of Europe, that the press, the people, and men and women of world note and in high official capacities, welcomed and honored the President of the Church of Jesus Christ of Latter-day Saints, extended official courtesies, tendered enthusiastic receptions and in other ways gave notable recognition. An open press, with thousands of column inches in at least eight languages, was strong contrast to the President's previous European visit when, as President of the European mission during three years from 1904 to 1906, inclusive, he met largely an abusive press and the closed doors of officialdom.

Eight chapels dedicated in Europe, fifty-five meetings at which he spoke, an address before the American Club of Paris, attendance at the World Scout Jamboree in Holland, and warm and friendly meetings and reunions with friends and members and missionaries of the Church everywhere, in addition to being the principal figure at the British Centennial, filled out a

PRESIDENT GRANT AS HE WAS WISHED GOOD VOYAGE FROM SALT LAKE CITY BY PRESIDENT CLARK.





# in THIRTEEN NATIONS

crowded but highly enjoyable three months in Europe. (See *The Improvement Era*, issues of July, August, September, October, November, December, 1937, and January, 1938, for further details.)

SINCE the President's return in September, and until the beginning of the current year, he had conducted another General Conference of the Church, made official trips to New York, Chicago, St. George and Hurricane, Utah; Portland, Oregon, and surrounding country; Denver, Colorado; Prescott, Tucson, and Flagstaff, Arizona; Lewiston and Idaho Falls, Idaho. During the latter three months of the year he also dedicated seven additional Church buildings, and attended three stake conferences.

To summarize partially—and no printed account can begin to tell the story—the year's work of this indefatigable veteran in his eighty-second year has included no less than one hundred twenty-five public appearances—one in less than every three days for the entire year 1937—in the United States, Canada, England, Wales, Belgium, Holland, Switzerland, Denmark, Norway, Sweden, Germany, France, Czechoslovakia. The President's year has included activity in a score or more of states, dedication of twenty-one Church structures, attendance and direction at scores of business meetings, and, except during absence, weekly meetings with the Presidency, the Council of the Twelve, and the Presiding Bishopric. It has included thousands of meetings with individuals under any and all circumstances to discuss personal and

PRESIDENT GRANT WELCOMED TO FRANCE BY DR. LYMAN.



(RIGHT)  
THE PRESIDENT AND  
HIS PARTY IN DEN-  
MARK.

(BELOW)  
PRESIDENT GRANT  
(CENTER), DR. LYMAN  
(RIGHT), AND PRESI-  
DENT CLARK (LEFT),  
AT THE CENTENNIAL  
BASEBALL GAME IN  
ROCHDALE, ENGLAND.



PRESIDENT GRANT WELCOMED HOME BY  
PRESIDENT MCKAY.

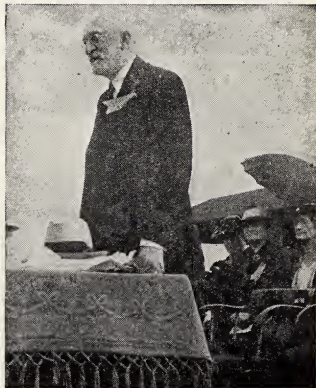
Church problems and interests. It has included meetings, chats and informal conversations and travels with missionaries, with inconspicuous members of the Church, and with notable and influential people of many lands and occupations, under all of which conditions the President is entirely at home and lends the same feeling of comfortable ease and confidence.

And then, of course, the President's job has included a certain amount of living and homely enjoyment for himself, his intimate friends, and his family—and has included also a great host of innumerable and unrecordable details and duties and obligations that take up the days, evenings, and sometimes nights and early mornings, of the head of a vast worldwide organization.

But more than this, the President's job has included the profound and crushing responsibility of being final spokesman for the Church in all matters—the responsibility of counseling, guiding, admonishing—the responsibility of steering the course, as prophet and leader of his people, of the Latter-day Church of the Lord. Only with the constant and unfailing help of God could the President have had such a year—and we are grateful that he had it.

—R. L. E.

AT THE BRITISH CENTENNIAL.



# ONE HUNDRED YEARS OF TITHING

THE one hundredth anniversary of the revelation on tithing given through Joseph Smith, the Prophet, to the people of this Church on July 8, 1838, will be celebrated throughout the Church. The first revelation on this subject in modern times, contained in Section 119 of the Doctrine and Covenants was given at Far West, Missouri, at a time when the Saints were in dire distress. It came in answer to the question: "O Lord, show unto thy servants how much thou requirest of the property of the people for a tithing." The revelation includes the statement printed at the head of this article. Therefore this date marks the beginning of the observance of the law of tithing in the latter days.

In the hundred years which have passed since this important revelation was given, the Church and thousands of its members who have observed the law through the years have had ample opportunity to test its operation and the promises made by the Lord to those whose faith has enabled to keep this commandment.

The instances are legion in which the promise of the Lord as given in Malachi has been fulfilled to the complete satisfaction of the tithepayer.

The complete statement on tithing contained in Malachi 3:7-12 in which reproof is given to the Jews, is, probably, quoted more frequently than any other passage on this subject. It reads:

Even from the days of your fathers ye are gone away from mine ordinances, and have not kept them. Return unto me, and I will return unto you, saith the Lord of hosts. But ye said, Wherein shall we return?

Will a man rob God? Yet ye have robbed me. But ye say, Wherein have we robbed thee? In tithes and offerings.

Ye are cursed with a curse: for ye have robbed me, even this whole nation.

Bring ye all the tithes into the storehouse, that there may be meat in mine house, and prove me now herewith, saith the Lord of hosts, if I will not open you the windows of heaven, and pour you out a blessing, that there shall not be room enough to receive it. (Malachi 3:7-10)

## TITHING IN ANCIENT TIMES

It seems clear that, from the beginning, man has recognized it as a duty to offer a portion of his substance or "interest" to God. From earliest Biblical times at least, the amount so contributed throughout the ancient and patriarchal world was almost invariably, one-tenth. While there have been times—notably among the early Jews—when more than a tenth has been required, the "sacred tenth" has, through the ages, been accepted as the amount which ought to be consecrated to the Lord and to His Church.

*"And this shall be the beginning of the tithing of my people"*

—DOC. AND COV. 119:3.

By BISHOP SYLVESTER Q. CANNON

*Presiding Bishop of the Church*

## CHURCH-WIDE OBSERVANCE OF HUNDREDTH ANNIVERSARY OF REVELATION ON TITHING

THE Centennial Anniversary of the revelation on tithing given to Joseph Smith at Far West, Missouri, July 8, 1838 and contained in Section 119 of the Doctrine and Covenants is to be observed over the entire Church.

For several years it has been the custom to "Teach Tithing in May" and the message of all Ward Teachers for that month has been devoted to that subject. This year the hundredth anniversary of the restoration of the law and the many blessings which have come to the Church and its members who have observed it will be stressed.

During the month of May it has also been the custom to have short talks on tithing given at every Sacrament meeting, Priesthood quorum, and auxiliary meeting of the Church. Special material for these talks will be sent to bishops of all wards and presidents of all branches.

This Church-wide campaign, the objectives of which will be to have the Ward Teachers carry the message of tithing to every Latter-day Saint home and to encourage every person in the Church having income to pay tithing during this centennial year, will be presented in the Aaronic Priesthood Convention to be held Monday, April 4th at 4:15 p. m. in the Assembly Hall.

The earliest direct Biblical reference to tithing, (Genesis 14:18-20) refers to the "tithes" and the New Testament reference to the same incident—the payment of tithes by Abraham to Melchizedek (Hebrews 7:1-8)—makes it clear that the tithe was one-tenth. One text reads:

And Melchizedek king of Salem brought forth bread and wine: and he was the priest of the most high God.

And he blessed him, and said, Blessed be

Abram of the most high God, possessor of heaven and earth:

And blessed be the most high God, which hath delivered thine enemies into thy hand. And he gave him tithes of all. (Genesis 14:18-20).

## TITHES IN ANCIENT ISRAEL

That the law of the tithe was well understood in ancient Israel is also clear. The incident of Jacob in distress, seeking his way back to his father's house, and his covenant with the Lord, indicate that there was understanding of the law. This is the Bible record:

And Jacob vowed a vow, saying, If God will be with me, and will keep me in this way that I go, and will give me bread to eat, and raiment to put on,

So that I come again to my father's house in peace; then shall the Lord be my God:

And this stone, which I have set for a pillar, shall be God's house; and of all that thou shalt give me I will surely give the tenth unto thee. (Genesis 28:20-22).

This payment occurred, according to Ussher's *Chronology*, about 1900 B. C.

That the principle of the tithe, distorted as it may have been, was common to many people and races in various parts of the early world, has led some writers to ascribe its origin to a single, central source in the earliest days of recorded history. Lansdell, discussing the "scientific" observation as to the origin of many customs, cites the following in answer to his own question, "When did the practice begin?"

The late Professor Max Muller, for instance, contends similarly for the original unity of the human race, thus: "From the most widely separated nationalities of the old world we find proof of the existence of primeval doctrines, theories of cosmical, religious, political and even social character, so similar in detail, that the hypothesis of their common origin in some region that has been historically and geographically the center of all their people, seems to be completely established." (Articles on "Prehistoric" Civilization.)



Latter-day Saints, of course, believe that tithing, as one of the principles of the Gospel of Jesus Christ, did have its origin by direct command of God to His people.

And thus from the earliest times the principle of contributing a portion of one's substance to the Lord has been accepted by at least a part of the people of the world. At times tithing was paid to mythical gods as in Ancient Greece, to rulers of the land, including even a tenth of the spoils of war, consisting of slaves, cattle, lands, etc., and to other real or imaginary personages. In one form or another, however, the principle was followed for sixteen centuries as a religious tribute, paid, at least ostensibly, for religious purposes.

In later years, the principle was perverted by ruling monarchs who seized upon the custom to secure large sums of money for themselves and other government functionaries. Notwithstanding this unholy perversion of sacred funds, the principle has persisted in the minds of religious people although the true purpose and practice were lost.

#### TITHING IN MODERN TIMES

Because its true purpose and practice had been lost it was necessary that there should be a restoration of the principle of tithing, the same as with the other principles of the true Church of Jesus Christ. This was accomplished, as the restoration of many other important principles was accomplished, through a question asked of the Lord by Joseph Smith. Another similarity between this and some other revelations, is that it was not fully understood nor as readily accepted by the members of the Church as it might have been. The leaders, generally, and many of the members accepted it, but many lacked the faith to open their pocket-books to that extent.

In the stress of establishing homes in the west, persecution by government officials which included escheatment of Church property which was taken over by the government, and the opposition of many non-Mormon neighbors, although the Church authorities preached tithing frequently, the practice of it was not observed by many of the people. The difficulties became so serious that the Church leaders found themselves harassed with debts. The credit of the Church was at stake. One of the most serious crises in all Church history was faced by the First Presidency, the Twelve, and the Presiding Bishopric.

#### THE LORD POINTS THE WAY

This was the condition when Lorenzo Snow became President of the Church. Early in his administration he gave much serious consideration to the finances of the Church. In the midst of his contemplation of the serious condition of the Church, he was impressed to organize a group of Church leaders

#### WHAT CHURCH LEADERS HAVE SAID ABOUT TITHING

PROPHET JOSEPH SMITH

AS RECORDED IN Church history the Prophet and his associate, Oliver Cowdrey, made the following covenant with the Lord:

"That if the Lord will prosper us in our business and open the way before us that we may obtain means to pay our debts, that we be not troubled nor brought into disrepute before the world, nor His people; after that, of all that He shall give unto us, we will give a tenth to be bestowed upon the poor in His Church, or as He shall command, and that we will be faithful over that which He has entrusted to our care, that we may obtain much, and that our children after us shall remember to observe this sacred and holy covenant, and that our children, and our children's children may know of the same, we have subscribed our names with our own hands."

PRESIDENT BRIGHAM YOUNG

"One thing is required at the hands of this people, and to understand which there is no necessity for receiving a commandment every year, viz.: to pay their tithing. I do not suppose for a moment that there is a person in this Church who is unacquainted with the duty of paying tithing, neither is it necessary to have revelation every year upon the subject. There is a law—pay one-tenth."

PRESIDENT JOHN TAYLOR

"I am desirous to see the people observe this law of tithing, because it is a plain and direct command to us. The gold and the silver are His, and so are the cattle upon a thousand hills; and to Him belongs power to command all things. And what we do possess of this world's goods is given unto us to make a wise use of, because we cannot take them with us when we shall be called hence."

PRESIDENT JOSEPH F. SMITH

"By this principle (tithing) the loyalty of the people of this Church shall be put to the test. By this principle it shall be known who is for the kingdom of God and who is against it. By this principle it shall be seen whose hearts are set on doing the will of God and keeping His commandments, thereby sanctifying the land of Zion unto God, and who are opposed to this principle and have cut themselves off from the blessings of Zion."

PRESIDENT HEBER J. GRANT

"Prosperity comes to those who observe the law of tithing; and when I say prosperity I am not thinking of it in terms of dollars and cents alone, although as a rule the Latter-day Saints who are the best tithers are the most prosperous men financially; but what I count as real prosperity, as the one thing of all others that is of great value to every man and woman living, is the growth in the knowledge of God, and in a testimony, and in the power to live the Gospel and to inspire our families to do the same."

and go to St. George. When asked the reason for this unusual procedure he replied that he did not know the reason, but that the journey was to be made.

Arriving at St. George, in the course of the conference meetings, the spirit of prophecy undoubtedly came upon the venerable president, then eighty-five years old. He told the people that much of the difficulty in which they found themselves came upon them because they had forgotten the Lord. He promised them that if they would pay an honest tithing, that the drought that was then distressing them sorely and other difficulties they had encountered would be overcome and that they would prosper.

The purpose of the visit had been made clear. The people accepted the counsel. As the party journeyed northward to Salt Lake City, special meetings were held along the way and the new message on tithing was presented. Arriving home, a solemn assembly was called in the Salt Lake Temple. Leaders from all parts of the Church were called to attend. From that assembly the word went out. It was carried to every part of the Church.

The tide turned. In a few years, the debts of the Church had been paid and its credit reestablished. Tithing scrip was called in and redeemed. The Church grew more rapidly than ever before and the people were prospered beyond their fondest hopes. What has happened since that time is too recent history and is too well known to record here.

What happened to the Church—its redemption from financial bondage—also happened to those members of the Church who followed the advice of the leaders. The St. George country received the moisture as was promised, and all over the Church the "windows of heaven" were opened and the people were blessed.

More recently the promise of the Lord to bless those who obey his law has been put to the test. Testimonies from practically all the missions and stakes of the Church are to the effect that during the depression, as a rule, tithepayers were last to lose their employment and many continued working without interruption. Bishops reported that very few tithepayers were compelled to seek government employment or relief, and then only because of very unusual circumstances.

The Lord has blessed His people according to His promises and will continue to do so. Unfortunately there are many who need and desire these blessings who are apparently not yet prepared to obey the commandment, thus putting themselves in line for the blessings. And so, during the centennial year of tithing in the Church, an effort is to be made to carry this message to every member of the Church with encouragement to all members to comply with the law to the end, that both they and the Church shall be blessed.

# BECKONING ROADS

A NEW NOVEL OF OUR GENERATION, OUR PEOPLE, OUR PROBLEMS, OUR YOUTH—WITH LIFE BECKONING FORWARD—AND ECONOMIC INSECURITY STRIVING TO HOLD IT BACK. . . .

By DOROTHY CLAPP ROBINSON



**THE STORY THUS FAR:** Nancy Porter and Peter Holverson, two marriageable and very-much-in-love young people of a rural Mormon community, found themselves anticipating "their spring"—the spring in which they, with others of their friends, had decided to go to the Temple to be married at June Conference time. But seemingly poor agricultural prospects and accumulated debt caused Peter, a high-principled and cautious young man, to postpone the marriage until "better times." Questioning his motives and his wisdom, and in the anger of her disappointment, Nancy impulsively served notice on her betrothed that the "postponement" would be permanent and the "engagement" was off. The embarrassment was intensified by the fact that two couples of "their crowd," Mark and Phyllis, and Lynn and Vera, who were apparently less economically prepared for marriage, decided to go through with their plans notwithstanding. And so these two parted, with hopes postponed—or abandoned. Living in a discouraged home with a chronically and seriously ill father, discouraged younger brothers, and a work-worn mother, who held tenaciously to principles and ideals, Nancy became rebellious and determined to better her situation. Through a chain of favorable circumstances, she finally secured a temporary job as commissary-keeper of a huge ranching operation in a nearby section of the country. Reid Wood, young, impatient, city-bred son of the ranch owner-operator, was calling to take her to her new job in the morning—

## CHAPTER THREE

IT WAS a little past four o'clock the next morning when the big car rolled up and stopped at the Porter gate. The driver slid from his seat and came whistling toward the house. Dale, on his way to the corral, stopped. Young Wood saluted him with a gay wave of his hand. A torpid morning was inching away the cool shadows. Mrs. Porter opened the door to him.

"I will wait here," he said. "Can I take her things?"

A rather shabby suitcase was handed to him. Nancy, coming from the boys' bedroom where she had

"WELL, YOU'RE BACK! . . . YOU'VE DONE REAL GOOD THIS TIME. ONLY TWENTY-FOUR HOURS LATE. MAYBE YOU'LL BE WORTH SHOOTING AFTER, AWHILE IF YOU KEEP IT UP."

been telling them goodbye, stopped by her father. He was standing just inside the door.

"Be a good girl," he said as he kissed her. "And while you are there be a girl. I don't like you in overalls."

"You will let me know about father?" she whispered to her mother when they were outside.

"Of course."

"And don't work outside, mother. Let the boys do it."

"I'll see that she doesn't."

Nancy whirled. Behind them stood Pete. "You here?"

"Certainly. Think I'd let you go without saying goodbye?"

His face looked drawn as if he hadn't slept well. More likely the light, Nancy decided. He walked with her to the car. Mr. Wood was holding the door open for her. Pete stepped up to it. The men's glances met. With a gesture of retraction, Wood withdrew to his own side. A sudden violent irritation rushed over Nancy. Why had Pete come? Didn't he believe what she had told him? If he had believed her he showed no signs of it, for his every move suggested a challenge to the other man. He closed the door.

"Be seeing you," he began, but with a swift start the car was already on its way. Dust rolled in clouds behind it, shutting from

sight the shabby little house with its group of shabby, watching people. Nancy's throat ached with the wild unbelievable ecstasy of hopes come true. She had work. She was on her way,—racing over a road that for so long had beckoned and called. She was not going far along it just now, but the journey was begun. Never, never would she again go back to life as she had known it. Never would she go back to drought and poverty and—Pete.

THE clouds of the night before had disappeared and already they could feel the promise of another hot day. Hot, and the first of May! The earth cried out for rain and the need of it flared in their nostrils and smothered the morning freshness.

"Some dust."

Nancy turned to look at her companion. Some dust. What species of male could say it as casually as that? The men she knew watched the dust, some hoping secretly, some praying, some cursing. This man merely said: "Some dust."

"Will there ever be anything else?"

He was driving unreasonably fast but with a sure touch. He slowed perceptibly and looked at her.

"Is that important?"



What was it leaped suddenly before her? Hopes, undreamed? Perhaps, and the unfamiliar outlines of them dazzled the eyes of her mind and set her blood coursing riotously through her veins.

"Yes," she said, laughing in pure release, "but not so important as it once was. I have work."

Again he looked at her. "You are a queer little kid. One would think your life depended on work."

"More than life."

"For instance?"

"Freedom."

The boy doubled over the wheel in a gale of infectious laughter. "Can you tie that? You run to the ranch for freedom and I rush from it for the same reason."

"From it? Don't you live there?"

"Occasionally. Got restless and skipped the last quarter of school this year. Quite surprised myself that I came back here so willingly."

"Why should you be restless?"

"You guess—and tell me."

"I couldn't possibly. But when I am safely out of the valley of the Big Smokey I shall never come back, worlds without end." A bitterness gave her words emphasis.

"What about the boy friend?"

"Pete? He isn't, any more." The instant the words left her lips she felt half-ashamed. Not but what it was true, but spoken aloud it sounded disloyal to something. Again the boy, he was younger than Pete, glanced sharply at her.

"So that is why you crave freedom. I should say he had failed entirely to get your point of view. Perhaps we can insist on Chris' taking a prolonged vacation so you will not have to return until your desire for freedom has, shall we say, been satisfied."

"If you mean by that when our quarrel is patched up, and I am ready to forgive and be forgiven,—well, you just don't know me."

Again he laughed. Later he remarked: "My trouble might have been something of yours in it. Less definite, I'd say, and not so easily remedied."

They were entering town where early risers were just emerging into the streets. Passed town and east and south rounded a shoulder of the mountains. From there they turned north and followed rather high along the slope of the range. In time they entered another valley, the Little Smokey. It lay in the shape of a triangle that narrowed at the north until the two lines of mountains ran into each other. Up there were glimpses of tree skele-

tons puncturing the sky. Here, all about them, except high on the hills at their left, were dry stretches of sage. After following the hills for twelve or fifteen miles they left the highway and turned due east into the brush. The road was soft and full of ruts. Dust curtailed their vision but the speed of the car never slackened. Once Nancy was thrown violently against the driver.

"Hold on," he cautioned. "The only way to get over these lousy roads is to hit the high places."

And hitting the high places they sped across the sage-covered flat toward the brown hills in the distance. Nancy had only a vague idea of the miles covered. It seemed much shorter than when she had been here before. Ahead, lined against the bare mountains, was a row of trees running north and south; back of them were stretches of fields beginning to show green. Among the sage at their right they saw the woolly backs of sheep.

"Herds are moving in," the boy said.

NEARER, and now they were in the shadow of the east mountain. The sun had not yet risen on the big ranch. Through the line of trees Nancy caught sight of buildings, sheds, barns, corrals. Standing apart from the other buildings was a large house, the lower part of which was of lava stone, the upper of logs. It had wide friendly eaves that reached toward the roof of a porch that guarded the front. Between the road and the house was a lawn on which the poorly cut grass of last year was struggling with a new growth. Trees and shrubs, still showing the vision of an artist, flanked the whole. Now that she was to be part of it, the ranch seemed to Nancy as a part of another world.

"And you would run away from here."

"Like it?" Pride struggled with indifference.

"It is a paradise. How could you be discontented with it?"

"How would I know? I only know that at times it is a prison with the grimmest of walls. Then I go haywire."

She glanced slowly about, drawing into her lungs the freshly cool morning air. Much cooler here, she thought, than at home.

"That is the way I have felt lately. I thought I would go mad seeing nothing but sage, smelling nothing but dust, hearing nothing

but discouragement. I could live here forever."

They entered a wide driveway to the north of the house, then as the driver would have turned to the front entrance there came a shout from the blacksmith shop at their left. The car stopped.

"That's Dad."

Nancy turned her eyes reluctantly from the house. From the building came a large, raw-boned man with a curious side-swinging walk. As he approached, the driver opened the door of the car.

"Hi, Dad." There was an undertone of irritation to his voice that widened the girl's eyes.

"Well, you're back." Nancy noticed a swift darkening of the son's features. "You've done real good this time. Only twenty-four hours late. Maybe you'll be worth shooting after a while if you keep it up. Is this the young lady that is going to help me?" He reached his hand across the steering wheel and the girl placed hers in it. "Well, glad you are here. Hope you'll be worth what I have to pay you. Never saw a girl yet that was." This last without changing the tenor of his voice. Nancy's face flushed.

"Your price couldn't bring much," she retorted quickly, "but I shall see you do not overpay me."

"Well, you will earn all you get. Things are in a sweet mess around here. The cook will give you some breakfast. I'll be up pretty soon to talk things over." He turned to his son. "You, Reid, did you get the things I ordered?" His voice sharpened.

"Don't think I forgot more than half." He released the clutch and the car crept forward.

Reid. She had been wondering about his name. He was like his father, though slighter in build and darker in coloring. When he was his father's age his hair, too, might be bleached and his eyes faded. Following the herds did that to one. But the father's face was determined and full of purpose and the son's, just now, was drawn into lines of rebellious irritation.

He took her bag from the car and they went to the front door. It was locked. Reid turned impatiently toward the back.

"Just an old sheepherder's custom," he remarked facetiously. "Front doors around here are to be seen, not used. Wait a moment, please."

"Let me go with you." She followed him to the back of the house"

(Continued on page 246)

# Some Statistical Comparisons on—

By  
DR. DILWORTH  
WALKER

*Professor of Economics  
University of Utah*

# MORMONS AND THE UNITED STATES AS A WHOLE

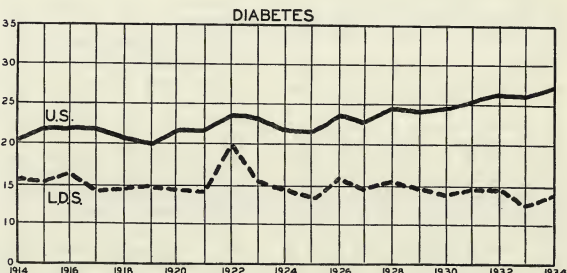
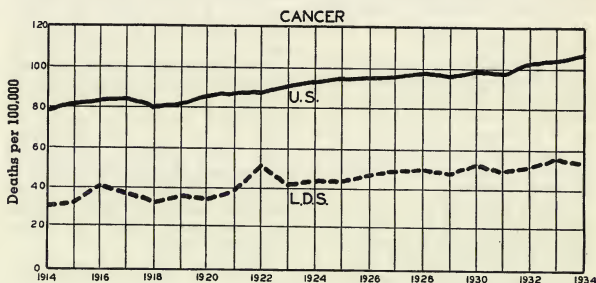
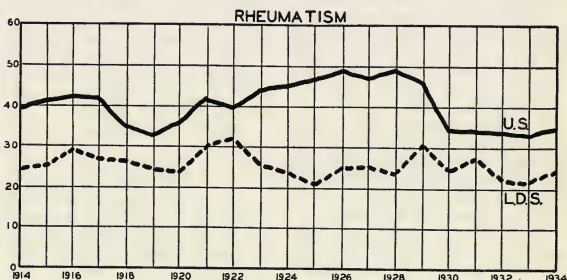
DEALING WITH DEATH RATE TRENDS FROM VARIOUS CAUSES, USING  
UNITED STATES CENSUS AND MORMON CHURCH STATISTICS,  
1914 TO 1934.

MUCH has been written about the beneficial effects of temperate living, and considerable scientific data have accumulated sustaining many of the claims, but few attempts have been made to verify the results statistically. Believing that such an analysis would prove both interesting and enlightening to those who are engaged in the advancement of human welfare, and at the suggestion of Dr. John A. Widtsoe, the writer undertook the fascinating task of interpreting the official vital statistics compiled by the Church of Jesus Christ of Latter-day Saints since 1914<sup>1</sup>

For over one hundred years the Mormon people have lived under a religious philosophy which enters every field of human thought and action, and which is said to fortify its adherents against the mental, physical, and spiritual stresses of life. Among other things, the Mormon way of life includes a health code known as the Word of Wisdom. This rule of temperate living was given "not by commandment or constraint, but by revelation and the word of wisdom . . . in the temporal salvation of all saints in the last days,"<sup>2</sup> advising against the use of tobacco, liquor, and all strong drinks, against excessive use of meat, urging abundant use of fresh fruits and vegetables in the season thereof,

"At the beginning of each year the bishops of the wards of the Church, more than one thousand in number, assemble the vital data pertaining to the groups of people placed in their care, and forward these to the Presiding Bishop's Office in Salt Lake City for recording and collating. In the majority of the wards the population is under one thousand. The bishop and his two counselors, with the ward clerk, are usually personally familiar with every family. There is no great likelihood of error, especially as the bishop checks his findings with the physicians' certificates sent in to the state. Moreover, the consistency of the reports from year to year indicates their reliability. They are probably fully as reliable as those gathered by the State." From *The Word of Wisdom—A Modern Interpretation*, by Dr. John A. Widtsoe and Leah D. Widtsoe, page 236.

<sup>1</sup>Doctrine and Covenants, Section 89.



Drawn by Reid Maughan. Source: U. S. Census—Mormon Church, 1914-1934.



THE statistical data from which these charts and tables have been compiled are taken from United States census records and from heretofore unpublished records which have been accumulating since 1914 in the Presiding Bishop's Office of the Church of Jesus Christ of Latter-day Saints. Dr. Dilworth Walker was assisted in the compilation, analysis, and preparation of this illuminating and conservative report by the following young men: Albert Barlow, Thomas B. Dosey, Norman Loosli, Reed Maughan, Vernon Rasmussen, LeRoy Steele, De Von Y. Stewart, Dilworth H. Walker, Jr., George L. Nichols, and Edward L. Hart.

and moderation in all things that affect the health of mind and body.

To be sure, not all of the Church membership have observed these "words of wisdom" rigorously, nor have all of the Saints who have abstained from the use of tobacco and strong drinks always been wise or moderate in the observance of other principles. However, there has undoubtedly been a sufficiently large number of the Church membership who have lived substantially according to the Word of Wisdom tenets and the other principles of Gospel philosophy to justify a comparison of the results of such a mode of liv-

ing in so far as the statistics are comparable and reliable.

Fortunately the Church of Jesus Christ of Latter-day Saints has used the same International Classification of diseases and other causes of death since 1914 as the United States Census uses; hence the death rates for the various diseases should be comparable where the records are complete and the causes of death properly reported. Of course, all vital statistics contain a certain amount of error due to improper reporting by attending physicians, hospital clerks, etc., particularly in the earlier years. Only in recent years, so the medical profession asserts, are the vital statistics dependable.

But since the United States Census figures are subject to the same type of unreliability as the L. D. S. statistics, at least the major differences and general trends should be reasonably significant.

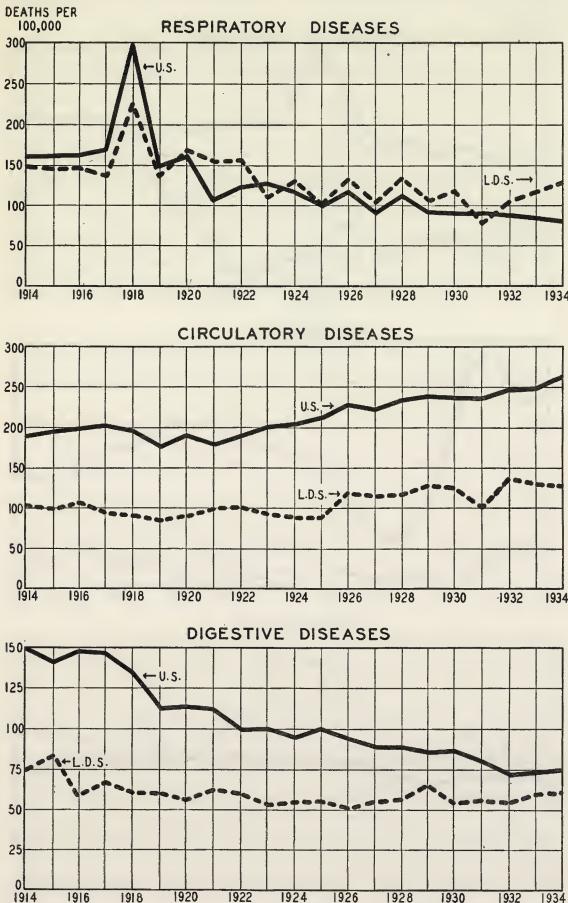
As a further precaution in the interpretation of such comparisons and trends, the reader should ever keep in mind that the immediate cause of death may not be the most important factor in bringing about an early funeral. Premature death may be traced to a number of factors including inheritance, excessive worry, overwork, overexposure, unfavorable climate, and other environmental conditions not mentioned in the official report of the attending physicians. All conclusions, therefore, based on the comparisons given in the accompanying charts and tables, are limited by the complexity of the cause and effect relationship and by the comparability and reliability of both the United States Census and Mormon Church vital statistics reports.

As a working hypothesis, the writer assumed that if proper health habits were worth while, they should make the observers of such a health code (1) more resistant to certain diseases where health resistance is possible, and (2) less susceptible to the degenerative diseases of middle life resulting in premature death.

In other words, if this hypothesis be correct, and if the observance of the Word of Wisdom and temperate living in general be worth while, then the death rate among the Mormons should be:

(1) Lower than the average for the United States for certain infectious or communicable diseases where a healthy body has been proved to be a determining factor.

(2) About the same as the United States average where exposure to the germ is the all-determining cause regardless of health vigor.



Drawn by Dilworth H. Walker, Jr. Source: U. S. Census—Mormon Church, 1914-1934.

\*Dr. Orin A. Ogilvie, University of Utah.

(3) Lower than the United States average for the degenerative diseases characteristic of middle age; and

(4) Higher than the United States average for senility, indicating a larger proportion of the group living a full life to die of old age from natural causes.

To aid the reader in verifying the above hypothesis, the accompanying charts have been prepared to show the comparative death rates for certain specific diseases and for certain related disease groups for the L. D. S. members and for the United States average of the registration states.

Strangely enough, the statistics reported, with their reliability limitations, do verify the requirement of the hypothesis. First, the infectious diseases as a group show a predominantly lower death rate for the Latter-day Saints than for the average of the United States. Deaths due to influenza, on the other hand, do not show the same favorable comparison for the Mormons since it is believed by medical authorities<sup>4</sup> that exposure to the germ is the all-determining cause regardless of health vigor. True, some of the other infectious diseases such as typhoid and scarlet fever are also largely a matter of exposure versus natural resistance. But even though proper living may not make one less susceptible to these infectious diseases, if one is thoroughly exposed, still a clean, healthy individual may not succumb so easily to the disease as the one whose physical machine has been impaired by improper living or other causes. In other words, the lower death rate among the Latter-day Saints due to infectious diseases points to a greater survival from these infectious diseases, either due to a lower incidence of communicable diseases, to a greater inheritance of physical vigor, or to a stronger recovery power as a result of better previous living habits.

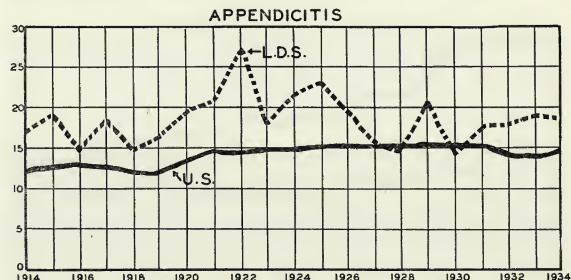
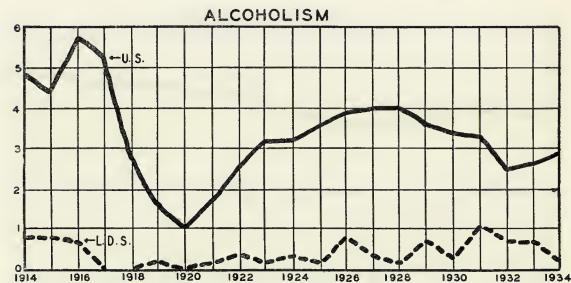
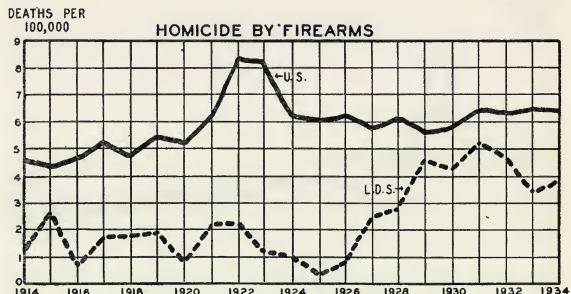
THE comparison between the death rates of Latter-day Saints and the United States average for the social diseases (syphilis, gonorrhoea, and other venereal diseases) is the most striking of all, and since these diseases are purely a matter of exposure, the evidence in favor of better living habits, provided the records are complete,<sup>5</sup> appears to be overwhelmingly favorable. But, of

course, these comparisons apply only to deaths from social diseases and not to the relative prevalence of the disease itself. And since venereal diseases are more prevalent among the young people, the lower death rate among the Mormons is really complimentary to the older generation that are just passing, rather than to the present generation. Consequently, there is a real challenge here for the youth of today to produce as favorable a record of clean living as these charts portray for their parents and grandparents.

Unfortunately, recent statistics on social diseases compiled by the Utah

State Board of Health indicate an appreciable increase in the number of new cases being treated by physicians throughout the state. Therefore, while the record of the past appears to be most complimentary for the older Latter-day Saint people, the record of the future may not show up so favorably unless the present and future generations abide by the high standards of their Church regarding moral conduct and temperate health habits.

The comparative death rates for the various degenerative diseases, both for specific diseases and by groups, also show a surprising consistency in favor of the Latter-day



Drawn by Dilworth H. Walker, Jr., and Reid Maughan. Source: U. S. Census—Mormon Church, 1914-1934.

<sup>4</sup>Dr. Orin A. Ogilvie, University of Utah.  
<sup>5</sup>Statistics of social diseases are probably less reliable, both for the Latter-day Saints and the United States, than for most other diseases, due to the hesitancy of officials to report such diseases.



Saint people. The death rate due to cancer, diabetes, rheumatism, and alcoholism are all considerably below the average for the United States. Since most of the diseases of the circulatory system, many of the diseases of the genitourinary system, and some of the diseases of the digestive system are of the degenerative type incident to middle age, they bear a direct relation to the health habits of the individuals concerned.

For example, if two groups of people of equal physical inheritance and living under similar environmental conditions should observe widely different health habits, obviously the group following established rules of health should be expected to weather the disease storms of early infancy and middle age better than the group more careless and indifferent to proper care of the body. Consequently, if the Mormon people as a group have conscientiously observed known rules of health more rigorously than the general average of American people, the death rate due to degenerative diseases incident to middle age should be lower than the general United States average. Likewise, the death rate among the Latter-day Saint people should be higher due to senility, or to causes incident to old age.

**A**gain the comparative statistics as shown in the accompanying charts are most convincing on this point in favor of temperate living through observance of the Word of Wisdom and other Mormon principles, as exemplified in the lives of the Latter-day Saint people.

However, there still may be a question in the minds of some persons regarding the comparability of such statistics due to the possibility of age differences among the Latter-day Saints and the United States average. That is, if the percentage of young people were appreciably greater among the Mormons than the average for the registration states making up the census data, then the difference in death rate due to these degenerative diseases incident to middle age or older, might have little or no significance.

To test this possibility an attempt was made to segregate the death rates by age groups for both the Mormon and the United States Census statistics. Comparable data were not available for specific diseases nor for exactly the same years on total death rates, but the follow-

ing table was prepared giving death rate comparisons for L. D. S. members living in Utah by age groups for the years 1933, 1934, 1935, and 1936, and a similar classification of death rates for all of Utah and the United States registration states for the census year 1930. Furthermore, the L. D. S. death rates by age groups were computed by using the census age distribution for Utah, assuming that the age distribution for the Mormon people would be approximately the same as the entire population of the state, since the Latter-day Saint people make up more than fifty per cent of the Utah population.

## DEATH RATE COMPARISONS

L. D. S. MEMBERS AND UNITED STATES

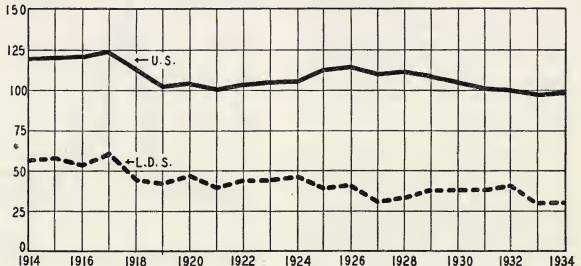
| AVERAGE     |                      |             |                |           |
|-------------|----------------------|-------------|----------------|-----------|
| Age Groups  | United States (1930) | Utah (1930) | Utah (1933-36) | L. D. S.* |
| All ages    | 11.3                 | 9.8         | 8.4            |           |
| Under 5     | 12.7                 | 14.2        | 11.5           |           |
| 5-9         | 1.9                  | 2.2         | 1.8            |           |
| 10-14       | 1.5                  | 2.2         | 2.0            |           |
| 15-24       | 3.4                  | 3.5         | 3.0            |           |
| 25-44       | 5.8                  | 5.4         | 3.8            |           |
| 45-64       | 18.4                 | 16.6        | 11.5           |           |
| 65-74       | 52.9                 | 48.4        |                |           |
| 65-84       |                      |             |                | 67.4      |
| 75 and over | 127.3                | 129.4       |                |           |

Source: L. D. S. Church records and U. S. Census, 1930.

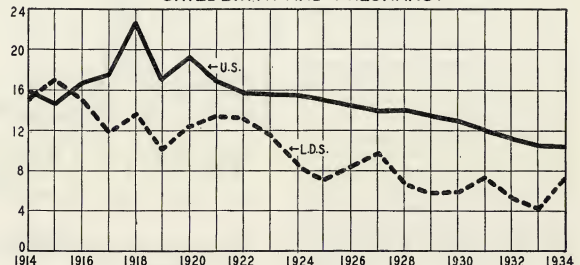
\*Compilations from "Death Rates Among the Latter-day Saints" by Bishop John Wells, Dr. Francis W. Kirkham, and Goldie Haun.

DEATHS PER 100,000

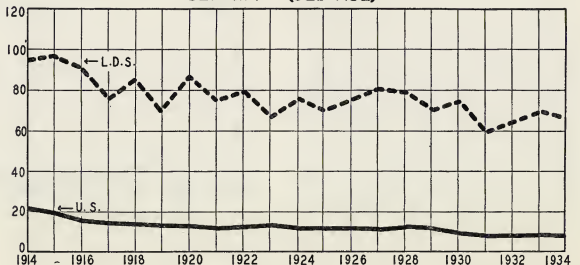
## GENITOURINARY DISEASES



## CHILDBIRTH AND PREGNANCY



## SENILITY (OLD AGE)



Drawn by Dilworth H. Walker, Jr. Source: U. S. Census—Mormon Church, 1914-1934.

Admittedly, the data are not strictly comparable or as statistically accurate as we should like. However, the extreme variance in the death rates in the age group from 25 to 64 years, between the Latter-day Saint and the U. S. average, or even the Utah average, is so striking and in such complete harmony with the other comparisons shown in the charts that one cannot help being impressed with the similarity of the inferences suggested throughout all the data analysed.

Thus, when the death rate for practically all of the degenerative diseases runs consistently lower for the Latter-day Saint people than for the United States average group, and when the total death rate for the age groups of middle life indicates the same differential in favor of the L. D. S. group, the statistical evidence appears to be definitely significant in favor of the group observing a more strict health code and living according to a more temperate pattern generally.

Of course, there is still the possibility that the differences in death rate among the Latter-day Saint people and the United States group may be due to differences in inheritance of physical vigor, due to differences in sanitation, medical treatment, a more healthful climate, and other geographical or environmental factors. If such be the case, then the Mormon people should be grateful for their inheritance, for their progressive leadership in promoting more healthful living conditions, or in being privileged to live in a more healthful environment.

Or, perhaps a combination of all the above factors including the observance of the Word of Wisdom and other temperate habits, and the entire Mormon philosophy of life, are needed to explain the favorable comparisons found in the official reports of the United States census and the Mormon Church records.

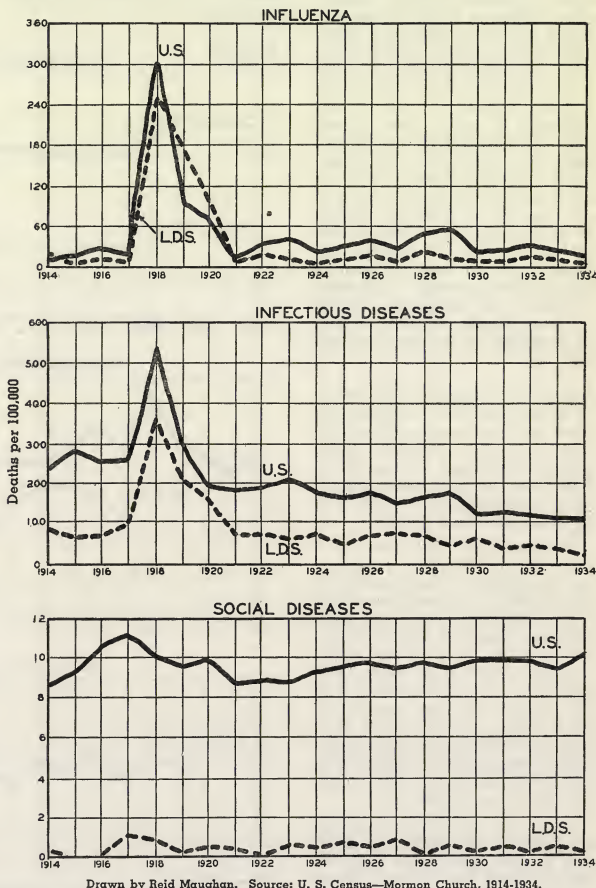
In any event, the death rate comparisons are so strikingly different in the social diseases, in alcoholism, and in most of the degenerative diseases associated with physical vigor and proper living, that the evidence in favor of the Latter-day Saint standards of morality, temperance, and clean living—in so far as the statistics are comparable and reliable—are most convincing. And even in some of the infectious diseases, the statistics lean heavily in

support of the advantages of proper living habits, superior inheritance, or a more healthful environment as important factors in resisting the possibilities of fatality should one become exposed to the particular germ.

The writer has not attempted to explain the differential death rate among the Latter-day Saint people and the United States average for all of the diseases. In some cases, like appendicitis, where the Mormon death rate is comparatively high, the medical authorities are not agreed upon the explanation.

To attempt to explain all such differences would be an endless if not an impossible task. The analysis, therefore, has been confined to a treatment of the more obvious and significant comparisons affecting the benefits that are claimed for the proper observance of L. D. S. standards of health habits and Word of Wisdom tenets and the Mormon way of living generally.

*Note:* Further graphs, charts, and interpretive comment on L. D. S. statistics will appear in early issues of *The Improvement Era*.







ANNE could tell that something unusual was up from the very way Marjorie came up the walk. There was an added eagerness in her step and an air of sprightliness about her that was noticeable even to Marjorie.

She sat upright in the porch swing where she had been reclining during the lazy summer afternoon and waited expectantly until Marjorie had flung herself into the nearest chintz-covered rocker.

"What's the news?" she asked while Marjorie caught her breath. "A new dress or a trip to the mountains?"

"Neither," Marjorie answered, smiling, "although I am still hopeful of both in due time. But something else perfectly elegant has happened. You remember Ted's telling us about Warner Lloyd, that college friend of his from the city who was coming down? Well, he's come, and talk about class—he's tall, handsome, and looks like a walking ad." Marjorie paused in order that Anne might fully realize the splendor that had come into their midst.

"That's all very exciting," Anne answered. "A college boy from the city is bound to make a big ripple in the village but it probably won't make any difference in my young life. The chances are that I shall only be privileged to admire him from the wrong side of the street."

"That's where you're mistaken," Marjorie cried jubilantly. "We've arranged a party for tonight and you're coming."

Anne's interest perked up immediately. "Hm, now that sounds like something. Where's the party and who's going?"

"You and I, Hope Dalton and Larry Murch besides Ted and his guest, and we're going out to the Blue Moon."

"Oh—that place." The interest in Anne's voice took a sudden drop.

## A GOOD SPORT

A SHORT  
SHORT STORY

BY  
FLORENCE  
STRONG

"I don't see why you have to say it in that tone of voice," Marjorie instantly challenged. "It's the only place in the country about here where they have decent music. After all, we can't very well take him for a hayrack ride, you know."

"No, I don't suppose you could," Anne agreed slowly, "but I don't exactly like to mingle with the class of people who go out there. I understand there's a good deal of drinking."

"What if there is? We don't have to mix with anyone except our own crowd. Come on Anne, be a good sport. Any other girl in town would jump at the chance to go."

"I suppose you're right," Anne answered, still dubious. "But I do wish you had chosen some other place."

"Nonsense." Marjorie's small nose went up in the air. "There isn't any other place unless we go to the drug store and eat ice cream and twirl around on the stools for excitement. What shall we wear?" she continued, evidently considering the other matter entirely closed.

Anne decided that, after all, there was probably no reason for making a fuss. She knew very little about

the Blue Moon. Perhaps they would find very much the same crowd as attended any of the town dances. She began to be thrilled and excited over the prospect of the evening's entertainment and after Marjorie had gone she went upstairs to decide whether she should wear her rose-colored crepe sport suit or the new white knit that had come for her birthday.

She eventually decided on the rose crepe—it was so becoming with her dark hair. She dressed with a great deal of care and by the time the car load of laughing young people had arrived she felt that she could easily meet any standards that the young visitor from the city might have.

INTRODUCTIONS over, she climbed into the car and they sped away through the exhilarating coolness of the evening. Her last doubts slipped away as they drove along the state highway. After all, this was only Marjorie and Hope and Ted, and the youngsters she had gone around with all of her life. Even if they were going to a roadhouse there couldn't be any real harm in it. Possibly Marge was right and she hadn't been a very good sport in the past. Maybe she was inclined to grow old before her time. She glanced back at Warner Lloyd. He was so fine looking and clean cut. She did hope that she could make a good impression on him. Any girl would want to.

When they reached their destination they parked their car and went in the doorway under the huge neon crescent moon that gave the place its name. The interior was rather dimly lighted and the air did not smell any too fresh. The small doubts that Anne had so recently tilted began to arise within her again.

(Continued on page 242)

# A CHALLENGE TO THE CHURCH IN THE NEWS

FROM 1830 to 1938 is a long jump in more than a period of time.

It represents a broad jump in the changed attitude of the press towards the Latter-day Saints. Throughout the nations favorable reports have appeared so frequently that at the present time, the eyes and ears of the world are turned toward us. Eagerly all countries await the stories of our success in the handling of our multiple problems.

The worth of the Word of Wisdom has received wide recognition. In the *Health Digest* of October, 1936, appeared an article titled, "The Mormons and their Health Problems." This had previously appeared in the *Horizon* of New York City, New York. The article begins in the following stimulating manner:

Do you want to know about the greatest experiment in correct eating and correct living ever conducted? Would you be interested in learning the results of feeding experiments made over a period of more than a hundred years and utilizing hundreds of thousands of human beings?

The conclusion also stirs:

In the experience of the Mormons we have all the essentials of a perfect experiment. We have, first, the premises, that healthful food means healthy bodies; second, the subjects—thousands of people who have followed the premise as stated in the Word of Wisdom. And, best of all, we have clear-cut results—comparative vital statistics, figures which don't lie!

In the February 1938 issue of the

*Reader's Digest*, "A Step Toward A Livelier Old Age," by Ray Giles, also gives a tribute to the same Latter-day Saint principle. In this article Mr. Giles quotes from Professor Irving Fisher, Yale Professor Emeritus of Economics, who pays tribute to the Prophet Joseph Smith.

The world at large has been electrified recently by the announcement of the Church that Latter-day Saints should seek every opportunity to get off relief. In *News-Week* of May 22, 1937, more than a two-page spread appeared, showing the work of the men and women in their effort to care for themselves and the worthy poor through the Church Security program. In this article there appeared several misstatements which the *News-Week* of July 10, 1937, permitted to be answered by Latter-day Saints, including one letter which was submitted to them by Reed Smoot, former United States Senator, and George Albert Smith, both of the Council of the Twelve. Part of the Editorial Note on the same page reads: "*News-Week's* aim is to report fact, not opinion. . . . *News-Week* regrets that it relied upon accounts of Joseph Smith which were written by historians whose bias is open to question." This note in itself is an indication of the desire to be fair which is largely permeating the publications of the day.

In *The Nation* for February 12, 1938, although Martha Emery, the author of "Mormon Security," says that as a Church we have not measured to our opportunities in the security program, she feels that we are to be complimented for: "The only project organized solely to free Americans from the burden of government relief, and advertised as such, has been the Mormon Security plan." At the close of her article she rightly challenges us by saying, "Mormons have been preparing for the day of want. The day of want is upon them." In his book, *Careers After Forty*, Walter B. Pitkin commends the Latter-day Saints for their stand in uniting to fight the dole.

On September 4, 1937, *The Saturday Evening Post* ran a complete article on the Church Security program called "Pioneers, 1937," and written by Charles Morrow Wilson. This article, based on Mr. Wilson's own observations while he lived among the Latter-day Saints for approximately six weeks, offers a stimulating rallying call:

Superficially, this present-day pioneering is not particularly dramatic. But the people of Joseph Smith and Brigham Young still plod forward to take subsistence from the land. . . . It is essentially the same hard way. Some falter. Some will fail. But many are winning by way of stubborn labor.

Life in its January 3, 1938, issue







# The PROTESTORS OF CHRISTENDOM



THE BAPTISM OF THE CHRIST, FROM  
A PAINTING BY F. E. WEBERG.

A STORY DEALING WITH THE WRITINGS AND TEACHINGS OF THE APOSTOLIC FATHERS AND WITH THOSE NOTABLE CHARACTERS OF RELIGION WHO THROUGH THE CENTURIES HAVE PROTESTED AND WHO HAVE BEEN PROTESTED AGAINST.

By JAMES L. BARKER

Head of the Department of Modern Languages at the University of Utah, and a member of the General Board of the Deseret Sunday School Union

## iii. The Apologists of the Second Century and After

(CONTINUED)

**B**APTISM and the Lord's Supper did not escape profound modifications.

According to Justin Martyr (103-166 A. D.), "It is baptism alone which can purify those who have repented . . ."<sup>22</sup> This does not differ from the New Testament usage: the newly-converted were initiated into the Church by baptism and the laying on of hands for the gift of the Holy Ghost.<sup>23</sup> Only those old enough to be capable of repentance were subjects for baptism; there is not a single instance of the baptism of infants.<sup>24</sup>

<sup>22</sup>Justin Martyr, *Dialogue with Trypho*, XIV, 1.  
<sup>23</sup>Acts VIII, 12-17; XIX, 5, 8.

<sup>24</sup>The jailer and his "house" were baptized (Acts XVI:23-34) but there is no reason for believing that there were any infants in the "house" or that any infants were baptized; Paul and Silas did not preach to infants, and they had first spoken "unto him (the jailer) the word of the Lord, and to all that were in his house," neither did they baptize infants. In the few cases where a whole family was baptized, there is no reason to believe that the family included infants. If the baptism of the "house" of the jailer is sometimes alleged in support of infant baptism, it is only because the defenders of infant baptism cannot cite an example of infant baptism in the New Testament.

"Unless a man be born again, he cannot enter the kingdom of heaven." (Acts III:3.) Neither may it be inferred from this statement of the Savior that infants should be baptized. As here, quoted from the King James' version of the Bible, "man" is used to render the Greek indefinite pronoun *tis*. Though *tis* may usually be rendered by the German indefinite pronoun *man* or by the French indefinite pronoun *on*, there is in English no corresponding indefinite pronoun and no single word or phrase that may be used in all cases to translate the meaning of *tis*. *Tis* may mean *a*, *any*; a certain one; somebody; any one; all of a class (of which one is speaking), etc. If John desired to quote the Savior as meaning everyone of the (adult) class to which Cornelius belonged, then he very properly used *tis*. If he desired to quote the Savior as meaning all persons whatsoever,

JUSTIN MARTYR (103-166); IRENAEUS (DIED ABOUT 200); TERTULLIAN (160-220); CLEMENT OF ALEXANDRIA (DIED BEFORE 216); ORIGEN (183-254).

Aside from the well-known cases of baptism in the New Testament, the following passage contains the earliest information concerning baptism:

"Concerning baptism, baptize (*baptisate*)

then he chose a word that did not have that meaning. Moreover he could have chosen the Greek word *pas*, sometimes combined with *tis*, *pas tis*, which would have said what some defenders of infant baptism would like us to believe he intended to say. As evidence for infant baptism, this statement of the Savior to Cornelius has no bearing whatever.

In New Testament times immersion is the only form of baptism known to have been used.

It is sometimes argued that Paul baptized the jailer by sprinkling or pouring, but the text says nothing about sprinkling or pouring and nothing in regard to the manner of his baptism may be inferred from the text. The jailer was not baptized in the jail; before the baptism, the jailer "had brought out" Paul and Silas from the jail; and after the baptism, he "brought them into his house" (Acts 16:30, 34), consequently, Paul and Silas had been free to baptize him wherever they could find enough water.

It has been argued that the Apostles must have baptized by sprinkling or aspersion since there was not much water in Jerusalem, and yet they baptized three thousand persons on the day of Pentecost. Concerning this E. Jaquier (Catholic) (*Les Actes des Apôtres*, p. 85) says: "about three thousand persons were baptized; it is not said that it was on the same day or in the same place, or whether they were baptized by Peter alone (scd.). It has been objected that it would have been very difficult to baptize three thousand persons, even in a certain lapse of time, considering the form, immersion, in which baptism was administered in this period of time, and the scarcity of water in Jerusalem. The public authorities would have been aroused by this demonstration. But all around Jerusalem there was a sufficient number of pools (piscines) to enable them to baptize such a large number of persons without even attracting attention."

thus: Having first rehearsed all these things, 'baptize (*baptisate*)', in the name of the Father and of the Son and of the Holy Spirit', in running water; but if thou hast no running water, baptize in other water, and if thou canst not in cold, then in warm. But if thou hast neither, pour (*ekXeon*) water three times on the head in the name of the Father, Son and Holy Spirit'.<sup>25</sup>

*Baptisate*, the Greek word in the original of this quotation, is always translated "baptism by immersion" and, since no qualifying adverb or phrase is used with it in this passage, it means necessarily to baptize by immersion.<sup>26</sup>

FROM the following quotation from Tertullian, one would conclude that early baptism was by immersion since a small quantity of water would suffice for baptism by pouring

<sup>25</sup>The *Didache* or *The Teaching of the Twelve*, VII, 1-3.

<sup>26</sup>Partisans of baptism by pouring or sprinkling sometimes define the Greek verbs *bapto* and *baptizo* as meaning to wash, to immerse. The placing of to wash first, seems entirely unjustifiable. The large Greek dictionary of M. A. Bailly lists eighteen examples of the use of *bapto* and, with one exception, it gives in all of these the meaning to plunge, to immerse. The same dictionary gives twenty-one examples of the use of *bapto*, and defines but one of them, to plunge in the water, hence to bathe to wash. This is the only example cited in which the Greek word *bapto* has the meaning to wash and then it is given not as the primary but as a derived meaning. It also gives the following derived meanings growing out of the meaning to plunge: to plunge a sword into the body of a man and kill him; to plunge steel into water, hence to temper it; to plunge something into dye, hence to color or to dye it. There is clearly no justification here for any other (literal) meaning of the Greek word from which *baptize* comes other than to dip, to plunge, to immerse.

"The Greek word *baptizein* (infinitive of *baptizo*, I baptize) means to dip, to submerge. . . there is cited from Greek literature not a single instance of the use of the word in which the idea of submersion is not involved. . . Immersion is the only catholic (universal) act of baptism, the only one whose validity is recognized *semper et ubique et ab omnibus* (always and everywhere and by everybody). The burial in water continued to be the standard usage of the Church for more than a thousand years. . . It was the practice in Britain until the reign of Elizabeth, and is still demanded in the order of the Church of England for the baptism of infants unless the parents shall certify that the child is weak."—*Baptism in the New Schaff-Herzog Encyclopedia of Religious Knowledge*.



or sprinkling: "therefore there is no difference whether a man be washed in the sea or in a pool, in a river or in a fountain, in a lake or in a canal: nor is there any distinction between those whom John baptized in the Jordan, and those whom Peter baptized in the Tiber . . ."<sup>37</sup>

In the early centuries, "clinical baptism" or baptism by pouring or sprinkling, often postponed until the approach of death, was considered an irregularity which normally disqualified for promotion to the Priesthood.<sup>38</sup>

In the beginning, candidates were baptized without any preliminary period of preparation. Soon however a long period of training or *catechumenate* was prescribed. The convert might remain a *catechumen* as long as he pleased and, since the duties were light and it postponed the forgiveness of sins through baptism, the aristocracy often preferred to remain *catechumens*.

After the *catechumen* had been approved for baptism, he was known as a *competent*, was exorcized frequently to expel the evil one, and received instructions preparatory to baptism. Baptism was performed ordinarily at Easter. Both the rites of baptism and of the Lord's supper took different forms in different countries.

In the seventh century, "the baptism of adults had become exceptional." Children were accompanied by godfathers and godmothers charged with the responsibility of answering in their name. "But it was clear that the formulas had been composed for adults, and that the ceremonies themselves did not have their full meaning when used



THE PANTHEON, ROME.

for persons who had not attained the age of reason."<sup>39</sup>

Baptism in the baptistery of the Lateran church at Rome as early perhaps as the seventh or eighth century is described by Duschene.<sup>40</sup> Like the baptistery at Pisa, the baptistery of the Lateran was built for the purpose of baptizing by immersion. After describing the font (*piscine*) and how it was fed with jets of running water, Duschene states that it was here that the bishop (pope) celebrated baptism at Easter. Preceded by two huge candles borne in front of him to the singing of the litany, the bishop entered the baptistery preceded by his suite. After a "collective" prayer and another prayer in "eucharistic form," the bishop proceeded with the baptism. Another long prayer, prescribed by the ritual of the eighth century, still in use, was interrupted twice while the sign of the cross was made on the water and in the water and then once more to blow on the water. Then the bishop pronounced the words: *Descendat in hanc plenitudinem fontis virtus Spiritus tui* (May the power of thy Spirit descend into this fulness of the font). The two dignitaries who carried the candles, plunged them into the water of the font. The bishop then took a vase of oil<sup>41</sup> and poured it in the form of a cross on the water, afterwards stirring it with his hand.

<sup>37</sup>In defence of pouring, attention is sometimes called to the seventh chapter of Mark's gospel (3): "And when they saw some of his disciples eat bread with defiled, that is to say, with unclean (anistia), hands, they found fault. (4). For the Pharisees, and all the Jews, except they wash (nipsanta) their hands oft, eat not, holding the tradition of the elders. And when they come from the market, except they wash (baptizantia), they eat not. And many other things there be, which they have received to hold, as the washing (baptizantia) of cups, and pots, hearer vessels, and of tables (couches-klinon)." Lightfoot had supposed that (in verse 4) they plunged or bathed the hands "instead of having them moistened by pouring as in the preceding verse." Lagrange does not think the interpretation of verse 4 impossible, but says concerning verse three: "It is a question of a ritual formality . . . they touched the water with the end of the fingers." And for Lagrange, *kai klinon* (and tables-couches), though added "by serious authorities," must have been suggested by the legislation of Leviticus xv. *Evangelium selon saint Marc*, pp. 180-183, and he does not admit it into his text. There is nothing here on which to base an argument for baptism by sprinkling.

<sup>38</sup>Eccelesiasticus XX; Council of Neo-Caesarea, c. 8, 12. Eusebius quotes a letter of Cornelius (251-253) bishop of Rome, *Eccelesiastic History*, VI, 17: "For when this illustrious person deserted the Church of God, to which he came to believe, he was deemed worthy of the presbyterate through the favor of the bishop, who laid his hand on him to confer that order (meeting the opposition of all the clergy and many lay persons) . . . since one who has received baptism by affusion (by pouring water, not by immersion) on his head owing to sickness, as Novatus had, might not be ordained to an order—with the request that he might be allowed to ordain this man alone. . . .")

The baptism proper then began. Completely disrobed (*Entièrement depouilles de tout vetement*), the candidates advanced to the font, the archdeacon presented them to the bishop (pope), who asked each one three questions concerning his belief. Having answered these satisfactorily, the candidate was then immersed three times as the bishop repeated: "I baptize thee in the name of the Father and of the Son and of the Holy Ghost."<sup>42</sup>

After baptism, the head of the baptized was anointed with oil, he was dressed in white, and the bishop then invoked the Holy Ghost upon him.

Aside from immersion in water and the laying on of hands for the reception of the Holy Ghost, no element of this elaborate ceremony is mentioned before the year 200, neither by the Apostolic Fathers nor by Justin Martyr. However, about the year 200, baptism is already accompanied by designation with the cross, the use of salt, the renouncing of Satan, the exorcising of the evil one, the confession of faith, and the taking of an oath. Immediately after baptism, the newly-baptized was given the sacrament with milk and honey.

The baptism of children became the general practice in the fifth century, and the councils of Olmutz (1318 A. D., canon 19) and Salamanca (1335 A. D., canon 6) decreed that in general children should be baptized soon after birth.

Cyprian,<sup>43</sup> bishop of Carthage, confronted with the question whether heretics should be baptized on entering the Church, is of the firm opinion that "the baptism which is performed outside the Church is no baptism."<sup>44</sup> Tertullian is of the same opinion.<sup>45</sup> (Continued on page 234)

<sup>39</sup>Heaves into this oil . . . for the restoration of mind and body; and with thy holy benediction be a protection for mind and body, soul and spirit, of all who are anointed, taste or touch (the oil) to the removal of all pain, all infirmity, all sickness of body and mind. . . ."

<sup>40</sup>Compare with the consecration of oil for the sick today.

<sup>41</sup>Duschene, *Les Origines du Culte chretien*, pp. 326-333.

<sup>42</sup>Cyprian (185-248), like Tertullian and indeed almost all early Latin writers, was an African. Before his conversion, he had been a rhetorician. His treatises are important and his letters are the chief source for the history of the time. He suffered martyrdom.

<sup>43</sup>Cyprian, *Epistle*, LXX, 2: "Moreover, the very interrogatory which is put in Baptism, is a witness of the truth. For when we say, 'Dost thou believe in eternal life, and remission of sins through the holy Church?' we mean that the remission of sins is not given, except in the Church; but that with heretics, where the Church is not, sins cannot be remitted. They, therefore, who claim that heretics can baptize, let them change the interrogatory, maintaining the truth; unless indeed they ascribe a Church also to those who they contend have Baptism." See also Cyprian *XXII*, 12.

<sup>44</sup>Tertullian, *De baptismo*, VIII, 15: "And therefore have we one, because not the same baptism with them, which, since they (the heretics) have it not rightly, without doubt they have it not at all, nor can that be counted, which is not there; and so also they cannot receive it, since they have not it."

THE AUTHOR here writes her thoughts on this subject of profound importance as she would if she were writing to her own daughter. And it is to be hoped that something of this prayerful approach may enter into the thinking and planning of every prospective bride and of every friend or parent who undertakes to advise a prospective bride.

# FOR TIME AND ETERNITY

By LEAH D. WIDTSOE

My dear Daughter:

THE JOYOUS news of your coming marriage has just been received and I hasten to assure you of my great happiness in the knowledge that you have chosen for a life companion a man whom you can honor and respect as well as love, and one who is united with you in the deeper spiritual things of life.

Naturally, as you say, you will desire to be married in the Temple even though the journey there may mean some financial outlay; for when one loves as you do, the thought of marriage "until death do ye part" is hopeless in the extreme. It is never the same when you are married first by a civil authority, even though you may have a later Temple ceremony. No civil marriage can compare in beauty and soul-stirring solemnity with that which is performed in the House of the Lord; and if you do not have the right ceremony with which to begin your united lives you will miss something very sweet and precious.

Should you feel that possibly you may not want to associate with your chosen mate throughout eternity as well as on this earth, then let me beg of you to change your plans right now, for no lasting happiness could come of such a

marriage. If you are sure that you have been guided in your choice, then begin your wedded life aright, by being married in the Temple of our God by one who has authority "to bind on earth" that it may be "bound in heaven."

First, let me ask you to read carefully and prayerfully Section 132, verses 4 to 27, in the Doctrine and Covenants. Note that the key to life's real satisfaction is this "new and everlasting covenant" as explained in verses six to nine. In no other church is given this blessed privilege of understanding

that family ties last unto eternity if life here is lived in righteousness. As you grow in years you will realize increasingly what joy this knowledge gives.

While you are preparing for this event, think deeply on the meaning of marriage. One doesn't just get married and then "live happily ever after" as the story books say. Marriage is really just the beginning of life's rich fruition. A successful marriage is always the result of daily effort (enjoyable, if at times difficult) on the part of two well-mated individuals who unselfishly seek to please and appreciate the other more than self. It is no "hit or miss" proposition. Each must understand the other and plan for daily happiness.

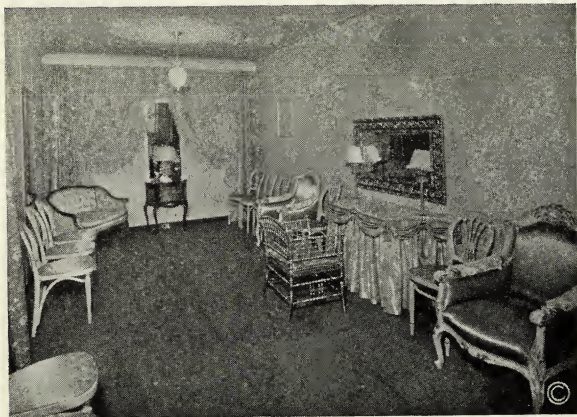
Naturally, I shall hope to be with you every moment during your first day in the Temple. Should anything prevent my being there be assured that kind and thoughtful assistance will be given you by the good women who officiate in that holy House. Everyone there desires to make your wedding day one of the most glorious of all your days on earth. So prepare to enjoy every moment of this enlightening experience.

THE obligations which you assume in the ordinances of the Temple are all uplifting and for your own enrichment, and are not difficult to carry out. You may not comprehend the full meaning of all the ceremonies at first, but repeated visits will make them clearer and more enjoyable. Each time you go in the right spirit, you will have "light added unto light" and your soul will be truly fed and uplifted.

One of the deeper truths taught therein is that your body is sacred as the tabernacle of one of God's chosen spirits. It belongs to you to cherish, to keep healthy and clean that your life

BRIDE'S ROOM, SALT LAKE TEMPLE. THE PASTEL LOVELINESS OF THIS ROOM SURROUNDS THE YOUNG BRIDE WITH BEAUTY AND COMFORT IN THE HALLOWED INFLUENCE OF THE HOUSE OF THE LORD WHEN SHE GOES THERE TO BE WEDDED TO HER BETROTHED "FOR TIME AND ETERNITY."

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on earth may be more joyous thereby. Understanding this, no woman should desire to make a display of herself to strangers even for the price of admiration, or of being "in style," for the satisfaction of her own vanity. On analysis this motive is most unworthy and unwomanly. Even the newer knowledge of nutrition which teaches that the sun is health-giving when it shines directly on the skin does not connote exposing yourself unduly to public gaze. For obvious reasons the sun-bath as other baths should be taken in privacy.

When this is well understood you will find it somewhat easier to select styles that are correct yet chic even for your evening dresses. To a good man or woman, short sleeves and a modestly round or V-neck are always more attractive than the dress which exposes a woman's body for strangers to behold, and surely you do not desire to attract the other kind of person, no matter how beautiful you may be.

To be modestly dressed does not mean that you must look a "frump" or be a "freak," for there are always conservative fashions to be chosen and you may wear your clothes with greater dash and freedom just because you are modest.

There is a deeper meaning still in this subject. Most things in life are expressed by symbols. I write the word "love"; it is a small word—just a few lines of the pen, but what a world of meaning for all who understand it. So with other things in life—the arts, music, the printed page, even the "movie"—symbols all. So it is with our Temple clothing, a symbol only, of God's protecting care which follows us as we leave His holy House, to be with us always in our work, our play. By day and by night, that symbol covers our bodies and truly helps us to remember our covenants and keeps us near to Him and His guidance. Should I disfigure it or banish it, I am not just removing a piece of cloth, but a sacred symbol of great power to me in a life of many temptations and much vicissitude. With that symbol worn correctly I am in a position to tune my life-needs to His infinite power for help when I need it most, just as the radio receives impulses from the central studio only when the instrument is properly tuned.

This becomes your privilege when you enter His House, and, if you want the blessings bestowed therein, make up your mind to keep your "soul in tune"—cost what it may. Don't try to cheat your Heavenly Father by demanding His protection and blessings and then living your life in all the worldly ways of those who ridicule



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BRIDE'S ROOM, LOGAN TEMPLE  
DELICATELY DECORATED IN GOLD AND BLUE, THIS ROOM SERVES TO CENTER THE YOUNG BRIDE'S MIND ON THE GLORIOUS PRIVILEGE WHICH IS HERS TO LAY AN ENDURING FOUNDATION FOR ETERNAL PARTNERSHIP WITH HER BELOVED.

those sacred privileges. I pray that you may earn your blessings in a way that is fair and square, for "God will not be mocked." Eventually and in some way, all must pay the price for every broken law.

THE LORD intended that His people should be leaders in all that is righteous—more virtuous, if possible, more helpful and understanding than the world who do not choose to follow in His footsteps. For this purpose was the Gospel in its fulness restored to earth.

Remember also that this is your individual privilege; don't be influenced by what others do. In the Temple you will be told what is right and that is your definite guide no matter what "Mrs. So and So" says outside the Temple. It should make no difference to you how "Somebody's wife" or some "Higher-up" wears her clothing. That is her affair not yours; if she breaks a law she will have to pay the penalty, not you—unless you are weak and follow an unworthy example.

I hope that with your effort and mine we can manage to get all your Temple clothing so that you may have them always for your very own. They will be more precious just because you will have the memory of having worn them when you took your marriage vows. It is more important to look your best in the Temple than outside and we shall try to have everything simple but beautiful.

One more thought: Only in the modern Temples of the restored Gospel have women been admitted as man's equal to partake of all sacred obliga-

tions and vows side by side with him. This is right, but it is a sacred privilege which we should cherish and not sell for "a mess of pottage." If we do not live to be worthy of this as other blessings, they may be taken from us. So let us be wise and valiant in obeying all the laws of this holy House.

May I suggest that you return to the Temple as often as it is possible and renew your covenants. A suggestion for each wedding anniversary is to spend all day in each other's company and also to perform in the Temple some sealing ordinances for others who have died without that privilege. Thus your own marriage vows may be more closely welded and you will be richly blessed thereby.

Remember that as you love and respect your husband as your file-leader, you may expect love and consideration in return. In homes where the man honors his Priesthood and performs fully his Church duties I have always found the greatest happiness. You help him and in turn he will help you to do your duty.

If you have any queries, please ask them, for you must feel yourself prepared and ready to receive these rich blessings. That your life partnership may prove to be increasingly joyous is my earnest prayer.

Your loving mother.

*Editor's Note:* In an early issue of *The Improvement Era* the author will address herself on this same subject as she would write to her son concerning his plans for marriage.



# SOME THOUGHTS *on the* BOOK OF

"IT IS NOT COMMON THAT THE VOICE OF THE PEOPLE DESIRETH ANYTHING CONTRARY TO THAT WHICH IS RIGHT; BUT IT IS COMMON FOR THE LESSER PART OF THE PEOPLE TO DESIRE THAT WHICH IS NOT RIGHT." (BOOK OF MORMON, MOSIAH 29:26.)

WHEN Alma the younger began his missionary labors among the Zoramites, he found that they had not only perverted beyond recognition the religion of the Nephites, but that their hearts were set upon gold, silver, costly apparel, and the riches of the world. While they had built up an impressive material civilization, and while many enjoyed great prosperity, there was among them a numerous class of poor people who, because of their lowly station, were deprived of many prerogatives which the rich claimed exclusively for themselves. As is often the case in such communities, they were denied a share in the enjoyment of the very things which they had built with their own hands. This class distinction was accentuated by a spirit of disdain which the privileged displayed towards the more unfortunate members of their community.

This social inequality had caused a strong resentment among the poor. They were bewildered, unable to find a solution for the difficulties which, they imagined, had been placed in the path of their material and religious life. In their perplexity they were willing to listen to Alma and his missionary companions. Alma's answer to their question (Alma 32:8-33:23) is a panegyric on the spiritual advantages of poverty. Amulek's discourse, (Alma, Chapter 34) likewise, moves almost exclusively on a spiritual plane. Yet, in view of the natural bitterness of his listeners over their social position, Amulek deems it necessary to voice this admonition:

And now, my beloved brethren, I would exhort you to have patience, and that ye bear with all manner of afflictions; that ye do not revile against those who do cast you out because of your exceeding poverty, lest ye become sinners like unto them. (Alma 34:40.)

Alma's warning to be patient and to abstain from abuse and calumny under the circumstances is

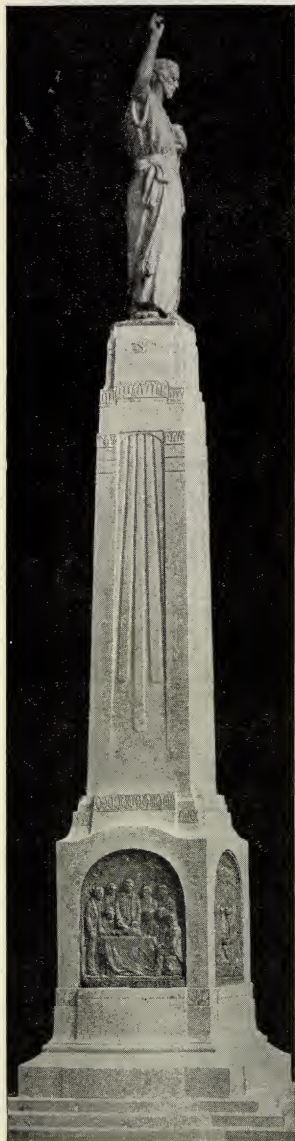
highly significant. According to his inspired view, violence in the social struggle is bound to lead to sin and to release passions and restraints which every true follower of Christ should avoid.

Of course, Amulek does not advocate non-resistance as a means for bringing about the instant amelioration of the condition of the poor. He deems their spiritual redemption to be of greater importance than their social liberation, and as to the latter his immediate outlook is pessimistic. Hence his exhortation that his listeners should bear their tribulation "in the firm hope that" they "shall one day rest from all" their "afflictions." (Alma 34:41.)

The rejection of violence as a principle of social action is, nevertheless, significant politically. History bears out the spirit of Amulek's view that social justice should not be enforced at the point of the sword. When the trial balance of the accomplishments of revolutions is struck, the result is likely to preponderate in favor of social progress through peaceful means.

The advice of Amulek embodies, however, a complete moral vindication of the cause of the oppressed. While the poor believer is admonished to abstain from force and abuse, the rich who entrench themselves in privilege created by their economically superior position and who consider "their brethren as dross," while their own hearts are set upon their riches, stand already condemned. Predatory practices such as those indulged in by the rich Zoramites, by which their fellows are reduced to underprivilege and abject poverty, make sinners of those who resort to them. Thus Amulek's warning to keep the social peace most assuredly provides no justification for a privileged position of the rich.

IN VIEW of these obvious deductions from Amulek's formula for social action the problem arises: What social and economic condition does the



HILL CUMORAH MONUMENT



# SOCIAL MESSAGE of the MORMON

By JEAN WUNDERLICH

"IF THE TIME COMES THAT THE VOICE OF THE PEOPLE DOES CHOOSE INIQUITY THEN IS THE TIME THAT THE JUDGMENTS OF GOD WILL COME UPON YOU, YES, THEN IS THE TIME HE WILL VISIT YOU WITH GREAT DESTRUCTION." (BOOK OF MORMON, MOSIAH 29:27.) ●

JEAN WUNDERLICH, born in Germany, served the Church in the Swiss-German Mission from 1922 to 1926, principally as associate editor of *Der Stern* and as a district president. Coming to Utah at the conclusion of his mission he engaged variously in editorial work, and in the teaching of German and the study of law in the University of Utah, University of Chicago, and Hamilton College, Clinton, N. Y. He is now successfully engaged in the practice of law in Los Angeles, and, with his wife, the former Jane Burlingame of Denver, and one son, Walter Eugene, now resides in the Rosemead Ward of Pasadena Stake, where he is an active member of the Church.

Book of Mormon consider desirable?

No categorical answer to that question is possible. For nigh unto two hundred years after the appearance of Christ on the American continent a "united order" prevailed as an economic system among the Nephites. For lack of a better name, this system may be characterized as a pure form of collective ownership. The details of its organization have not been preserved, except, perhaps, in a modified form practiced by the Mayas and Incas. We only know that during that time,

every man did deal justly one with another. And they had all things in common among them; therefore there was not rich and poor, bond and free. (4 Nephi 2:3; see also 3 Nephi 26:19.)

This passage, incidentally, is proof that under proper conditions a community of worldly goods is a feasible economic system conducive to a condition of supreme human happiness.

Even when this ideal state did not prevail among the Nephites, the economic practices of the people claimed the earnest attention of the leaders of Book of Mormon times. Being observers of the law of Moses, their economic concepts were shaped largely by the ideals of distributive justice as revealed in the Old Testament. This influence of ancient scripture is clearly discernible, for

instance, in the Nephite idea of equality before the law (Mosiah 29:32), in their idea of the characteristics of the ideal ruler (Mosiah 2:11-16), and in the Nephite monetary system (Alma, Chapter 11). But one social thought recurs again and again in the teachings of the very man who headed the mission to the Zoramites: that is Alma's crusade against inequality.

Today, leadership in the field of economic justice is a responsibility shunned by many churches, yet it is a responsibility the assumption of which is expected more and more of organized religion. Leadership in that field is not new among God's people. The Book of Mormon clearly warrants the conclusion that the Church may properly promulgate ideals of distributive justice and take steps to shape the economic morality of its members.

At a time when Alma still occupied the political office of chief judge among the Nephites, "seeing all their inequality" he "began to be very sorrowful." This condition, more explicitly described in Alma 4:12, was to him "a great source of lamentation," sufficiently great to induce him to resign his secular office and devote himself exclusively to the ministry. From that time on we encounter in his reform work a constant indictment of inequality.

The lesson is evident. Glaring inequality among the people of God is not desirable under the divine plan. The prophets of old recognized more clearly than we are willing to admit today that liberty and equality are twins and that liberty cannot be fully realized without equality.

Alma's example contains, however, this other equally important lesson: the avenue to equality is through the Church. Here again the proper approach to the problem is spiritual. Otherwise it would be paradoxical for Alma to resign political power at the very moment he desires to bring about a social reform. But Alma, in the years of his political life, has learned that

the preaching of the word had a great tendency to lead the people to do that which was just—yea, it had had more powerful effect upon the minds of the people than the sword, or anything else, which had happened unto them—therefore Alma thought it was expedient that they should try the virtue of the word of God. (Alma 31:5.)

Therefore, he does not rely on reform by law, nor on an enforced equality, but through the spiritual message of the Gospel he hopes to

stir them up in remembrance of their duty, and that he might pull down, by the word of God, all the pride and craftiness and all the contentions which were among his people, seeing no way that he might reclaim them save it were in bearing down in pure testimony against them. (Alma 4:19.)

And thus we gather from the words and experience of Alma the inherent limitations of all law and of all government.

THAT the solution of social difficulties must be sought on the spiritual plane is evident from another problem on which the Book of Mormon touches—that of economic depressions. The Nephites were not immune to these recurring changes in their economic life, and this in spite of the fact that they appear to have had a commodity currency and free coinage of silver. (Alma 11:5-19.) Some of the causes assigned for depressions today were not available as explanations for the bad times of Book of Mormon history. There was, for instance, no problem of imports and exports, of tariffs, and of foreign exchange. There were, of course, such external causes as drought, poor crops, epidemics, and wars. Yet, throughout the Nephite record only one ultimate reason is given for changes in the business cycle, namely,

And it came to pass that they did repent and inasmuch as they did repent they did begin to prosper. (Heleman 4:15.)

Just as in the case of social progress, the factors underlying economic conditions are spiritual. Even the unbeliever will concede that every explanation offered for our present economic ills may be reduced ultimately to a spiritual cause. In the end it is always the moral character of man that determines his economic behavior.

The Nephites, therefore, knew and experienced again and again

(Continued on page 234)

# Editorial

## General Conference

THE One-hundred-eighth Annual Conference of the Church of Jesus Christ of Latter-day Saints will convene in the Tabernacle, Salt Lake City, Utah, on Sunday, April 3, 1938, at 10 a. m., continuing with sessions on Monday, April 4, and Wednesday, April 6.

The General Priesthood meeting will be held Monday evening, April 4, at 7 p. m.

Wards comprising the Salt Lake region may hold the monthly fast meeting on either the last Sunday in March or the second Sunday in April.

*Robert L. French*  
*John W. Taylor*  
*David M. McKay*  
First Presidency.

## The Law of Tithing

THE ANCIENT practice of giving a tenth of one's income to the Lord is a standing law of the restored Church of Christ. It was so declared in a revelation to the Prophet Joseph Smith, one hundred years ago, on July 8, 1838. On the same day another revelation directed that the disposition of the tithing of the people should be under the authority of a council composed of the First Presidency, the Twelve Apostles, and the Presiding Bishopric.

Thus, in these latter days the principle of tithing was reestablished, and the wise expenditure of its proceeds ensured.

This principle, like all others within the Gospel, is for the benefit of the membership of the Church, individually and collectively. The tithepayer receives quick returns, temporal and spiritual, for his offering.

Tithing supplies the physical needs of the Church. From the tithings of the people all necessary Church buildings are in part erected; temples, churches, schools, hospitals, and missions are maintained; the hungry are fed, and the naked are clothed; and the numerous general expenses of the Church are paid. All members of the Church enjoy the privileges thus made possible, and, naturally are responsible for the temporal obligations created by these varied benefits.

Tithing helps men remember their dependence on God. That is a spiritual necessity, essential to real success. The heavens and the earth were made by the Lord. By Him men were placed on earth. He gives the seasons and the harvests. All good gifts come from Him. In return for His loving kindness He offers us the privilege of giving

one-tenth of our "annual interest" as a witness of our devotion to Him, and of our recognition of His preeminence in the universe. Men who sense their human limitations and accept the leadership of God are the great ones of earth—and there is no other certain path to true greatness.

Power comes to the tithepayer. He learns to command his earthly desires. That means self-mastery—the key to power. Instinctively, man loves money or its equivalent, the means by which material desires may be gratified. At first he struggles inwardly, with himself, to return even a tenth of the material gifts of life to the Giver. But, as he looks upward, and establishes within his soul the relative values of the things of the earth and those of the spirit, it becomes easy. To relinquish material goods for spiritual blessing is the issue of the battle. To the extent that he obeys the law, he secures victory; and the degree of his victory becomes the measure of his power,—the power to overcome the trials and difficulties of life. God's freemen are they who have fought for self-conquest and have won the fight.

Important is the law of tithing, none more so. The wise man rejoices in the privilege of obeying it. Indeed, only those who do obey it make themselves fully worthy of their high calling as Latter-day Saints. Unless the law be obeyed, the Zion of the latter-days cannot arise to bless the world. Obedience to this sacred law is essential to produce a purified people, who can be used by the Lord in the accomplishment of His mighty purposes.

—J. A. W.

## Temple Marriage

MARRIAGE, next to birth and the acceptance of truth, is the most important event of life. Happily wed, a person enters a beautiful and satisfying life; unhappily wed, he lives joyless days. Marriage is a serious matter.

Love, the foundation of the happy marriage, is only in part of the body; it is more of the spirit. It respects the object of its devotion; it is unselfish; it is true; it gives more than it receives.

A marriage satisfied with termination at death, when it might be everlasting, is based upon a shallow and fleeting love. It looks but to the moment and not to the day. Under the stress of life it is likely to crumble and fall. True love is deathless; it pleads for an endless association.

Children complete the family circle. Father, mother, son and daughter are the sacred words of home. These priceless relationships will continue beyond the grave for those whose union is for time and eternity.

The problems of life are many. A rudderless



boat on Eternity's ocean is the man or woman who does not draw strength from the unseen world. In sickness, in defeat, in upward striving, in days of conquest, the wise, happy, and successful man turns to God, who in all His acts bridges time and eternity. They who are eternally wedded, having accepted the oneness of life here and hereafter, may more securely draw for help upon the powers of the greatest, the unseen world. They will find their every burden lightened, their every joy made keener, their utmost hope more glorious.

The authority to perform everlasting marriages, transcending the bounds of time, to continue forever family relationships of parents and children, to use more effectively the powers of the world out of which man came and to which he shall return, has been restored to earth.

You, of this people, who stand upon the threshold of marriage, who have been taught the eternity of life, must seek with all your might the privilege of entering the temple of the Lord, there to be sealed to your mate, for endless lives. There is no more glorious privilege vouchsafed to man.

Beautiful is the temple service. It unfolds the story of existence; it points the path to divine achievement; it brings peace to the soul, power to the spirit, joy to the toiler, comfort to the sorrowing. It gives you eternal possession of your loved ones.

Do not live in the shadow when you might live in the light. Do not look to the earth when you might belong in the skies; do not draw upon the feeble hour, when you might use the powers of eternity for your life's purposes; do not be satisfied with a fragment of joy, when its fullness might be yours.

With your loved one by your side enter God's holy temple on your great day, the day of your marriage.—J. A. W.

### *"Every Whit Whole"*

ON ONE of the many occasions when Jesus paid his quiet but incisive respects to his hypocritical accusers and would-be destroyers, He said "... I have made a man every whit whole ..." (John 7:23). And no generation has produced a better definition of the function of the Gospel of Jesus Christ than that. This Gospel (and the Church of Jesus Christ, the earthly agency through which the business of the Gospel is conducted) has one objective, and that objective is to make all men "every whit whole."

The purpose of the Church is not to build a powerful and ever-widening world organization—except as such organization will promote the salvation of human souls. There may be world organizations—even churches—which seek power for its own sake and which widen influence for self-interest, but that is not the way of the Church of Jesus Christ.

Nor does the Church of Jesus Christ seek spiritual benefits for mankind and rest content to leave its members in physical want. That is the way of a type of asceticism which would try to redeem a man's soul and let his body go begging. Or it may be an excuse for convenient neglect of the physical wants of a people. But the Gospel of Jesus Christ takes eternal note of the fact that good and useful men are better and more useful if they are "every whit whole."

Nor does the Church of Jesus Christ rest content to leave any class of its people in ignorance while a priestly group is charged with the exclusive responsibility of doing the thinking and the interpreting and the "interceding with God" in many matters of thought and worship. The Gospel of Jesus Christ takes eternal note of the fact that a man cannot be positively good where his knowledge does not lead him, and one of the most glorious truths restated in the present dispensation through the Prophet Joseph Smith heralds the fact that men "cannot be saved in ignorance."

Nor does the Church of Jesus Christ rest content to see its members attain physical well-being or pursue this thing called "intellectuality" without giving due weight and attention to the spiritual values of life. Nowhere more than in the Church of Jesus Christ is it more vigilantly realized that material well-being and worldly wisdom cannot survive for good beyond the time of their separation from alloy with things of the spirit.

There is no law or ordinance of the Gospel, there is no organization or activity of the Church, there is no written or spoken utterance of an inspired servant of the Lord but what has as its sole purpose making men "every whit whole." And for this purpose the Church has established many agencies and activities in the past, and will continue to establish more in the future as need arises and as the Lord directs.

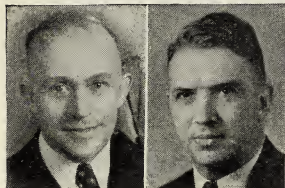
The latest such helping agency is the Security Program. Before it came the Primary Association, the Department of Education, the Genealogical Society, the M. I. A., the Sunday School, the Relief Society, the missionary system, the law of tithing, the law of consecration, the Word of Wisdom, faith, repentance, baptism, and all of the other tenets, principles, and organizations—all to further the cause of making men "every whit whole"—all to nurture faith, to promote mental, physical, moral, and spiritual harmony—all to point the way and facilitate the eternal journey of a human soul.

And at the risk of seeming to be old-fashioned, at the risk of being accused of intolerance, even at the risk of offending some who are not like-minded, may we remind our readers that even in the year 1938 there is still no other way under heaven whereby a man may become "every whit whole," either in this world or the world to come, save only through obedience to the ordinances and principles of the Gospel of Jesus Christ as that Gospel has been stated in other generations and restated in this dispensation by divine messenger and direct revelation. And may it be said to all that such an old-fashioned thing as obeying the commandments of God is still the smart thing to do for a man who desires to become "every whit whole."—R. L. E.

# The Church Moves On

## NEW MISSION PRESIDENT CHOSEN

**ELDER RICHARD E. FOLLAND** was appointed, February 21, 1938, by the First Presidency as head of the South African Mission to succeed LeGrand P. Backman, a life-long friend and former missionary companion when the two of them labored in the South African Mission from 1915-1920.



LE GRAND P. BACKMAN RICHARD E. FOLLAND

Elder Folland in addition to serving in the mission field has been active in the Wells Stake Sunday School superintendency where he is second counselor.

Accompanying Elder Folland on his mission will be his wife and three daughters.

## NEW CHOIR PRESIDENT CHOSEN

**LESTER F. HEWLETT** was appointed, February 26, 1938, by the First Presidency to succeed Bishop David A. Smith as president of the Tabernacle Choir. Bishop Smith has served as president of the Choir since 1908. Recently the press of other duties relative to his work as one of the Presiding Bishopric has made it imperative that Bishop Smith be relieved.

*Sunday, February 6, 1938.*

A Priesthood Conference of the North Davis Stake was held. Elder Joseph Fielding Smith was the speaker. *Sunday, February 13, 1938.*

The Smithfield Fourth Ward, Smithfield Stake, was organized from part of the Smithfield First Ward. Dr. G. L. Reese was sustained as bishop.

M. T. Van Orden was sustained as bishop of the Smithfield First Ward. *Tuesday, February 15, 1938.*

W. D. Palmer was appointed acting president of the Tahitian Mission. *Sunday, February 20, 1938.*

Cedar City Second Ward was re-organized with O. C. Bowman as bishop.

The Mount Graham Stake was organized with Spencer Kimball as president. This stake was organized from part of the St. Joseph Stake.

The St. Joseph Stake was re-organized with Jesse A. Udall as president.

The Sandy Third Ward, East Jordan Stake, was re-organized with Marlin L. Bateman as bishop.

The St. George South Ward Chapel was dedicated by President Heber J. Grant.

*Thursday, February 24, 1938.*

Elders George Albert Smith and Rufus K. Hardy arrived in Sydney, Australia.

*Sunday, February 27, 1938.*

President Heber J. Grant dedicated the Thirty-first Ward Chapel.

The Phoenix Stake was organized from part of the Maricopa Stake, with James R. Price as president.

The Maricopa Stake was re-organized with Lorenzo Wright as president. **MARTHA HORNE TINGEY PASSES**

**MRS. MARTHA HORNE TINGEY**, for twenty-four years general president of the Young Women's Mutual Improvement Association, died March 11, 1938, at her home in Salt Lake City. For fifty years she was prominently associated with women's activities in the Church.

When the first General Board of the Y. W. M. I. A. was organized in 1880, Mrs. Tingeey, then Martha Horne, was chosen as second counselor by Elmina S. Taylor. Mrs. Tingeey continued in her service in the M. I. A. from that time until her release as general president at the General Conference of April, 1929.

Gifted as a musician, reader, writer, and speaker, she was invaluable in the early history of the Young Women's

organization. She also, at the invitation of President Brigham Young and in company with five other Utah girls, learned the art of typesetting and followed that profession for several years. She married Joseph S. Tingeey in 1884 and bore seven children, five of whom survive her.

**UTAH STATE AGRICULTURAL COLLEGE OBSERVES FIFTIETH ANNIVERSARY.**

**WITH** educational, civic, and church leaders participating, the Utah State Agricultural College at Logan, Utah, observed on Tuesday, March 8, the fiftieth anniversary of the signing of the Lund bill, which act of the Utah Legislature brought the college into existence in 1888, under the provisions of the federal land-grant college bill. Prominent participants included Governor Henry H. Blood, President Frederick Champ of the Board of Regents, Dr. Elmer G. Peterson, president of the college, Elder Melvin J. Ballard of the Board of Regents, Dr. John A. Widtsoe, a former president and professor of the institution.

**HEBER M. WELLS PASSES**

**HEBER M. WELLS**, first governor of the state of Utah and son of Daniel H. Wells, died March 12, 1938, at the age of 78. Although Elder Wells had retired from active service during the past few years, he had continued to be of invaluable service as one of the chief editorial writers of the *Deseret News*.



MISSIONARIES LEAVING FOR THE FIELD FROM THE SALT LAKE MISSIONARY HOME ARRIVED FEBRUARY 28, 1938—DEPARTED MARCH 17, 1938

Left to right, First Row: Wendell Toolson Hurrin, Byron Murphy Billings, Joseph F. Shepherd, Mary Sant, Marianne Wiscomb, Fay Arline King, Florence Ethel Smart, Harriet Mace, Gail Wright, Kendall Ball.

Second Row: Byron F. Haderlie, Richard J. McBride, Evelyn S. Carmen, Betty May Kotter, Marie Hallam, Madea Alice Murri, Doyle Albert Wilde, Grant LeRoy Brooks, Herbert K. Crook.

Third Row: Joseph Harold Clayton, Grant C. Porter, Horace Gordon Wilde, Edna Louise Peterson, Bessie C. Hesking, Ramola Lee, Esther Thornton, Augustus Twitshell, Howard Robinson, Fay Clyde Wille.

Fourth Row: Stewart M. Winegar, James A. Wright, Willard M. Stephenson, Mary Margaret Rigby, Vera Vilate Healey, Emma Louise Parry, Ross H. Cook, John Max Dalley, Roy M. Hansen.

Fifth Row: Walter E. P. Jones, William C. Bolender, William Wills, Arthur Eugene Peterson, Helen D. Christensen, Cecil J. Harper, Alton Lamont Morrill, Jacob A. Jensen, Herman K. Teichert, Wendell Dee Jenkins.

Sixth Row: Ellwood West Rasmussen, Walter T. Ashby, Wiley Harris Miller, Theron A. Sleight, Everett M. Wray, Francis B. Dial, Vernon L. Kunz, Joseph F. Cooper, Elias Jesson.

Seventh Row: Grant A. Hawis, Alma Virgil Wipple, Wilson Van Green, George Albert Clawson, Jr., Lynn K. Cullimore, J. Berkeley Larsen, Rean B. Bisele, Oman Dorian Johnson, Fred W. Hopkin, Victor Wadeups.

Eighth Row: Charles Vernon Burrell, Owin Staugh, Stanley R. Parker, Leon B. Jones, Ralph J. Hill, Lehi B. Palmer, Fred Melvin Stechler, Dean J. Colby, Kennedy W. Curtis.

Ninth Row: Ralph E. Johansen, Wells Alter McAllister, Ben E. Bayley, Robert Henry deWitt, Norris L. Bradford, Everett L. Cooley, Jens Christian Anderson, Gerald William Anderson, Joseph Reed Bille, Ivan Mathy.

Tenth Row: Gordon B. Kunz, Stanley McCulloch, Vernal Peterson, Edward Callister Cannon, Vaughn Kent Leavitt, Orson Harris Asay, Ray Hansen, Arvil Wadly, Edgar Dunn, George Dee Reese, Homer Edward Kunz, Adam Wellings, Derrell B. Tingeey, Ira Gilbert Belnap, J. Wyle Sessions, Floyd G. Higgins, Don Mumford, Duana Linford, Floyd L. Larson.





# On the Book Rack

## The Teachings of the Prophet Joseph Smith

(Compiled by Joseph Fielding Smith, Church Historian, Deseret News Press, 408 pages. 1938. \$2.25.)

INDISPUTABLY, the most significant figure in this dispensation of time is the Prophet Joseph Smith, through whom the Lord chose to restore the powers, keys, organization, and ordinances of the everlasting Gospel. By the reality of his divine mission we rise or fall, as Latter-day Saints, and by the truth of his inspired utterances we are or we are not what we claim to be. It is high time therefore that someone should compile his utterances in a form for convenient accessibility for every home in the Church, and this has now been done by the painstaking labor of the Church Historian, Joseph Fielding Smith, and his associates, for which service, gratitude and praise are due.

The readily accessible utterances of the Prophet, such as those in the Doctrine and Covenants and Pearl of Great Price, have not been repeated, but from many sources heretofore unavailable in convenient form, from manuscripts, journals, letters, and publications contemporary with the Prophet, has come this great reservoir of truth and wis-

dom. A single paragraph in the volume, giving light on some question of doctrine, or some new insight into the Prophet's life and character, may well be worth many times the price of the volume to any reader. We predict a warm welcome and ready sale for Joseph Fielding Smith's compilation of the teachings of the Prophet.—R. L. E.

### GOD'S COVENANT RACE

(James H. Anderson, Deseret News Press. 293 pages. \$1.75)

THIS volume is a selection of ten chapters from the book *The Pres-*

*ent Time and Prophecy* by the late Elder James H. Anderson. These chapters represent well the views and arguments of Brother Anderson relative to God's Covenant race.

The book is indeed an elaboration of the doctrine that the Lord's promise to Abraham has been and is being fulfilled through the descendants of Jacob. The historical tracing of the lost tribes of Israel is very interesting and instructive.

Little emphasis is given to the doctrine that all who obey the Gospel become of the blood of Israel by adoption and are entitled to all the blessings promised upon Abraham. The disobedient Ephraimite has no claim upon the Priesthood blessings of these latter days.

The author's leaning toward the British-Israel movement must be looked upon as personal opinion.

The essence of the volume is the discussion of fundamental views of the Church by one of ripened understanding. A full and intelligent faith in the divinity of the work established through Joseph Smith pervades every page of the volume.—J. A. W.

### ACADEMY AWARDS

LOUISE RAINER and Spencer Tracy were named by the Academy of Motion Picture Arts and Sciences as having given the best motion picture performances during 1937. Miss Rainer won the award for her work in *The Good Earth*; Tracy, for his performance in *Captains Courageous*.

*The Life of Emile Zola* was acclaimed the best picture of the year.

## CONFERENCE SPECIALS

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# Poetry

## CLIMBING

By Kathrine Hymas Williams

ONE DAY in April's many-weathered air  
A little child with selfsame waggishness  
Clung to my skirt hem as I climbed the stair,  
Upsetting me and bringing to distress  
A stack of linens. Hours it seemed until  
The ends were smoothly met, the white heap  
laid;  
Then swift, on unbound feet, I scaled my  
hill  
Of polished tread and carven balustrade.

Tonight the stars kept calling me to prayer  
Beneath their silver blessing, but my heart,  
The prisoner of its hatred, missed the stair  
To heaven. Then that remote event's wise  
part,  
Like bas-relief against the plaque of time,  
Stood forth: They only who are free can  
climb.

## WHO HOLDS ETERNAL APRIL

By Claire Stewart Boyer

WHO HOLDS eternal April in his breast  
Holds every season at its loveliest!  
The gentle touch of Spring's bright trinity,  
The warmth of Summer's cordiality,  
The gold enthusiasm of the Fall,  
The peace of Winter reaching over all;  
For April is the jewel of the year,  
That treasures what the heart believes most  
dear:  
The joy of youth, the graciousness of years  
That have learned secretly the worth of  
tears,  
The glowing wisdom of maturity,  
And age's trust in the eternity;  
Who holds the gem of April in his breast  
Holds life forever at his loveliest!

## GOAL

By Edgar Daniel Kramer

I WEARIED of the valley,  
So I climbed unto the hill,  
When the stars were shining  
And the night was still.

Behind me in the valley  
I saw a candle gleam,  
But he cannot tarry  
Who would find a dream.

From the star-strewn hilltop  
I saw the shining sea,  
And I heard the waters  
Whispering to me.

I hearkened to the waters  
And the flying foam;  
I forgot the valley  
And the lights of home.

Then upon a dark night,  
When the winds blew shrill,  
Weary of my wandering,  
I trudged up a hill.

From the wind-blown hilltop,  
Lo, I glimpsed my dream:  
The valley I had left behind  
And the candle-gleam!

## SKY WINDOW

By Grace Zenor Pratt

I HAVE so loved you, Earth,  
I cannot bear to think that I shall see  
no more  
These blue encircling hills, the desert valley  
wide,  
The dusky shadows falling low at eventide,  
A row of poplars tall against the sunset  
glow,  
And clustered homes where light and wel-  
come show;  
I think I should be lonely, longing too,  
For some familiar task I used to do.  
I think that I should lean from heaven  
above,  
Amid the whirling stars and strive to see  
Something of earth's familiar face—mor-  
tality.  
I'd miss the lilacs blooming in the rain,  
The autumn winds, the glow of autumn  
leaves;  
I'd miss a song which never reached the sky.  
... I cannot bear to die!

I saw white lilies floating in a crystal pool  
At dawn, upon a mountain summit far away;  
I stood enraptured . . . I wonder can there  
be  
Aught more exquisite in eternity . . .  
I have so loved you, Earth, that I shall lean  
Sometimes from one far window in the sky  
Waiting to see an earthly sunset die. . .

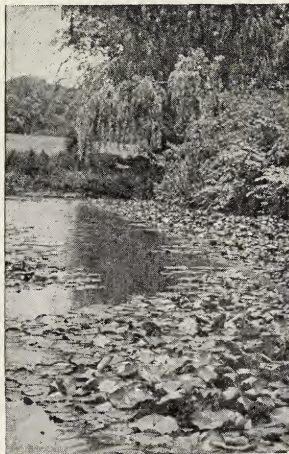


Photo by Lionel Green

## MARCH WIND

By Rachel Barney Taft

I HATE the impudence of March!  
Her gusty, flirty dashes  
That fling my skirts, balloon them too—  
Until she quite abashes;  
She swirls the hats from off men's heads  
To send them swiftly chasing;  
And roars with laughter at us all  
While down the street we're racing.

## IMPRISONED APRIL

By Josephine Ingram

WHAT use is there in bidding  
My dancing feet be still  
When hazel leaves are spreading  
A green mist on the hill;  
And down the wakening meadow  
The buttercups uplifting  
Shining, copper pennies  
New-minted for the spring?

Laughing down the hillside,  
The river scampers by  
Tossing emerald bubbles  
That splinter as they fly—  
O I have captived April—  
Imprisoned her in song  
That I may dance with springtime  
Year long! Year long!

## LEGEND OF THE DOWNY WOODPECKER

By Florence M. Bennell

THE night was dark on Calvary's Hill,  
But white was the brow of my Master,  
When a wee bird left a soft, warm nest  
To save Him from disaster.

The heavy crown of thorns they placed  
Was hard on the brow of my Master,  
As the wee bird tried the load to lift  
From that face like alabaster.

His countenance was sweet as He knew,  
So sweet was the smile of my Master,  
Remembering the wee bird's kindly act,  
The weary hours sped faster.

Today the Downy wears on his head  
Those drops of my Master's blood, blood-  
red.

## SPRING RAIN

By Katherine Fernelius Larsen

OH, to be back in a country lane,  
Sharing with trees the intimate rain,  
Lifting my face to drenching skies,  
While, from warm loam the rain-mists rise;  
To sing, in a voice ecstatic, free,  
My love for the world, and the world's for  
me!

How we would revel in wet spring  
weather—  
The lane, the fields, and my heart together!

## VIOLETS

By Ardell Cardon

VIOLETS for me have the remembrance of  
earliest youth—great purple violets  
with dark sagitate leaves that grew across  
our street along the wet edges of a ditch  
bank and about the moist patches of an  
adjoining meadow. Once, in a passion to  
possess their beauty, I dug them up with a  
toy spade while they were yet in full bloom  
and tried to make a garden in the desert  
of my sand pile.

Often I wonder if I am unknowingly dig-  
ging other graves for the beauty that I am  
selfishly seeking.



# Homing

Conducted by Marba C. Josephson

I'M GLAD I'M ALIVE

By Edith Welch

GIVE me a bit of life  
That I may taste  
This mingled bitter-sweet of which  
You speak!  
Let me choose  
The pieces I would take.  
And let me mold  
And form them with my hands  
And make of me the person I would be.

THE rhyme—"Oh, it's fine to sit  
here, and just stick up your feet,  
and watch all the autos go by in  
the street"—does not appeal to me.  
Because I am young, I want to live.  
To me, the world is new. I want to  
explore it and try my strength. I  
would like to know if I am what I  
imagine myself to be.

So crowded are my days with  
happiness that I forget the hurts  
and disappointments. I'm so busy  
being happy and thankful that I do  
not have time to become cynical.  
Depressing thoughts and cares have  
not lined my face nor have heavy  
burdens bent my back.

Loving and dreaming are my  
birthright. Air castles are waiting  
to be built. Everything from small  
unsteady puppies to far away faint-  
ly blue mountains are waiting to be  
loved.

I live intensely. Little thrills play  
up and down my spine at the won-  
der and beauty of this earth. My  
heart is forever skipping beats,  
taking me to the heights or the  
depths.

Part of my education consists in  
"hard times." When things came  
too easily I was becoming selfish.  
Of the value of money I knew little.  
In the days of prosperity I made a  
vain assertion of things I would do,  
if necessary, in order to realize my  
ambition. Fate took me at my word.  
If to no one else, I must prove to  
myself that I am as good as my  
word.

Oh, I'm young. Some people may  
pity me because I have battles to  
fight. I would not trade those vic-  
tories or defeats, sorrows or joys,  
for all of their wisdom and expe-  
rience.

When I feel the cool winds sweep-  
ing the tiredness from me; see the  
bright lights and the happiness;  
taste a little of the bitter-sweet of  
life, I am full of the joy of living  
and thank God that He let me come  
to this earth.



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## ZION EASTER PAGEANT SCHEDULED AGAIN

FOURTH ANNUAL SUNSET RENDITION  
TO BE GIVEN SUNDAY, APRIL 17TH

*By Fae Decker Dix*

SPRING comes early to Zion Canyon down in the heart of Utah's Dixie-land. You have only to lift your eyes to the high, strong walls of the canyon to see how the mountains shout for joy. You can almost hear the "valleys sing" and the "hills rejoice" in the resurrection of another year.

So, it is most fitting that the Easter-tide should be commemorated in this harmonious setting. And, it is most gratifying that the three Latter-day Saint stakes (Parowan, St. George, and Zion Park) located in that region should cooperate with National Park officials in presenting annually the beautiful Easter sunset pageant in Zion National Park. So truly does the atmosphere of Zion Park lend itself to the reverence of Easter that immediately upon entrance one is impressed with its sanctity. It is almost as if one's voice should be a little softer.

While most Easter services are held at sunrise, this one remains unique in being given at the sunset hour. For sunset in Zion Canyon is more conducive to a worshipful attitude than any other hour of the day. Often in this western country the dawn is accompanied by a crisp breeze, a bustling and stirring as Nature begins her day. But, at sunset the breeze has lulled; there is sudden peace. And, on Easter Sunday, just before the twilight, out of this peace shall rise the voice of choruses singing, "Were You There When They Crucified My Lord?" This, to herald the pageantry about to be produced. And, then, as the triumphal entry into Jerusalem opens the play, Faure's immortal "Palm Branches" will reverberate through the towering canyon walls. From this moment until the mighty "Hallelujah Chorus" rings out to proclaim that Christ has risen from His tomb, the mountains and the hearts of assembled Christians will in very deed be shouting for joy.

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## M. I. A. is Cooperating In National Recreation Institute—

The only institute which the National Recreation Association will hold in the West this summer will be at the Church University from June 13 to July 22 with the Mutual Improvement Associations as cooperating agencies. Arts and crafts, nature activities, and music will be taught by three national experts: Frank A. Staples, Reynolds E. Carlson, Augustus D. Zanzig. Standard College credit. The institute will be part of—

### B. Y. U. Summer Quarter

June 13—July 22; July 25—August 26

National and international authorities added to regular staff.

Second Conference on Elementary Education, June 20-24. Dr. William H. Kilpatrick of Columbia will participate.

Writers' Roundup, July 18 and 19. Prominent writers and editors will speak.

For catalog, address Dean, Summer Session

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This pageant, to be held for the fourth time in Zion National Park on Easter Sunday, April 17, 1938, is rapidly gaining the attention of many people from many regions, and has all that such a production needs to make it a haven for those who seek to worship on the anniversary of our Lord's glorious resurrection.

# Melchizedek Priesthood

CONDUCTED BY THE MELCHIZEDEK PRIESTHOOD COMMITTEE OF THE COUNCIL OF THE TWELVE—  
JOSEPH FIELDING SMITH, CHAIRMAN; MELVIN J. BALLARD, JOHN A. WIDTSOE, AND JOSEPH F. MERRILL.

## ANTI-ALCOHOL AND TOBACCO CAMPAIGN

**A** GENERAL Priesthood Project: As was indicated in the letter of the First Presidency to the Council of Twelve, published on page 105, February number of *The Improvement Era*, the Twelve were authorized to organize a campaign throughout the Church for the non-use of alcoholic beverages and tobacco, the same to be a project of all Priesthood quorums, Melchizedek and Aaronic. The Presiding Bishopric heartily concurred in making the non-use of these things a project of all quorums of the Aaronic Priesthood. Further, authorization was given to call upon the auxiliaries of the Church for help.

Accordingly all stake Melchizedek Priesthood committees and bishoprics have been asked to plan and carry forward without let-up the campaign indicated above. Many, if not all, of them have taken steps to this end.

**General Committee.** We are pleased to announce a further development. Under the auspices of the General Authorities there has been formed a committee of nine to represent them in this Church-wide move. This general committee is made up of one representative from each of the following bodies: The Council of Twelve, First Council of Seventy, Presiding Bishopric, Church Board of Education, and the General Boards of the Relief Society, Sunday Schools, Young Men's and Young Women's Mutual Improvement Associations, and the Primary. This committee is at work on plans to give all feasible help to the stakes and wards. The plans contemplate a campaign that shall reach every home and every member of the Church living in any of the wards. It is hoped to have the plan ready for publication in the May number of the *Era*.

Of course, all will agree that the project upon which we are entering cannot be completed in one season or in one year. Hence we should organize, having in view the magnitude of the job to be done and with some idea of how long it will take to do it, and make preparations accordingly.

**Stake and Ward Committees.** In order that the general, stake, and ward authorities may all work in harmony in this matter, we recommend that in each stake and ward a committee be appointed after the pattern of the General Committee in Salt Lake City.

Without question each stake committee should operate in harmony with the Church General Committee and under the immediate supervision of the stake Melchizedek Priesthood committee, which, in turn, should secure

## SPECIAL MEETING AT APRIL CONFERENCE FOR MELCHIZEDEK STAKE COMMITTEES

**W**ITH the approval of the First Presidency a meeting of all Stake Melchizedek Priesthood Committees is hereby called to meet in the Assembly Hall, Tuesday, April 5, at 10 a. m. To this meeting all quorum officers will also be welcome.

THE COUNCIL OF THE TWELVE  
By *Rudger Clawson*,  
President.

the cooperation of the stake auxiliary organization boards, asking each of them to name one of its members for the committee. Ward committees should work in harmony with the stake committee and under the immediate supervision of the bishopric. This plan of organization assumes that the Priesthood quorums in the stake and wards, assisted by the auxiliary organizations, shall be in charge of the liquor-tobacco project, the details of the work being looked after by committees having these specific things to do.

These committees will not relieve the Priesthood quorums of their liquor-tobacco projects but will cooperate with them. It is believed this brief outline of how the committees should be organized and function is sufficiently full. Other information relative to these matters may be found from month to month in this column of the *Era*, or may be obtained by addressing letters to the committee at the Church Office Building, Salt Lake City.

## PROGRAMS FOR THE MONTHLY QUORUM MEETINGS

**W**E BELIEVED that it was generally understood that where a Priesthood quorum covers two or more wards, and therefore does not meet each week as a quorum, a quorum meeting should be held each month at a time approved by the stake presidency. To this meeting should come the groups of the quorum from the wards covered by the quorum.

Now the question has been asked whether we have provided a program for these monthly meetings. To this question the answer is "yes". See *The Improvement Era*, December, 1937, p. 769, first column.

## STATUS OF WEEK-DAY QUORUM MEETINGS

**I**N a number of stakes, week-day evenings are now being used for quorum meetings. This is perfectly proper, if those interested so desire.

In the Franklin Stake of Zion the Priesthood meets Monday evening; the sisters meet then also, but in separate rooms. Both men and women study the Priesthood course of study. After the quorum meeting is over, the men and women reassemble, and those who care to do so remain for a thirty-five minute period of instruction in genealogy.

It is commonly reported that the new quorum movement is improving the spiritual condition generally of the members of the Priesthood.

## BISHOP'S UNIFORM RECEIPT BOOK FOR WORK AND CASH CONTRIBUTIONS

**T**HE new receipt book in the possession of the bishop, is so arranged that all the work and contributions made by members of the Church may be entered. In that way, every Church member may receive proper credit for whatever contributions in labor or in actual cash are made toward the Security Program.

## QUORUM PROJECTS AND SOCIAL OPPORTUNITIES

**I**T is hoped that all quorums of the Melchizedek Priesthood of the Church are now organizing cooperative quorum work for the coming season. These projects may be of an agricultural, mechanical, or industrial nature. It does not matter, so long as they have in mind the production of something for the benefit of their fellows through personal labor. Quorum projects would be more successful if those in charge of the quorum would provide occasional social affairs to accompany the project work.

It would be well to bring the women into the service of projects also. Usually, the sisters take great delight in being connected with such quorum enterprises. If they can serve in no other way, they might carry on the social affairs that are needed from time to time to enliven the call of duty.

## RESPONSIBILITY OF QUORUM MEMBERS FOR PROJECTS

**T**HE quorums should remember that the labor involved in the projects decided upon by the members and the effort to carry these projects to a successful completion do not devolve primarily upon the quorum presidency, but must be shared by all the members of the quorum, all of whom should join in carrying on the work. Only then will the true spirit of brotherhood, which should characterize Priesthood quorums, develop among the members.



# ONE RECOMMENDED RURAL PROJECT FOR PARENTS AND CHILDREN

A very profitable project for quorums as well as for parents in farming districts is to give the boys a start, by allotting them, for example, a calf or a few sheep, and helping them care for the livestock, so that they may accumulate something as a result of their labors.

## MELCHIZEDEK LESSON OUTLINES

(For Latter Part of April and All of May)

Text: *The Word of Wisdom—A Modern Interpretation*, by John A. Widtsoe and Leah D. Widtsoe.

## LESSON XI

### Hot Drinks

(First Part of Chapter 7)

- Meaning of the Term.
  - Definition by Prophet and his brother Hyrum.
  - Refers not to temperature but to drugs increasing heart action.
  - Includes all stimulating beverages.
  - Excessively hot or iced drinks injurious also.
  - Scientific confirmation.
- History of Tea and Coffee Consumption.
  - Use by ancient peoples.
  - Introduction into Europe and America.
  - Leaders of the past on record against its use.
- Financial Aspects.
  - Consumption in U. S.
  - Per capita cost, total cost.
  - World consumption.
  - Unfortunately increasing.
- Composition of Harmful Beverages.
  - Discovery and description of caffeine.
  - Other harmful ingredients.
  - Chemical analogy between these alkaloids and urea, a waste product of animal body.
  - Formation of purin derivatives.
- Physiological Effects.
  - Definite action of drugs.
  - Stimulation and depression.
  - Nerve-whips always harmful.
  - Class with other habit-forming drugs.
  - Action of tannin on the body.
  - Effect on the brain and mind.
  - Response of the heart and circulation of blood.
  - Respiration and digestion also affected.
  - Irritation of kidneys.
- Hot Drinks and the Race.
  - Decidedly weakening.
  - Harmful for expectant and nursing mothers.
  - Especially harmful for children.
  - Their use and life expectancy.

### QUESTIONS, PROBLEMS, PROJECTS.

- How would you define the term "hot drinks"?
- Review the chapter on "Hot Drinks" in Dr. Oakes' book "The Medical Aspects of the Word of Wisdom."
- Explain the drugs found in tea and coffee and explain why they are harmful.
- Describe definitely the effects of caffeine, tannin, and other harmful substances on circulation, respiration, and digestion of human beings. How are the kidneys affected?
- Give some estimate of what the state and the nation might accomplish with the money now spent for these substances which weaken man instead of increasing his powers.
- Explain why the term "hot drinks" does not refer alone to temperature, but also why really some hot or iced drinks are injurious.
- How is the mind affected by drug-containing drinks?
- Why are "hot drinks," so-called, especially injurious to children? To expectant or nursing mothers. How may their use be prevented, in the home? At social gatherings?

## LESSON XII

### Hot Drinks

(Latter Part of Chapter 7)

- Chocolate and Cocoa.
  - Their use and distribution.
  - Composition and food value (see also bottom p. 90 of text).
  - Economic aspects.
  - Effects of theo-bromine on nerves and kidneys.
  - Control of the chocolate habit.
- Other Stimulating Beverages.
  - Distribution of caffeine in other plants.
  - Other drug-containing drinks.
  - Implication of all drinks which "give one a

## MONTHLY REPORT OF THE L. D. S. STAKE MISSIONS

Made by The First Council of the Seventy to The Council of the Twelve Apostles  
For the Month of January, 1938

### MISSIONARY ACTIVITIES

|                                                                                                                  | January 1937 | January 1938 |
|------------------------------------------------------------------------------------------------------------------|--------------|--------------|
| 1. Evenings or part days spent in missionary work                                                                | 8,908        | 3,669        |
| 2. Hours spent in missionary work                                                                                | 23,779       | 8,636        |
| 3. Number of calls made                                                                                          | 19,298       | 6,430        |
| 4. Number of first invitations in                                                                                | 8,782        | 2,898        |
| 5. Number of revisits                                                                                            | 5,551        | 1,814        |
| 6. Number of Gospel conversations                                                                                | 19,321       | 7,300        |
| 7. Number of standard Church works distributed (does not include Books of Mormon reported under Item No. 10)     | 528          | 237          |
| 8. Number of other books distributed                                                                             | 580          | 147          |
| 9. Number of tracts and pamphlets distributed                                                                    | 9,675        | 7,034        |
| 10. Copies of Book of Mormon actually sold                                                                       | 432          | 60           |
| 11. Number of hall meetings held by missionaries                                                                 | 322          | 157          |
| 12. Number of cottage meetings held by missionaries                                                              | 1,022        | 272          |
| 13. Number of missionaries who attended cottage and hall meetings                                                | 3,577        | 1,342        |
| 14. Number of investigators present at cottage and hall meetings                                                 | 3,375        | 1,197        |
| 15. Number of baptisms as a result of missionary work                                                            | 126          | 55           |
| 16. Number of inactive members of Church brought into activity through stake missionary service during the month | 693          | 119          |

### ADDITIONAL INFORMATION

|                                    |     |     |
|------------------------------------|-----|-----|
| Number of stakes in the Church     | 121 | 118 |
| Number of stake missions organized | 117 | 112 |

### MISSIONARIES ACTIVELY ENGAGED

|                            |       |       |
|----------------------------|-------|-------|
| Number of stakes reporting | 104   | 63    |
| Number of districts        | 384   | 234   |
| Elders                     | 378   | 195   |
| Seventies                  | 1,275 | 704   |
| High Priests               | 296   | 130   |
| Women                      | 290   | 171   |
| Total                      | 2,139 | 1,200 |

### ITEMS OF SPECIAL INTEREST

Interviews were held in the office of the First Council with 31 stake presidents and stake mission presidents during the month of January.  
Visits in connection with stake missionary work were made by members of the First Council to eighteen stakes during the month of January.

- Definition.
  - Importance.
  - To refrain from things forbidden is not enough.
  - Abstinence from smoking, drinking, alcohol, or using tea or coffee is not a full guarantee of health.
  - Food money should purchase good health.
- Science Confirms the Word of Wisdom.
  - Nutrition, as a science, not born in the Prophet's day.
  - Step by step new truth concerning man's nutrition has been discovered.
  - In every respect this new knowledge harmonizes with the Word of Wisdom.
  - Beware of "food fads."
- Proof is Necessary.
  - New dietetic truth comes from investigation.
  - The inspired guide always coincides with truth.
  - Men may at times make false claims for things known to be injurious.
  - Prove all things; hold fast to truth.
- Functions of Food.
  - Build new tissue for growth.
  - Repair worn-out cells.
  - Give energy for life processes.
  - Maintain body temperature.
- Groups of Food Constituents.
  - Proteins (building foods).
  - Carbohydrates (starches, sugars for energy).
  - Hydrocarbons, or fats (also energy foods).
  - Mineral salts (body regulators for blood, nerves and glands).
  - Vitamins (for growth and health maintenance).
  - Water (for food distribution and other important functions).
- Obedience to all the Word of Wisdom leads to Health and Happiness.

### QUESTIONS, PROBLEMS, PROJECTS.

- What is your opinion of the custom of drinking chocolate or cocoa? Especially by children?
- How does the body respond to all drug-containing drinks?
- What is the best way to prevent the use of harmful foods or beverages?
- How may one best be taught to understand that a drink which "lifts you up" will always "let you down" afterward and that the harmful effects are cumulative?
- What may be said of Dr. Dixon's study of caffeine beverages?
- How would you answer one who claims that the culture of these substances gives work to thousands of people and should not therefore be disturbed?
- What is the answer to the contention that since millions of people in the world use these substances, they cannot be very harmful?
- What must be your attitude (or that of young people generally) when you find yourself the only one of a social group to refuse harmful foods? How may they be taught to stand alone, if necessary, for the right?

## LESSON XIII

### FOOD CONSTITUENTS

(Chapter 8)

- Positive Instructions of the Word of Wisdom.

### QUESTIONS, PROBLEMS, PROJECTS.

- How would you explain the case of the brother who had never tasted liquor, tobacco, tea or coffee, was "born of good parents," and lived a useful, noble life, yet died at 45 of cirrhosis of the liver—a disease which nearly always afflicts drunkards?
- Why is it important but not enough to refrain from the "don'ts" of the Word of Wisdom?
- When can the blessings enumerated in Doctrine and Covenants 18:21 be fully claimed?
- What would you think if a reputable scientist claimed that smoking and drinking "in moderation" is not harmful?
- Why is right food necessary for health? Explain the functions of food?
- What is meant by the Food Sextette? Enumerate and explain the part of each group of food in body maintenance.
- What does it mean to have a "balanced diet"?

(Concluded on page 234)

(Concluded from page 234)

## LESSON XIV

"OUR OF THE GROUND"

(First Part of Chapter 9)

## I. Life's Physical Cycle.

1. "Dust thou art."
2. Plants "eat" the soil; animals eat plants.
3. How sunshine is necessary for plant growth.
4. Man's bodily health connected through plants with soil composition.

## II. Composition of Human Body.

1. Contains same elements as earth's crust.
2. A comparison of the composition of the earth and the human body.
3. The elements found in the human body.

## III. Importance of Soil Composition.

1. Conditions plant's strength.
2. Minerals must be available to plants for growth.
3. Soils become exhausted by constant cropping.
4. Proper soil fertilization necessary.
5. Man's body is dependent upon elements in plant food.
6. Health ultimately depends upon soil composition.

## IV. Necessary Minerals.

1. The "Basic thirteen."
2. Importance of each: one may not be substituted for another.
3. The work of Drs. Greaves & Greaves.
- V. Use of Minerals in Body Functions.
  1. Calcium the outstanding mineral: a biological necessity.
  2. The function of calcium in nutrition.
  3. Need of phosphorus, iron and copper.
  4. Importance of iodine and its relation to mentality.
  5. Other minerals needed in minute amounts.

## QUESTIONS, PROBLEMS, PROJECTS.

1. Explain the significance of the Biblical phrase "Dust thou art."
2. What is the modern interpretation of Genesis 2:7, 8, 9.
3. In what sense may one say that without the sun there could be no life on this planet?
4. Name the minerals that are indispensable for human life. Explain the functions of those best known.
5. How are the mineral essentials of food obtained.
6. Why is the fertilization of soil so important.
7. How much was spent by farmers in your locality for fertilizers last year? Was it sufficient? Why?

## The Protestors of Christendom

(Continued from page 219)

FOR Cyprian, the baptism performed by heretics is no baptism because the Church alone may confer the Holy Ghost. Moreover how may one who has not the Holy Ghost confer it on others? And how may one be made a member of the Church who does not share the belief of the Church. A first council of Carthage (255) and a second council of Carthage (256) voted with Cyprian, but the only passage that has been preserved of a letter of Stephen, bishop of Rome, states, "If any one comes to you from a heretical sect, you must do nothing contrary to the tradition in force, you must be contented with the laying of hands on him for penitence."<sup>46</sup> The view that heretical baptism was no baptism was also shared by the Donatists. Most of the different groups claimed to be the catholic (universal) and only true church. They were stamped out by force."

If Tertullian and Cyprian, the Donatists and others, were right and if baptism performed by unbelievers and non-members is no baptism," if baptism by sprinkling is no baptism; and if baptism of infants who can assume no responsibility for themselves and for whom no one else, neither godfather nor godmother, can assume any responsibility is no baptism; then revelation, public and private, would soon cease because, no one being validly baptized, no one would be in possession of the Holy Ghost, the Spirit of Revelation. Revelation and the gifts of the Spirit did soon cease altogether. Was it because the apostasy was complete?

(Continued on page 244)

<sup>46</sup>Cited by Mouret, *Les Origines chrétiennes*, p. 360.  
<sup>47</sup>The Catholic Encyclopedia, vol. VIII, article "Inquisition": "The ecclesiastical ideas of the first five centuries may be summarized as follows: (1) the church should for no cause shed blood; and (2) the majority held that the death penalty for heresy, when not civilly criminal, was irreconcilable with the spirit of Christianity."

"A law of 407 . . . asserts for the first time that these heretics (the Donatists) ought to be put on the same plane as transgressors against the sacred majesty of the emperor, a concept to which was reserved in later times a very momentous role."  
 Plus the VI claimed the right (1775-1799) "not merely to direct by counsel and persuasion, but further to command by laws, and to coerce and compel the delinquent, and contumacious by external and spiritual penalties."

<sup>48</sup>The Catholic point of view as formulated by Augustine and summarized in *Baptême, Le Catechisme de Saint Augustin*, p. 159 is "Without doubt the heretic and the sinner baptize illicitly, they have not the right to baptize, they usurp the formulas and the rites of Christ and of the Church. However the sacraments (sacramenta) are venerable and to be recognized none the less in their unworthy hands. For the sacrament to be (valid) it is enough that the formula be pronounced literally, it matters not what meaning the minister gives to the terms that compose it."

## Thoughts on Social Message of Book of Mormon

(Continued from page 223)

during their history that the way out of depression is a renewed interest in spiritual things.

The theme needs no elaboration. It is well summed up by one modern authority on business cycles:

But what causes these fluctuations in business and prices? Statistics show that crises are caused by spiritual causes, rather than financial, and prosperity is the result of righteousness rather than of material things. These spiritual forces are the true fundamentals of prosperity (Roger W. Babson, *Fundamentals of Prosperity*, p. 75.)

Instances might be multiplied where the Book of Mormon, upon thoughtful study, yields a definite social or political message. Let us, however, consider but one more problem which it is instructive to contemplate in view of much present agitation about it. That is, the question of the relative merits of the different forms of government.

The Book of Mormon does not hold an inflexible brief for any form of government. From its pages many thoughts of a political nature may be gleaned. One of these is that a democracy, even though initiated by a holy man of God, need not necessarily embody Montesquieu's doctrine of the separation of powers. Of that fact Mosiah's constitution for the Nephites and the entire book of Alma bear witness. Such lessons are gathered only in passing as we read the history of this dispersed branch of the House of Israel. A definite theory of government, however, is encountered in the glorious chapter 29 of the book of Mosiah. Apart from a skeleton constitution for the Nephites it embodies some general philosophy of government, commencing with this significant apology for democracy:

It is not common that the voice of the people desireth anything contrary to that which is right; but it is common for the lesser part of the people to desire that which is not right. (Mosiah 29:26.)

MOSIAH puts great trust in the people. From the verse just quoted it seems that according to him the people should decide upon measures and policies. They should not merely elect men who will make the choice for them. Knowing the issues and proposals, Mosiah is confident that the people, except in periods of great wickedness, will make the correct choice. But, as a man who is conversant with the realities of human life, he reckons with the possibility that even the majority may desire unrighteousness. Therefore

if the time comes that the voice of the people doth choose iniquity, then is the time that the judgments of God will come upon you, yea, then is the time he will visit you with great destruction. (Mosiah 29:27.)

Let us, however, not overlook the fact that Mosiah's democratic constitution is a compromise with the political corruption of man. According to his view the ideal rule is far from democratic. In spite of his tirade against kings (Mosiah, chapter 29) he finds a monarchy to be the most effective and desirable form of government. The difficulty with it is principally one of personnel. Mosiah proceeds from the proposition that "the judgments of God are always just, but the judgments of men are not always just." (Mosiah 29:12.) If, therefore, there could always be just men who would be kings and who would establish the law of God,

if this could always be the case, then it would be expedient that ye should always have kings to rule over you. (Mosiah 29:13.)

Under such a king, efficient leadership would not be thwarted by the inherent limitations of the democracy.

(Concluded on page 236)



# Aaronic Priesthood

CONDUCTED UNDER THE SUPERVISION OF THE PRESIDING BISHOPRIC—EDITED BY JOHN D. GILES

## APRIL CONFERENCE PRIESTHOOD MEETINGS

SPECIAL meetings for Aaronic Priesthood leaders during the April Conference have been planned by the Presiding Bishopric for Monday, April 4. The Aaronic Priesthood Leadership Conference at which current problems are presented for open discussion will be held in Barratt Hall at 8 a. m. The regular convention of stake and mission presidencies, High Councilmen, bishops, Aaronic Priesthood supervisors and others interested in Aaronic Priesthood supervision will be held in the Assembly Hall at 4:15 p. m. the same day. Important new features of the program for the balance of the year are to be presented.

## AARONIC PRIESTHOOD QUORUM PROJECTS IN THE CHURCH-WIDE CAMPAIGN AGAINST LIQUOR AND CIGARETTES

BEGINNING with the 105th anniversary of the revelation contained in Section 89 of the Doctrine and Covenants, given to the Prophet Joseph Smith, February 27, 1833, at Kirtland, Ohio, every quorum of the Aaronic Priesthood is asked to conduct a campaign among its members to have them observe the Word of Wisdom in every way. Because liquor and cigarette advertising is so general, and the temptations in these two respects are greatest, special emphasis will be given to these two items in accord with the Church-wide campaign now being carried on under the direction of the special committee of the quorum of the Twelve, through the Melchizedek Priesthood quorums, and the auxiliary associations.

It is being suggested to all Aaronic Priesthood Quorum Supervisors that on the first Sunday available, definite attention be given to this campaign. It is further being urged upon every supervisor that he interest himself in the individual welfare of every member of the quorum for which he is responsible, and in every way possible encourage observance of the Lord's law of health.

Particular stress is also being urged by the Presiding Bishopric in the matter of the Word of Wisdom feature of the Standard Quorum Award. It is urged that a check be made each month during the year, with each individual member, in order that this requirement of the Standard Quorum Award Plan may be met each month by every member of the quorum. The preparation and distribution of special literature is also being considered, in the hope that every member of the Aaronic Priest-

hood throughout the Church shall be reached in this campaign.

## MORE GENERAL USE OF LESSON GUIDES URGED

ORDERS received in the office of the Presiding Bishopric for quorum manuals and lesson guides, indicate that a large number of wards have not secured manuals for quorum members. It is desired that the fact be stressed that it is not sufficient for the quorum instructor to have the manual, but that every quorum member should have a manual of his own, not only for class purposes, but more particularly for home study.

The training provided in these manuals is indispensable to proper progress in the Priesthood. It is desired that a manual secretary be appointed for each quorum who will secure individual orders from the members and report them to the class supervisor.

The manuals contain, not only the lesson work, but also complete instructions and information for the operation of Aaronic Priesthood quorums. The price of each manual—Priests, Teachers, and Deacons—is 10c. All orders should be sent to the Presiding Bishop's Office, 40 North Main Street, Salt Lake City. The titles of the manuals for 1937 are: Priests, Priesthood Studies; Teachers, Priesthood, Religion and Success; Deacons, Deacon's Responsibilities.

## AARONIC PRIESTHOOD MONTHLY STAKE AND WARD RECORDS

THE reports being sent to the stakes and wards for recording Aaronic Priesthood activities have been provided at considerable expense. After much thought and deliberation it has been felt that such a report is indispensable to the success and progress of Aaronic Priesthood quorums in the stakes and wards.

Unfortunately in some stakes and wards the responsibility for keeping proper records and submitting them to the established authorities has apparently not been fully realized. Therefore, a special request is being made that every stake and ward adopt this report plan and follow it carefully throughout the year. Special responsibility for the inauguration and supervision of this plan rests with stake chairmen and members of the Stake Aaronic Priesthood Committee. It is desired that in each case the stake committee make clear to the ward supervisors, and particularly ward chairmen, the importance of this work, and urge their wholehearted cooperation.

There is frequent evidence that our records do not fully reflect the activ-

ities being carried on by the Aaronic Priesthood throughout the Church. This is an additional reason why this report plan should be adopted and followed systematically and regularly by every stake and ward in the Church.

## RESTORATION ANNIVERSARY PLANS COMPLETION URGED

PREPARATION for the celebration of the 109th anniversary of the restoration of the Aaronic Priesthood should be completed by all stakes at an early date. Where stakes are to give leadership to general programs all wards should be informed early. Where two or more stakes desire to join, which is permissible if desired, plans should be completed well in advance. Complete details of suggested programs for both the pilgrimage suggested for Saturday, May 14, and the Sacrament service on Sunday, May 15, which is the actual anniversary date, are printed in all quorum manuals for this year. The programs appear as lesson five.

## PRIESTHOOD NOTES

LOS ANGELES stake, with 22 quorums qualifying for the Standard Quorum Award, highest number for any one stake to date, presented the awards at the Priesthood session of the stake conference. Elder Melvin J. Ballard of the Council of the Twelve Apostles made the presentations. Elder Faun L. Hunsaker, stake chairman, in reporting the meeting makes the following comment:

We had a very outstanding Aaronic Priesthood Conference, during which the 22 awards were presented to the presidents of the various qualifying quorums.

The attendance at this meeting was nothing less than marvelous. 72% of the total Aaronic Priesthood enrollment of the stake were in attendance. There were five (5) wards who had 100% of their enrollment present.

The Standard Quorum Award is becoming a great factor in obtaining a better standard of quorum activity. Our greatest difficulty, as usual, is to get supervisors who can be sold on the program, and are enthusiastic in putting it over with the boys. We are confident that our problem is not the boy—but the leadership for him.

Our best results are obtained where the ward Aaronic Priesthood correlation committee is active.

Standard Quorum Awards made this year already exceed the total for the entire previous year.

Salt Lake stake recently conducted an Adult Aaronic Priesthood entertainment to raise funds for carrying on this work. Under a special arrangement the 16th ward M. I. A. presented a play

in two wards. The proceeds are to be used to finance the Security Plan project of the adult group. At least five acres are to be planted to sugar beets.

An effective and well-ordered plan for interesting all adult members of the Aaronic Priesthood is now under way in Long Beach stake. Under the direction of Verne S. Handy a systematic campaign is being carried on in each of the wards in a very intensive manner. Wards are being divided into districts with special committeemen assigned to each. The slogan "Every Adult Can and Must Be Reached" is being put into practical effect.

East Jordan stake publishes a monthly bulletin patterned after that issued by the Presiding Bishopric. The percent of attendance in each activity is shown with the rating of each ward.

Frequent bulletins, special reports, and survey forms and close supervision on the part of the stake committee are responsible for splendid activity among the Aaronic Priesthood of Grant stake. Both the regular quorum groups and adults are making good progress.

#### CORRELATION ACTIVITY SCHEDULES BEING ADOPTED

REPORTS from several stakes indicate that the suggested correlation committee activity schedule, sample of which was published in the minutes of the last Aaronic Priesthood convention, is being adopted and put into effect. This schedule includes all activities of young men 12 to 20 and is to be prepared well in advance, preferably once a year, by the Priesthood, M. I. A., and Sunday School officers. Its use by all wards and stakes is urged as a means of providing a balanced and coordinated program.

#### PIONEER FOURTH WARD PRIESTHOOD ACTIVE

NOTEWORTHY activity in Aaronic Priesthood activity is reported from the Fourth Ward of Pioneer stake. The program recommended by the Presiding Bishopric is being followed and a large percent of the available boys of the ward are active. Outstanding among the accomplishments of the Deacons has been the service during the past year in assisting the ward to reach the goal of \$1.00 per capita in Fast Offerings.

#### MESA THIRD WARD DEACONS HAVE NOVEL PROJECT

DEACONS of the Mesa Third Ward in Maricopa Stake adopted a novel project in the program followed to earn the Standard Quorum Award. The boys picked up rocks and rubbish for several miles along the streets of Mesa within the ward boundaries. The Deacons were given the Presiding Bishop's award for the second consecutive year.



ABOVE: AARONIC PRIESTHOOD OF FOURTH WARD, PIONEER STAKE, WHO HAVE AN OUTSTANDING RECORD IN FAST OFFERING COLLECTIONS.

RIGHT: DEACONS OF MESA THIRD WARD, MARICOPA STAKE, IN WORKING CLOTHES ENGAGED IN A QUORUM PROJECT.



## THE WORD OF WISDOM REVIEW

*A Monthly Presentation of Pertinent Information Regarding the Lord's Law of Health*

QUORUM Supervisors are urged to make opportunity to discuss with members at frequent intervals, at least monthly, some phase of the Word of Wisdom. Matter printed in this department is intended for that purpose.

During the drive for repeal of the Eighteenth Amendment it was urged that repeal would bring prosperity and end the depression. No such thing has happened. To the contrary many people are convinced that the excessive use of liquor has been an important factor in bringing about present business conditions. President Grant has urged frequently, that if the money spent for liquor and tobacco could be given to the poor there would be no relief problem and business generally would be helped.

Members of the Women's Christian

Temperance Union and the American Business Men's Research Bureau have termed the present recession a "whiskey depression," calling attention to the fact that the liquor traffic has cost the public \$20,000,000,000 since 1933. These groups are asking Congress to provide \$50,000,000 to carry on a campaign against the use of alcohol as a beverage.

The Keeley Institute of Chicago, a liquor-cure institution, announces that the number of persons now taking the liquor cure is the highest in 30 years. The number of women taking the cure increased 33% last year over the year before.

Several recent murders in Utah and surrounding states have been traced to liquor causes. Crime, criminals, and liquor frequently are criminals.

## Thoughts on Social Message of Book of Mormon

(Continued from page 234)

cratic process. Neither murder nor plundering nor stealing nor adultery nor any manner of wickedness would be tolerated, for the king himself would be the spiritual teacher of his people. He would be at once a king and a High Priest. His people would be free, for he would not "suffer" that "they should be confined in dungeons" nor that they "should make slaves one of another."

(Mosiah 2:13.) Such a king would work with his own hands to ease the tax burden of the citizens. And at the end of his days he would consider the hours spent in the service of his people as spent in the service of his God. (Mosiah 2:16.)

This is a glimpse of the social philosophy of the Book of Mormon. To the believer in the divinity of the book, it must speak with a voice of authority on many bewildering social problems of the day. But even to the skeptic it should be a significant, though hitherto neglected, contribution to American social thought.



## WARD TEACHER'S MESSAGE, MAY, 1938

THE CENTENNIAL OBSERVANCE OF THE FIRST REVELATION ON TITHING IN THIS DISPENSATION

ON JULY 8, 1838, at Far West, Missouri, President Joseph Smith inquired "O Lord, show unto thy servants how much thou requirest of the properties of the people for a tithing." In answer to this supplication the first revelation on the subject of tithing in this dispensation was given. It is contained in Section 119 of the Doctrine and Covenants.

The one-hundredth anniversary of the revelation of this important law should be a time of rejoicing and serious reflection by all Latter-day Saints. The Church and its members—the hundreds of thousands who have been faithful tithepayers—have been blessed abundantly. Surely "the windows of heaven" have been opened unto us.

Tithing is probably one of the most definite of all tests of loyalty to the Church. President Joseph F. Smith said:

By this principle (tithing) the loyalty of the people of this Church shall be put to the test. By this principle it shall be known who is for the kingdom of God and who is against it. By this principle it shall be seen whose hearts are set on doing the will of God, and who are opposed to this principle and have cut themselves off from the blessings of Zion. There is a great deal of importance connected with this principle for by it, it shall be known whether we are faithful or unfaithful.

Tithing is nearly always spoken of as a temporal law such as taxes and donations, but it is more; it is a spiritual as well as a temporal law.

Obedience to the principle of tithing will give as much the true spiritual development as obedience to any other divine principle of the Gospel.

Obedience to tithing develops strength of character, self-control, self-denial, love of God. These spiritual blessings irrevocably follow a strict compliance to the law of tithing.

Giving one-tenth to the Lord with cheerfulness, thanksgiving, and a prayerful heart will place a person on the permanent record of the Church as a tithepayer and will, no doubt, bring prosperity, peace of mind, and spiritual growth.

Application: During the month of May, Teachers are urged to visit *every home in the Church* where it is at all possible, to discuss the subject of tithing and to encourage every member of the Church having income to become full tithepayers.

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## A RECORD OF PROGRESS

SINCE the Genealogical Society of Utah moved into its new quarters in the Smith Memorial Building in December, 1933, every department has grown rapidly and continuously. In addition to the regular office staff there are now three full-fledged departments—the Research Bureau, the Church Genealogical Archive, and the Library. The Temple Index Bureau, a separate department operating directly under the Church Historian and Recorder, is housed in the same building, and notices relating to its activities will also be included on this page.

The annual report of the secretary shows that during 1937 nearly twenty thousand dollars was paid the Research Department on orders. These research orders were handled by a staff of sixteen competent genealogists in the employ of the society. The archive index contains approximately one and a half million index cards, one card being made for each name in a record. A carefully arranged cross index directs the searcher to every volume and page in the archive records where a particular name may be found. It is our ambition to include in the archive, eventually, a complete record of every member of every family—the most complete record to be found anywhere. Each L. D. S. family is invited, and urged, to place an acceptable copy of its record in the archive. The cost is now only 1c per name. During 1937, over nine hundred new records were added, and more than 106,000 cards. There are still 19,000 records on hand to be indexed.

Conventions were held last year in 68 stakes, at which demonstrations were given of senior and junior genealogical and temple activities. Numerous awards were issued for the completion of assignments. In Rexburg Stake alone, recently three hundred and four junior awards were granted. To date, 2,173 junior awards have been sent from the central office and 2,928 senior awards.

Memberships in the society and library attendance are steadily increasing. Life membership certificates issued total 6,389; annual memberships during 1937 number 630. Early in Jan-

uary a system of stake research excursions was inaugurated which had immediate effect. Over three hundred annual memberships were issued in January and February. The library is daily filled to capacity; the number registering each day during January and February ranging between 150 and 229. On one day 1,756 books were called for. Two evenings a week—Wednesday and Thursday—the library remains open until 9 p. m. Many new and valuable books have been added, at a cost of some thousands of dollars derived from memberships; and it has been found necessary to enlarge the library and make other improvements.

Records of the Temple Index Bureau show that 109,703 temple sheets were checked last year, bearing a total of nearly a million names; and from among these 113,163 duplications were prevented.

## SWEDISH GENEALOGIST VISITS UTAH

MISS ELLA HECKSCHER, well-known and expert genealogist of Sweden, the head of a research bureau there, and one who has searched out the ancestry of thousands of Latter-day Saints, arrived in Utah on February 20. During the time of her stay she was honored at a number of functions, including a banquet at the Lion House given by Mrs. Julia M. Brixen, the hostess of Miss Heckscher while in Utah; a meeting in the 27th Ward under the auspices of the Swedish Genealogical Society which she addressed in Swedish; a public meeting in Barratt Hall sponsored by the Genealogical Society of Utah, where she spoke in English; and a typically Swedish "smorgassbord"—a little bit of Sweden—given by Miss Frida Edling at the Belvedere Lounge. General authorities who were guests at this last reception included President Heber J. Grant, President Rudger Clawson, Elders Stephen L. Richards, John A. Widtsoe, Charles A. Callis, and Albert E. Bowen, President Samuel O. Bennion, and also President Louise Y. Robison of the Relief Society and her counselors. Elder Widtsoe acted as toastmaster; and the musical program was under the direction of Mrs. Lucy Gates Bowen.

Miss Heckscher also gave addresses at Logan and Ogden.

She reported the interest in tracing ancestry exceptionally keen in Sweden and among people of Swedish descent in America. Among the chief sources of information are the church registers of about 2,550 parishes, but she enumerated many additional sources. An enlightening explanation was given of the vagaries of Swedish surnames, particularly the anomalous method of soldiers taking the name of the croft they occupied during their term of service as their surname, which is confusing to the genealogist. "If a man, for example, lived in Tandela soldier croft, his name was Tanderfelt, but if he moved to Husby soldier croft, even if it was located within the same parish, he was called Husberg, etc. Consequently, the self-same man might have many different surnames during his lifetime."

After giving a comprehensive description of the documents of value in tracing ancestry, she made these suggestions to those desiring research:

1. Give all dates known regarding the person whose genealogy you are asking for. If you have kept any old letters belonging to him, send them with your order; they are often very valuable in giving information regarding the starting-point.
2. If you yourself were born in Sweden, mention when and where born, and also your relationship to the person whose genealogy you are seeking.
3. For the sake of your descendants, I must recommend you to write the names and, if possible, the address on pictures you have of relatives and friends, and also that you note all names and dates regarding yourself and your family, so they will be well-preserved. In olden times in Sweden a Bible was used, and in my opinion it is a worthy way to keep the family history. This Bible was inherited from father to son, and every new generation added dates and names regarding their family.

Her interesting lecture will be printed in the July issue of the *Utah Genealogical and Historical Magazine*.



# Mutual Messages

## General Superintendency

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Executive Secretary

## Executives

Two things stand out as of supreme importance to M. I. A. Executives during April.

**First:** Classes are getting "Spring Fever." The days are getting long, and gardens and the out of doors are calling. What can we do to keep attendance up? Unless energy and planning are manifest for attendance, there will be a lag week by week until there is almost a "fade out" at the close of the season. Here are some hints for keeping the classes alive.

1. Study the group interest and capitalize on it. If the members are book lovers, bring in, in connection with manual lessons, a series of book reports of outstanding book reviewers. If the members go strong for socials, now is the time to let different ones entertain the others at the close of the class. If the group are enthusiastic for gardening or flowers or home beautification, have short talks by landscape artists or gardeners supplementing the lesson work. In other words study your group and "feed my sheep."

2. Look for good publicity, have an alert class committee do publicity constantly. Scouts should bring to the halls Tuesday afternoons a printed or written program. The membership committee could get busy on the telephone, reminding the members of the class and urging their attendance. Have class members greet all whom they meet during the week with such expressions as, "We'll see you at M. I. A. Tuesday night." Coin slogans to catch the M. I. A. members. It can be done. You can do it. Keep eternally vigilant and you will reap much happiness.

The second pressing problem in April is to keep fully organized. If resignations occur early in the year they are immediately replaced. If they occur towards the end of the year many executives are inclined to try and get along without them. Our thoughts in such cases are on the finish, rather than on the program. Let's get the idea there is no finish. One year's work flows imperceptibly into the next. Time moves on. We must keep completely organized always. Otherwise the work crowds us, it becomes tedious, tiresome, and irksome. Keep fully organized, keep up enthusiasm, keep eternally vigilant, and you will keep attendance at high-tide.

## CONJOINT PROGRAM FOR SUNDAY EVENING, MAY 1ST

### THE CULTURAL LIFE

THIS is a program that ward associations will probably wish to outline for themselves.

Several brief talks may be given on such topics as—

Culture through Music.

Culture through Literature.

The Cradle of Culture—the Home.

The Refining Influence of the Gospel.

Interperse these talks with music, scripture reading, short stories.

## Adults

Axel A. Madsen and Grace C. Neslen, chairmen;  
Richard L. Evans, Dr. L. A. Stevenson, Aurelia  
Benion, Gladys E. Harbertson

### A WORD TO ADULT LEADERS

THE monthly leadership training meetings held in every stake conducted by the stake board are indispensable to the carrying forward of the M. I. A. program. The stake Adult leaders with their great responsibility of being teachers of teachers must come before their classes, first of all, able to give inspiration and encouragement to the ward leaders and in addition with definite material, planned and outlined for the month, to hand to these leaders in order that they in turn may carry this same help and inspiration back to their class members. Something new for each month's work should be the aim of every Adult leader.

Painstaking and thorough preparation with a spiritual glow are essential to carry the Book of Mormon lessons forward impressively and successfully. This Book of Mormon study offers rich and extensive helps in the matter of supplemental material, because of the interesting verifications which are so rapidly being brought forth by both members and non-members of the Church, and the Adult leaders must be on the alert to get new and interesting facts that add to the fine material given in our manual. These manual lessons, if they accomplish their purpose, will bring to the Adult membership of the Church additional literature which will enrich their knowledge of the Book of Mormon, and will help them to obtain that testimony of the truth of this sacred book, which is promised by Moroni in the last chapter of the Book of Mormon:

And when ye shall receive these things, I would exhort you that ye would ask God, the Eternal Father, in the name of Christ, if these things are not true; and if ye shall ask with a sincere heart, with real intent, having faith in Christ, He will manifest the truth of it unto you, by the power of the Holy Ghost.

Let us hope that the last lessons in this course, will be the best, and that through prayer and thorough preparation, the Adult leaders of the M. I. A. will put such enthusiasm and spirit into this work that the membership of this group will leave at the end of the season, with great spiritual and mental enrichment and renewed faith in this sacred book.

The Adult beautification project deserves a further word as Arbor Day approaches. "We will raise the cultural tone of our surroundings by beautifying our homes, our places of worship, and our communities."

Several organizations and communities have already started such projects. The Salt Lake Flower Club has chosen Point Lookout at the mouth of Parley's Canyon for its beautification project. The club is placing a fountain and planting shrubbery around the spot. What a welcome to tourists and what an invitation to stop for a view of the beautiful valley!

With the idea of a 1947 anniversary, the state of Utah is working out a plan of beautification by which trees and shrubs are planted along the highway. Perhaps your Adult class cooperating with your city authorities can select some place in or near your city to beautify and to further the general plan of your state and community. The Adult committee would be glad to know of any other project that is being worked on at the present time or that is being planned for the future.

We refer you to previous articles in the *Era* for December 1937, and March 1938, with their references to books and magazines.

## Seniors

Dr. L. L. Daines and Hazel Brockbank, chairmen;  
H. R. Merrill, Dr. George H. Hansen, Folly R.  
Hardy, Vella H. Wetzel.

SPRING is with us once again. It is time now for Senior class leaders to prepare for a grand close of their year's activity. The committee of the General Board has been very much pleased to learn that in many parts of the Church excellent class meetings as well

as class activities have been held.

During the closing weeks of class work is a good time to organize for summer activity. Committees to carry on for the coming summer should now be appointed in order that the responsibility for carrying on the work may be definitely placed. The General Board is rounding into concluding shape a summer program that should be attractive in every ward of the Church.

Spring, especially in many of the stakes and wards, is a grand time for out-of-door activities. Soft ball, horse shoe, hikes, nature excursions are all in order. In regions where segoes grow in abundance, an excursion for segoes, the friends of the pioneers, might offer variety and interest. An old time dinner on the hills would be a splendid conclusion for such an excursion—water cress, boiled or fried eggs, dough cooked on sticks around a fire, beef steak broiled on grids or hot rocks, sour-dough bread cooked in a bake oven.



Frank W. McGhie, chairman; Dr. Franklin S. Harris, Homer C. Warner, Floyd G. Eyre, Werner Kiepe, Dr. Wayne B. Hafes.

## SPRING ACTIVITIES

THOSE who saw the recent M Men basketball tournament in the Deseret Gymnasium, where 16 teams matched strength and skill and sportsmanship, will agree that it was a great display of the quality of the young manhood of the Mormon people. These 16 teams were representatives of nearly a thousand other teams, five thousand other players and ten thousand other M Men over the Church. The M Men basketball league is spoken of by sport officials as the largest of its kind in the world. Little wonder then that those men who came to the finals should feel the joy of achievement, the thrills of victory—and, we hope, the sense of responsibility to "carry on." "Every victory," said the late Theodore Roosevelt, "just clears the field for a new battle."

Those who have to do with the leadership in this great organization appreciate the fact that basketball and other athletic contests are just means to greater ends. It is true that a strong, well-trained body is a decided element which makes for success—yet we must not forget the importance of a well-informed and disciplined mind, a cultured and agreeable sociability, and a reverent and humble spirituality as success factors. The object of our regular class and lesson work and of the dramatics, music, and dancing included in our program is to furnish opportunity to develop a well-integrated personality. The class leader will emphasize these phases of our work during the coming two months.

Of course athletics must not be eliminated from our spring program. In

fact we encourage its use as a means of keeping up interest and attendance. We suggest that contests be organized in any or all the following games: tennis, badminton, ping pong, soft ball, horse shoe. Ward and stake tournaments should be organized at once by the ward and stake M Men leaders.

Church finals will be held in tennis and soft ball in Salt Lake City just prior to and during the June Conference. Church finals in ping pong and badminton could likewise be arranged if there be sufficient demand. The same rules and regulations as to eligibility and procedure are in force as for basketball and the same official stake and district organizations will function to carry these activities to a successful conclusion. Detailed rules and suggestions are given in the M Men Manual and Handbook for 1937-1938.



Katie C. Jensen, chairman; Freda Jensen, Grace Nixon Stewart, Helena W. Larson.

MANY of the ward M Men-Gleaner banquets are yet to be held and probably many of the Gleaner Girls are still pondering how to raise money for them. How about taking orders for home-made cakes, bread, cookies, etc., to be delivered to ward members on a certain date, or establishing a nursemaid bureau where mothers could get girls to help them at a moment's notice, each girl's wages to pay for her own plate at the banquet?

As a means of raising money for their banquet, the Gleaner Girls of Whittier Ward gave a novel dancing party in their amusement hall, February 10. Fifty tables were arranged around the edge of the dance floor and on the stage. Each was decorated with valentines and marked with the girl's name who had reserved it. Tall floor lamps, ferns, and flowers helped give atmosphere. Five younger girls dressed in white uniforms acted as ushers and during the floor show served punch, cookies, nuts, and candy to each guest. The show was unusually delightful because everyone was seated at his table comfortably and could see and hear perfectly. The girls made thirty dollars' profit on this lovely affair, which means that every Gleaner in Whittier Ward will be able to attend the stake banquet.

Your Gleaner Committee is delighted with the questionnaires that have been received so far. When all are returned and the results compiled, it will be much easier to plan Gleaner programs, lessons, and activities to suit your needs.



GREETINGS, M Men, Gleaners, and Leaders:

As we visit joint study groups, banquets, dinner dances, and Valentine parties, we are indeed proud of the work being done in our stakes and wards. Surely the youth of today is living up to this great opportunity of leadership.

"I will have a peculiar people" so sayeth the Lord. Did He mean that He would have a people who lived according to His suggestion by way of the Word of Wisdom and obedience to His moral law?

Let us go together on some Tuesday night and visit the \_\_\_\_\_ Ward, where 97 M Men-Gleaners are in session. The M Man president may be presiding; the Gleaner president conducting the discussion. By the expression on the earnest faces of the members of the group, one may know they have caught the fire of enthusiasm and are thinking along with the speakers. Will they be discussing vocations, social relations, morals, religion? Or will the lessons on temperance be the theme of the evening? It will not matter which of the subjects mentioned above is taken that night because by the end of the winter and spring quarters the manual will be finished and it contains a treatise on all of the subjects.

Will youth find its way through the fog of worldly misunderstandings and false ideas? Will it come out with higher ideals and aspirations? Will it know more about temple marriage and have a wise conception of the law of health by avoiding the use of tobacco and intoxicating liquors? Will the young people have discovered themselves, their abilities, their strength, and their goal? With the poet questioner let us say:

Couldst thou in vision see thyself as the  
God meant  
Thou never more would be the one thou  
art—content.

## LEADERS

AT THIS time of year are you looking forward to a program for May, June, July, and August? Undoubtedly, your group will carry on with outings, picnics, hikes, summer parties, sunrise and sunset services. Don't let the young people lose each other because of summer. Youth will lead out in these things if encouraged to do so—but are you standing by to help when you are needed—to spur them on when they grow faint-hearted? Are you there to help them make decision as to the appropriateness and fitness of things?

The youth of today is the greatness of tomorrow. To youth, yesterday is a dream; today, is reality; tomorrow is a wonderful vision. Have you made youth want goodness? Have you made youth want to be great? Wanting is important, for in a man's wanting lies his giant self.

Good luck and happiness in your work.

Your M Men-Gleaner Committee.



## Explorers

John D. Giles, chairman; M. Elmer Christensen.

### LIBERTY FIRST WARD VANBALL CHAMPIONS

THE EXPLORERS' vanball team, First Ward of Liberty Stake, claimed highest honors in the seventh inter-mountain championships played in Salt Lake City, February 25 and 26. The contest was decided only after Logan Ninth Ward of Cache Stake had staged a magnificent battle for the winner's crown. Five courts were used in the tournament with the final games being played on the main floor of the Deseret Gymnasium.

Teams that were declared victors in the local council games and entered the inter-mountain tournament were Idaho Falls 4th Ward, Logan 1st, 5th, and 7th, Ogden 7th, Richfield 2nd, Lewisville, Pocatello 3rd, Mill Creek, Clinton, Emigration, Provo 6th, Fairview, Wyoming, Fairview, Utah, and Salt Lake 10th. Logan 5th Ward, defending champions, finished in third place.

The games were conducted under the direction of the Scout Executives of Teton Peaks, Tendoy, Cache Valley, Ogden, Salt Lake and Utah National Parks councils with the General Board of the Y. M. M. I. A. cooperating.

EXPLORERS of Waterloo ward in Wells stake took highest honors in the Salt Lake Council Explorers snow "moot" held in February. One of the outstanding Explorer groups of the Church, this troop of young men represents the development of the Explorer program which is now rapidly developing in most of the stakes and wards of the Church.

## Juniors

Marba C. Josephson, chairman; Lucile T. Buehner, Emily H. Bennett.

### JOINT EXPLORER-JUNIOR LESSON

MANY of you have held your Junior Explorer parties and undoubtedly feel that there is great necessity to increase the joint social activity of this age group. We are also eager to have the boys and girls of this age learn how to cooperate in ways other than purely social. For that reason, this year there has been inserted into the program one joint lesson night. The material for this lesson is vital and necessary and is in keeping with the Church plan to stress the need for observing the Word of Wisdom.

The plan has been to hold a panel discussion, allowing both Explorers and Juniors to ask questions and talk freely to the problem, with of course a mature person, preferably one of the leaders, in charge and directing the activity and making a summary.

The *Health Digest* of January, 1938,

has several worthy articles concerning the evils of liquor and tobacco.

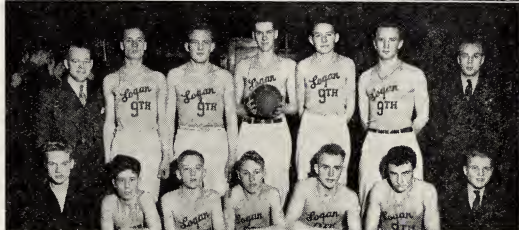
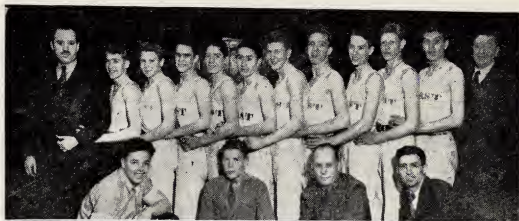
## Scouts

D. E. Hammond, chairman; Philo T. Farnsworth, Arthur E. Peterson.

### SILVER JUBILEE ANNIVERSARY OF SCOUTING IN THE CHURCH

AN outstanding feature of the coming June Conference of the M. I. A. (June 10-12) will be the observance of the Silver Jubilee Anniversary of Scouting in the L. D. S. Church. The original charter covering the year beginning May 21, 1913, is now in the General Office of the Y. M. M. I. A.

In the meantime, in preparation for our great celebration, we are anxious to bring every possible boy into Scouting and to exceed even the outstanding records we have made in the past. The Church-wide campaign to accomplish



Top: Vanball team of First Ward, Liberty Stake Inter-mountain Champions.  
Center: Vanball team of Logan 9th Ward, Cache Stake, runners-up in intermountain championship.  
Bottom: Explorer troop of Waterloo Ward, Wells stake, winners in Salt Lake Council Snow "Moot."

this, which was inaugurated by the "Flying Squadron" recently, will continue to June 1. Special awards are to be made at the Jubilee to every stake and ward reaching the standards set up for this purpose.

### FOR STAKE AWARDS

A special Silver Jubilee Certificate of suitable size to be framed and hung in stake headquarters will be given to each stake meeting the following requirements:

*First:* A complete stake organization covering both Scouting and Exploring to be organized under the Y. M. M. I. A. according to the plan outlined in *Scouting in the L. D. S. Church*. (Page 15.)

*Second:* A registered Scout Troop in every ward in the stake. (In wards with fewer than 8 boys a Neighborhood Patrol will be accepted.)

*Third:* A registered Explorer Troop in fifty per cent or more of the wards having twelve or more boys available between the ages of fifteen and seventeen.

(Concluded on page 242)

(Concluded from page 241)

**Fourth:** Three out of every five boys in the stake between the ages of twelve and seventeen to be registered.

#### WARDS OR BRANCHES

A special Silver Jubilee Certificate of suitable size to be framed and hung in the ward chapel, recreation hall, or Scout room will be given to every ward meeting the following requirements:

**First:** A complete Scout Organization under the Y. M. M. I. A. including both Scouting and Exploring as outlined in *Scouting in the L. D. S. Church*. (Page 17.)

**Second:** A registered Scout Troop.

**Third:** A registered Explorer Troop, if twelve or more boys are available.

**Fourth:** Three out of every five boys to be registered in either the Scout or Explorer unit. If more than three out of every five boys are now registered, one new Scout must be secured for each Patrol, unless all available boys are registered.

**Fifth:** A troop good turn in which seventy-five per cent or more of the members participate to be done for the sponsoring institution, which is the ward, or to the community.

**Sixth:** Seventy-five per cent or more of the registered boys to be enrolled and active in Aaronic Priesthood Quorums and Sunday School, or if non-members, to be active in religious duties provided by their own churches.

#### SPECIAL AWARD

A special award and special recognition in the Silver Jubilee Service in the Tabernacle will be given to every ward which has every boy from twelve to seventeen registered, provided that adequate leadership has also been provided—A Scoutmaster and assistant for the first three patrols and an assistant Scoutmaster for each additional patrol.

#### NOTE

It is understood that twelve to seventeen used herein means boys having passed their twelfth birthday and not having reached their seventeenth birthday.

#### PARTICIPATION OF SCOUTS AND EXPLORERS

Every registered troop in the Church—both Scout and Explorer—is invited to send a representative registered uniformed Scout as its official delegate to the Silver Jubilee Celebration. Delegates are to be selected in any manner agreed upon by the troop. In cases where troops do not desire to send delegates the stake committee is authorized to select other delegates to represent such troop.

Each Stake will be invited to send a representative registered uniformed

Scout as a stake delegate to represent the stake in all official events as leader of the stake delegation.

All Scouts selected as delegates are to be observers of the Scout Oath and Law as interpreted by the L. D. S. Church (note particularly the first part of the Oath and the Twelfth point of the law).

Sincerely,  
Gen. Superintendency of Y. M. M. I. A.  
Geo. C. Morris,  
General Superintendent.

## Bee-Hive Girls

Ethel S. Anderson, chairman; Margaret N. Wells, Bertha K. Tingey, Ileen Ann Waspe, Lucy T. Andersen, Caroline Adams.

**WE HOPE** all Bee-Hive girls are now wearing their bands. It isn't necessary for them to wear them every night. A box or large envelope will be a good place to keep them along with other Bee-Hive supplies, such as scissors, notebooks, pencils, needles, thread, thimble, clippings. If this is done, awards can be sewed on in class as soon as they are given. The bands should be used in all public demonstrations when acting as ushers on Bee-Hive night and Swarm Days.

## A GOOD SPORT

(Continued from page 215)

They were seated around one table. While their dinner was being served they slipped away in between courses to dance on the small space in the center of the room. Each time Warner danced with Anne he made some gay remark that made a little quiver of happiness run through her heart, although she couldn't help thinking that he said pretty things so easily he must have said them very often.

Once, however, he became rather serious and asked: "What do you do?"

"Nothing at all exciting," Anne answered. "I help mother in the house. Just lately I've been picking loads of strawberries in the garden and I play the organ in church. I've finished high school, of course, and next year I plan on going to college." She couldn't help thinking how stupid it all sounded and how much she would have liked to have said, "I draw those brilliant posters you see in Lake's Emporium," or "I am the girl who plays those organ recitals you hear every day on the radio at noon."

"I like the part about the strawberries the best," he answered. "Only I should have to say, 'I eat bushels of strawberries every day,'"

When you come up to college, you must be sure to let me know and I'll stand on the front steps and give you the official welcome and tell you what profs to avoid so that you can always get good grades. Will you promise to let me know?"

"Will I?" said Anne, her eyes sparkling. "I'll drop you a card and say, 'Anne, the lass from the country, will arrive on the steps of learning at 2 p. m. next Monday. Please be on hand to brush the hay leaves from her coat and show her the way to the book store.'"

"I've been noticing the leaves on this dress all evening," said Warner brushing his hand lightly over her sleeve, "only I should call them rose leaves instead."

Anne's face was flushed with happiness as they walked back to join the others at the table, but as they came closer she stopped short and the light left her eyes. Six glasses filled with an orange-colored drink stood upon the table and Larry was adding to each glass from a small flask. "Not for me, thank you," she said quietly as he reached for the glass at her place.

"All right, sister," he said with an attempt to be humorous. "All the more for me." Lifting up his glass he recited:

There once was a small town maid  
Who was ever and ever so staid  
But a friendly gink  
Offered her a small drink  
And frightened the staid little maid.

The laugh that followed was general except for Warner. Marjorie almost shrieked and said immediately: "Oh, Larry, you're so funny. Make one up about me."

Larry obliged and Anne sat back, feeling aloof and miserable. The evening had been entirely spoiled for her now, and she supposed that she had certainly added nothing to the enjoyment of the others. She had failed to be what they called "a good sport" but she couldn't help it and she didn't care. She wasn't

(Continued on page 252)

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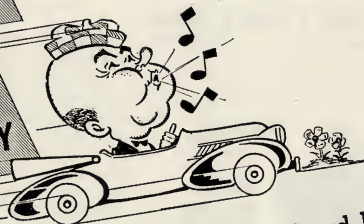
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## The Protestors of Christendom

(Continued from page 234)

Neither did the sacrament escape profound modification.

When Jesus said, "Take, eat; this is my body," there was little likelihood that His statement would be considered otherwise than as a figure of speech. However, it came in time to be misunderstood and the sacrament to be considered a means of securing the forgiveness of sins.

Justin, it would appear, still understood the true significance of the sacrament. He writes: "He speaks also in this prophecy of the 'bread' which our Christ commanded us to do in remembrance of the fact that He became flesh for those who believe in Him (for whom also He let Himself suffer), and of the cup that in remembrance of His blood . . ."

The Didache or the Teaching of the Twelve speaks also of the sacrament.<sup>80</sup>

OF THESE early centuries, there is no formula of the sacramental prayer that has come down to the present. Did the Savior Himself or through His Apostles give a set form for the prayer used in blessing the sacrament? If He did, what was the primitive formula out of which the various forms used in Christian church services grew? Mourret, the

<sup>80</sup>Justin, Dialogue with Trypho, LXX, 4.

<sup>81</sup>The Didache or The Teaching of the Twelve IX, X. "And concerning the Eucharist, hold Eucharist thus: First concerning the Cup, 'We give thanks to thee our Father, for the Holy Vine of David thy child, which thou didst make known to us through Jesus thy child; to thee be glory forever.' And concerning the broken bread 'We give thee thanks, our Father, for the life and knowledge which thou didst make known to us through Jesus thy child. To thee be glory forever. As this broken bread was scattered upon the mountains, but was brought together and we made one, so let thy church be gathered together from the ends of earth into thy kingdom, for thine is the glory and the power through Jesus Christ for ever.' But let none eat and drink of your Eucharist except those who have been baptized in the Lord's name. For concerning this also did the Lord say, 'Give not that which is holy to the dogs.'"

"But after you are satisfied with food, thus give thanks: 'We give thanks to thee, O Holy Father, for thy Holy Name which thou didst make to tabernacle in our hearts, and to the knowledge and faith and immortality which thou didst make known unto us through Jesus thy child. To thee be glory forever. Thou, Lord Almighty, didst create all things for thy Name's sake, and didst give food and drink to men for their enjoyment, that they might give thanks to thee, but we thank thee blessed with spiritual food and drink and eternal light through thy child. Above all we give thanks unto thee for that thou art mighty. To thee be glory forever. Remember, Lord, thy Church, deliver it from all evil and make it perfect in thy love, and gather it together in its holiness from the four winds to the kingdom which thou hast prepared for it. For thine is the power and the glory forever. Let grace come and let thy world pass away. Hosannah to the God of David. If any man be holy, let him come! if any man be not, let him repent.' Maranatha (Our Lord come), Amen." (Kirsopp Lake translation.)

learned Catholic church historian, says that this question seemed impossible of solution until recent years, but that the discovery of precious documents and long and patient work on the part of Dom Paul Cagin seems to have brought an answer.

Cagin compared five of these documents with each other, among them Latin fragments from Verona, and "The Testament of our Lord," a Syriac manuscript published for the first time in 1899. He observed wherein these five independent documents agree and wherein they disagree. The disagreements represent additions to the original prayer; the things wherein they agree go back to a common source. Concerning this common source, Cagin writes: "Whether it be, moreover, from the precept and example of the Lord, or from the concerted prescription of the Apostles and from their common initial practice, or from the authority of their leader and his first successors, that this mysterious unanimity proceeds and, at so early a date, so universal in all of the forms, it must come from somewhere.

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and it can come only from one or the other of these three sources."<sup>121</sup>

Concerning each of the following points, and no others, he says the testimony of all of the witnesses (documents) is in complete agreement:

- I. *Memores igitur mortis et resurrectionis ejus*  
Mindful therefore of the death and resurrection of him
- II. *Offerimus tibi panem et calicem gratias tibi agentes*  
We offer to thee bread and cup thanks to thee expressing
- III. *Quia nos dignos habuisti*  
Because us worthy you considered
- IV. *Adstare coram te et tibi ministrare*  
To stand before thee and thee to serve
- V. *et petimus*  
and we ask
- VI. *ut mittas Spiritum tuum Sanctum*  
that thou sendest Spirit thy Holy
- VII. *super oblationem sanctae Ecclesiae*  
upon (the) offering of thy Holy Church
- VIII. *in unum congregans des omnibus (sanctis—at end of line below)*  
in one gathering give to all saints
- IX. *qui percipiunt sanctis*  
who partake (of it)
- X. *in repletionem Spiritus Sancti, etc.*  
in fulness of Holy Spirit, etc.

In addition to these five forms, it is of interest to compare a sixth: the  
(Continued on page 246)

<sup>121</sup>Paul Cagin, *L'Eucharistia, Canon primitif de la Messe, ou Formulaire essentiel et primitif de toutes les Liturgies*, p. 30.

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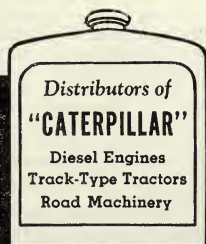
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## The Protestors of Christendom

(Continued from page 245)

sacramental prayer for the bread in the Book of Mormon. This form was published before anyone from historical sources could have had a glimmer of an idea of the original sacramental prayer used by the Apostles. That which is common to the five documents compared by Cagin is placed in the left hand column (omitting repetitions) and the corresponding part of the Book of Mormon prayer in the right hand column:

Mindful therefore of his death and resurrection

Because thou hast considered us worthy to stand before thee and to serve

give to all the saints congregating together and who partake (of the sacrament) a fullness of Thy Holy Spirit.

That they may eat in remembrance of the body of thy Son

and witness unto thee that they are willing to take upon them the name of thy Son and . . . always keep His commandments that they may always have His Spirit to be with them.

Of the original prayer as restored by him Cagin says: "It is impossible to say more in fewer words charged with more meaning."<sup>12</sup> This is also true of the Book of Mormon prayer.

Cagin says that the agreement of the five documents he compares can be explained in one way and in one way only: they go back to a common source. How is the agreement of the sixth, the Book of Mormon prayer, to be explained? Does it go back to a common source? And what is that source?

<sup>12</sup>Paul Cagin, *L'Eucharistie, Canon primitif de la Messe ou Formulaire essentiel et premier de toutes les Liturgies*, pp. 30, 31.

## Beckoning Roads

(Continued from page 209)

and felt he was irritated with her for coming. In the kitchen the cook was clearing away the remains of a hearty breakfast.

He led her into a diningroom that had the appearance of having never been used, then through a wide hall and up an open stairway. At the head of the stairs he opened a door on the right and placed her bag within.

"Here you are. Be as comfortable as you can. Mrs. Chris will give you something to eat. See you later."

(Continued on page 248)

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# Exploring the Universe —•

By FRANKLIN S. HARRIS, JR.

THE VIRUS cause of measles can now be seen under the microscope by first staining with a black dye, nigrosine. As a result of this discovery measles can not only be diagnosed three days before the rash appears, but carriers of the virus, who might infect others, can be detected also.

THOUGH fewer decayed teeth have been found in the older skulls, ancient men, too, had trouble with their teeth, and primitive men today are not free from toothaches and the holes and faults that cause them. In our civilization, experiments on school children show that constant candy eating dissolves the enamel, roughens teeth, and starts cavities.

IN THE million stutterers in the United States, there are more men than women. Since the male mind sometimes clings to one idea too long, the male tongue twists words two to ten times oftener than the female.

GROUND sawdust and mill waste can be squeezed into hard dense products that are stronger than the wood made by nature.

NEW careful experiments show how the stomach may be disturbed by the emotions. Eating much before rushing for a train, entering an exam, when not feeling well or when physically exhausted, can be seen to be unwise. When so disturbed the pylorus, or muscular valve, closes and the contents are kept in the stomach with a sensation of heaviness, stretching, and acid rising resulting.



SOAP made from fat that comes from coal is now on sale in Germany, at a price slightly higher than that made from animal or plant fats.

CARBON dioxide has two new useful applications. Inhalations of the gas may prove useful in the treatment of epilepsy. Incandescent lamps filled with this gas give an artificial light claimed to be superior to any previous type of artificial daylight lamp, even being suitable for the difficult test of matching colors.

A NEW process of drying vegetables by first soaking then drying rapidly and thoroughly has been developed. Chemicals which do not harm the vegetables are added to help in soaking up more water. The extra water makes it easier to press out the moisture, before drying for a day and a half at room temperature.

A GROWTH hormone in trees seems to be responsible for the trees' beginning to grow each spring. Botanists found the greatest amount of the hormone in the shoots and buds during the months of April, May, and June when the growth was fastest. Extra hormone was found at points from which fruit would soon begin to grow.

TRADE between North and South America in ancient times is shown by articles made in Peru but found in Mexico, reports Science Service.

## Courses of Interest to M. I. A. Workers in 1938

### UNIVERSITY OF UTAH SUMMER SESSION

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Send for Bulletin. Address the President  
UNIVERSITY OF UTAH, Salt Lake City, Utah

## Beckoning Roads

(Continued from page 246)

NANCY, inside the room, felt a sudden inclination to cry. The

morning had been so perfect and now everything was all wrong. Then she stiffened mentally. The sharpness between father and son must not affect her. They could disagree

all they pleased but she must hold her work. She must. This wasn't the first time she had had to put up with unpleasant conditions; but she had thought this class—hold on. What was it Pete had said last night? "Old Man Wood is all right—no one better." Pete seldom erred in his judgment of men. If Pete could see under the brusqueness she could too.

Dismissing it from her mind she looked about. "And he thinks this is a prison." There was a double south window. She went to it and looked out. She could see away across fields that were green under brown. The mountains, protectively near, were bare

with purple shadows. They should still have harbored patches of snow but none were visible. In the other direction she could see the herd they had passed. It was moving slowly nearer.

Back in the kitchen Nancy ate the breakfast set before her.

"I could a set you in the dining-room," Mrs. Chris began apologetically, but the girl interrupted, "This is much better."

The woman's face brightened. Her manner toward the newcomer took a turn in temperature.

"That is just what I think. What's the difference where you eat as long as you get enough? Setting the table in the diningroom makes a hull lot more work but Reid fusses over it. He calls it an old sheepherder custom. The idea of a—"

"Are they shearing yet?" Nancy asked quickly.

"Laws, no. They ain't started yet and won't for another week or ten days. That is why everything is in such a bustle. When they are sheared they will start for the Reserve. Then things will quieten down until haying starts."

"Do the shearers eat here?"

"No. They used to, but now they have their regular crews that go from one plant to another. They carry their own cook, for which I am thankful."

There was the sound of steps on the back porch and Mr. Wood appeared in the door. For an instant Nancy was panic-stricken. Suppose she shouldn't be able to stand it. Suppose she shouldn't be able to make good. This meant so much. Then she caught his glance and her fear vanished. Was there a twinkle in his eyes? Before she could determine he spoke.

"Are you through eating? I am in a kind of a hurry."

She was to learn later that his "kind of a hurry" by no means meant inattention to details but was the habitual excuse of a man who drove himself from morning until long after dark. Now she rose.

"I am through."

She followed him across the kitchen yard to another building. There were two doors opening from it. Mr. Wood threw open the nearest and they went in.

"This is the commissary and office together," he told her, and his tone defied her to say it was not a good arrangement. "The other end is the bunkhouse and the men's kitchen. Fore we built the big house it was my home. Seems more like it now than the other. No home

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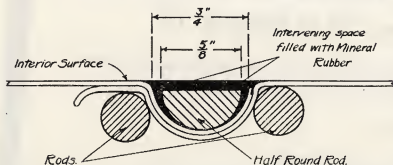
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to that big barn. We send supplies out from here to the camps. Once in a while a rancher comes here for something if he hasn't time to go to town. So you keep track of what comes in and goes out and who it goes to. I'll probably have to check up on you to see you are doing it right. You might have to pay the men, too, if I'm not here, or Reid. It is a mixed-up job. Here's the keys and there's the desk and in it are the books. You ought to have gumption enough to figure things out. I'll be here off and on."

This had been delivered all in one breath. He handed her the keys and was gone. Nancy looked about. She wondered whether to laugh or cry and decided to do neither. By the east wall was a cumbersome old desk, a relic of days gone by. It was littered and dusty. One side of the room was taken up with packing boxes, their bright labels revealing their contents. Across from them and on the floor beneath them was a sample, the girl thought, of everything under the sun. The room had the appearance of a very disorderly general merchandise store.

"Keep track of everything that

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comes in and goes out—and keep sweet under anything." The girl clutched the keys tightly. She must make good. She would have two months' wages. With good luck—three. She would go to school. The road of the early morning beckoned, but for some reason it did not seem quite so alluring. She brushed the vision hastily away.

(To be Continued)

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YEAST**



## Priesthood and Security

(Continued from page 203)

agencies of the Church. Also, and more important, this means to help their members become self-sustaining, by securing for them opportunities for self-help and by teaching them the principles of industry and thrift upon which all temporal security rests.

4. To engage in miscellaneous activities, socials, outings, etc., by which the quorum members may find outlets for their normal social needs, give employment to their families, and extend their companionship with other quorums and groups within the Church.

Every quorum should have four standing, active committees, representing the above mentioned activities: 1. Class Instruction, 2. Church Service, 3. Personal Welfare, and 4. Miscellaneous. No quorum is fully prepared to function in the Church unless this organization is perfected.

Quorums so organized and active, such groups of united brethren, would become the strength of Zion, of the Kingdom of God on earth. They would make the Church a power on earth among all men, to bless and redeem the nations now lying in discord, unrest, and unhappiness.

The has come to the quorums of the Priesthood to use their power in establishing firmly the Security Program to which the Church has set its hand. This program may appear at first to be purely material in its objective, but in reality it is as truly spiritual as its results. Those who give to the cause will experience the great joy that comes from helping others; those who receive, in the right spirit, will not only be fed but will be made to rejoice in the brotherhood of man.

THE problem of the Priesthood quorums with respect to the Security Program is threefold:

1. To help feed, clothe and house the needy.
2. To help the unemployed find employment.
3. To help raise the standard of living of those who are barely subsisting.

In facing this threefold problem, quorums should remember that it is not necessary to look far away. The elements of wealth lie all around us, awaiting the application of the time and strength of men. The earth offers riches to humanity, on the condition that men labor to master and acquire them.

Every quorum should look about in its immediate vicinity for opportunities on which to base security projects. Is food needed? There are vacant lots, or unused farm lands that may be cultivated. Is clothing needed? A few sheep may be placed

(Continued on page 252)

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### BUTTER CRISP COOKIES

2½ c. Globe "A-1" Flour  
1 c. brown sugar  
½ t. soda  
1 c. butter  
1 large egg  
1 tsp. vanilla

Sift flour, measure, add sugar and soda. Rub in butter thoroughly and add well-beaten egg and vanilla. (More flour may be needed to make a stiff dough.) Knead dough well, shape into rolls and place in refrigerator to become hard. Slice thin and bake in hot oven (400 degrees) 8-10 minutes.

## A Good Sport

(Continued from page 242)

going to let down her standards merely to pretend that she was sophisticated when she really wasn't. She knew that it was all a pretense with the others. She had been out with them dozens of times and never before had she seen any evidences of drink. Larry must have taken the idea out of a book somewhere that all city people went to road-houses and imbibed strong drinks.

She was much relieved when they decided to go home and came out into the fresh air with a spirit of thankfulness. She and Hope climbed into the front seat with Larry, as before, and the other three into the rear. Her deep silence contrasted rather painfully with the high spirits of the rest of the crowd, but she supposed that nobody was paying any attention to her by now.

(Concluded on page 255)

## Priesthood and Security

(Continued from page 250)

with the flock-master's herd, or food products may be exchanged for clothing. Is shelter needed? Wood may be within reach for lumber, or gravel for concrete, or clay for adobes or brick. United quorum labor on such projects would soon bring rich results to bless the needy. Every quorum may list many unused opportunities.

Similarly, employment for the unemployed should be sought. Again, home conditions and possibilities should be surveyed. Are any jobs

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## Priesthood and Security

available? May irrigation water now used excessively be used to increase the farming area? Are small storage sites available on which labor now wasted might be used to impound early water? Can more intensive crops, requiring more labor, be grown, such as beets, fruit, garden truck, peas, beans, etc.? Is dairying being followed to a sufficient degree? Are the products of the farm, fruits and vegetables, prepared properly, by added labor, for the market, to secure the best prices? Is the locality suited to some of the so-called Chemurgic crops, combining the farm and factory, such as power alcohol? Are there possible hand industries, for the slack season? Perhaps an investigation into the things now imported by the locality would reveal many things that might be produced by the community.

Help might be given also to those who are on the margin of self-help. Are they making the best use of their resources? Are they spending their income wisely? What unused possibilities are within their reach?

The quorums of the Priesthood should lead out in all such projects, for they are singularly fitted, by organization and size, as well as by spiritual power, for the work. Their wives and children would rejoice to be sharers in the quorum projects. Through wisely directed quorum efforts might come not only help for immediate needs, but also the directing of attention toward cooperative effort or capital investment in industrial enterprises of large and lasting benefit to the people.

Every quorum should at once set about to find and plan its projects for the present year. That which already has been done so successfully by the quorums is but evidence of what may be done by quorum activity.

Careful attention should be given to the new Priesthood plan, with its weekly meeting, course of study, stake committee and activity projects—as published from month to month under the Melchizedek Priesthood department of the *Improvement Era*.

Again, let it be said that the future of the Church Security Program is largely in the keeping of the quorums of the Priesthood. May the Priesthood of the Church, individually and as quorums, rise to full realization of their responsibilities and possibilities. May the Priesthood of the Church read a lesson in successful brotherly effort, under divine authority and power, to all the world.

*"Up, awake, ye defenders of Zion!"*



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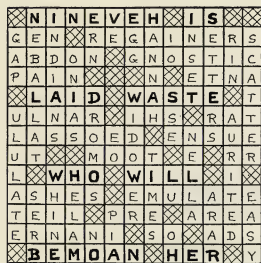
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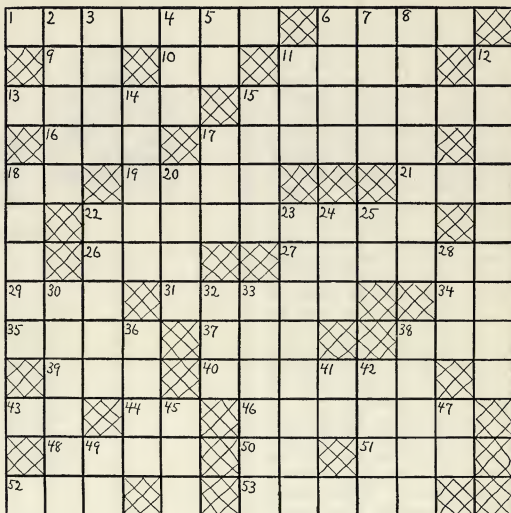
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### Scriptural Crossword Puzzle—The King Cometh (Zechariah 9:9)



## ACROSS

- 1 Being in neutral equilibrium; act as it (anag.)  
6 "Be not . . . with thy mouth"  
9 "and . . . shall speak peace"  
10 "Behold the man whose name . . . The BRANCH"  
11 "the . . . shall live by his faith"  
13 Mohammedan scriptures  
15 "I will . . . the soul of the priests"  
16 "one Lord, . . . his name one"  
17 "and . . . on the breastplate of righteousness"  
18 "it shall come to pass, that . . . evening time it shall be light"  
19 "hid in three measures of . . ."  
21 Issue; his (anag.)  
22 For mine eyes have seen thy . . .  
26 Common gazelle of Central Asia  
27 Animal; a kind of 51 across  
29 Salt  
31 "but with the . . . is wisdom"  
34 City; animal  
35 "My God" Mark 15: 34  
37 An Asherite 1 Chron. 7: 34  
38 Another Asherite; the Altar  
39 "... he shall bear the glory"  
40 "a man . . . upon a red horse"  
43 God in Hebrew names  
44 "things that ye shall . . ."  
46 City of Judah; nailed (anag.)  
48 "sit and rule . . . his throne"  
50 "are they, which in . . . honest and good heart"  
51 "And Jesus, when he had found a young . . . , sat thereon"  
52 "... not vain repetitions"  
53 "I will take away the stony . . ."  
Our Text from Zechariah is 9, 10, 11, 16, 17, 22, 31, 39, 40, 48, 50, and 51 combined

## DOWN

- 2 Young hog  
3 Bird  
4 "the iron, the . . . , and the lead"  
5 "The Lord . . . my God"  
6 Town of Switzerland  
7 Hindu month  
8 Seafolding  
11 Javaneze  
12 The prophet who said, "behold, thy King cometh unto thee"  
14 City coupled with Sodom and Gomorrah Gen. 10: 19  
15 Ancestor of Christ; reversed, an exclamation  
17 Possess (ref. sp.)  
18 "exalt him that is low, and . . . him that is high"  
20 The wall was finished in this month Neh. 6: 15  
22 Fashionable reception  
23 Derived from toluene; I lied not (anag.)  
24 Less than tiny  
25 On account of  
28 "Let thine . . . now be attentive"  
30 Imaginary lower form of man; a Sulla (anag.)  
32 "all that handle the . . ."  
33 African weaver bird  
36 Grandfather of the prophet Zechariah Zech. 1: 1  
38 Terrified (ref. sp.)  
41 Independence League  
42 "The great day of the Lord is . . ."  
45 "Lod, and . . . , the valley of craftsmen" Neh. 11: 35  
47 Canadian province  
49 Hebrew letter



## A Good Sport

(Concluded from page 252)

LARRY started to drive the car down the highway at a fast pace in keeping with the reckless spirit he had been showing all evening. Once when the speedometer crept past the 50 mark Anne said sharply: "We aren't in such a terrific hurry that we have to break the speed limit, are we?"

"It's the spirit of the times, girl," Larry answered dramatically. "If you lag by the wayside, the other fellow will pass you up. Go fast. Get somewhere."

"Personally I'd rather not get there than have to go with a broken neck," Anne answered.

Larry slowed down a trifle, but at times when they were passing cars he came so close to striking them that Anne shuddered. He was not keeping closely enough to his side of the road. Evidently he was slightly dizzy and was not entirely able to cope with the bright headlights that blared upon him in the darkness of the night. Finally they came so close to striking a passing car that Anne's hand went to her throat in terror. As soon as she had recovered from her fright she reached over for the hand brake and stopped the car.

"Move over," she commanded. "I'm driving this car from now on."

"Don't be foolish," said Larry sheepishly. "You don't suppose that two little drinks could bother me any, do you?"

"I think that for a boy who isn't used to it one little drink is far too much. It's too much to cause me to risk my life, I know that."

Larry gave up the driver's seat without any more argument and Anne drove home amidst almost complete silence from her friends. They, too, had seen possible death staring them in the face by a matter of perhaps inches and their hilarity had dropped very suddenly.

She stopped the car in front of her own house and jumped out before Larry had a chance to assist her. "I suppose that now you are off the main highway you can get home all right," she said and hurried up the walk to the house.

Before she had quite reached the door she heard running steps behind her and turned to face Warner Lloyd.

"You didn't say goodnight," he said accusingly.

"I didn't think it mattered to anyone whether I did or not," she an-

## Security

### THE KITCHEN GARDEN

IN TOWN or out, one of the most worthwhile projects for family interest, for family economy, and for productive and healthful outdoor activity is the so-called kitchen garden, which every suitably situated Latter-day Saint home could well afford to have. A government bulletin on the subject advises that:

Fresh vegetables for an average family may be grown upon a large back yard or city lot. . . . The use of fresh vegetables adds variety to the diet and improves the health of the people. . . . The production of vegetables at home relieves transportation difficulties and solves the marketing problem. . . . The city home garden utilizes idle land and spare time for food production. . . . Thousands of acres of idle land that may be used for gardens are still available within the boundaries of our large cities.

Several books and pamphlets are available on the subject including Farmer's Bulletin No. 1044 of the U. S. Department of Agriculture, for sale by the Superintendent of Documents, Washington, D. C.; price 5 cents.

In such pamphlets valuable instructions are given concerning choice of crops, preparation of soil, instructions for planting, cultivation, etc. An article concerning this activity will appear in the May issue of *The Improvement Era*—but now we say: this is a good summer project for Latter-day Saint homes—and now is the season of preparation.

swered with a slight catch in her voice.

"It mattered a lot to me," he said, looking down into her dark eyes. "I want to tell you that I think you are the grandest person I've met for a long time. It takes real courage for a girl to stand by her convictions in a crowd like you did tonight."

"I didn't think so," said Anne quietly. "I just couldn't do anything else."

"Weren't we a prize bunch of saps?" said Warner with a rueful grin. "The boys trying to show me a good time because I was their guest and I trying to be agreeable for the same reason and we come just about getting our necks broken for our foolishness. We might have done too, if it hadn't been for you."

"I know," said Anne with an understanding smile. She held out her hand and Warner grasped it closely.

"I'll be seeing you again," he said in leaving, "and don't forget the reception committee when you come up to school next year."

"I'll remember," Anne called back softly.

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# Your Page and Ours

## LET'S SAY IT CORRECTLY

**S**URE is an adjective and can modify only a noun, as "U. S. government bonds are considered a sure investment." The adverb is *surely*. It should be used in the following sentences: "I *surely* enjoyed that book, or movie, or play, etc."

"*Surely*, I am going."

To the question: "Are you satisfied?" the answer should be, "*Surely*."—That is, if you are satisfied.

## SOME EXPRESSIONS FROM OUR WORKERS

Montebello, Calif.  
February 22, 1938.

Dear Associates:

**T**HE Montebello Ward of the Los Angeles Stake has 39 families on record. Enclosed is a list of forty-five subscriptions to *The Improvement Era* with a check covering the subscription cost.

Twenty-six hours after our quota was explained to our ward officer we had all these subscriptions in. Some of our workers have not given up yet so look for other subscriptions to follow. Our people are completely sold on *The Improvement Era*.

Sincerely,  
(Signed) Bertram M. Jones,  
Bishop of Montebello Ward.

Lynn, Utah.

Dear Sir:

**W**E are very happy to be able to mail these subscriptions to you, for this now places the *Era* in every L. D. S. home in our ward. We feel that you will rejoice with us in our good fortune.

Respectfully yours,  
(s) Vida H. Lind.

Phoenix, Arizona.

**W**E ARE very proud of William Percy Johnson and Katherine J. Dahl. Both of these workers have spent hours of time and untiring efforts to make the campaign successful. They have been assisted enthusiastically by a corps of willing workers chosen from among the Adult and Senior men of the ward. The stake president is a member of our Mutual and did more than his share of the actual selling of the *Era*. The bishopric cooperated to the fullest extent.

Very truly yours,  
(Signed) J. Morris Richards,  
President Phoenix Third  
Ward Y. M. M. I. A.

**T**HROUGH the loyal cooperation of *Era* directors, M. I. A. officers, and ward members we have reached the goal we set out for, and it has been a real joy to place *The Improvement Era* in so many homes in our ward.

Apostle Ballard once said, "You have the right to win and you will win," so with this in mind and the encouraging letter received from you another effort was made which put us over.

Sincerely yours,  
(Signed) Mae Fletcher,  
Springville, Utah.

Miami, Arizona.

DEAR BRETHREN:

I received your letter of the 19th. I appreciate very much your very kind words of appreciation and encouragement. But I do not feel that any thanks are due me, for the reason that I am getting paid liberally in the pleasure I extract from my efforts in the distribution of the *Era*. I enjoy this work as much as I did trying to persuade the people in the mission field to accept and enjoy that which I had to present to them. I have received of the same spirit in this work that I felt then. I had something then and have something now that is essential to the people to whom I present it.

(Signed) Geo. J. Walser,  
Era Director, Miami Ward,  
St. Joseph Stake.

## OUR BEST DISHES, TOO!

**A** KINDERGARTEN teacher at Sunday School had told the story of Joseph Smith and the plates obtained from Hill Cumorah. Wishing to impress it upon the children, she had pictures of the scenes mentioned, and as they were looking them over a little girl, eagerly pointing to the picture of Hill Cumorah, said: "Miss Brown, I know what this is." "All right," said the teacher, "You may tell the class what it is," and Nellie answered:

"That is where we got the dishes."

—Submitted by Julia Stevens, Holden, Utah.

## A QUESTION OF RANK

**M**RS. JONES, not very close to the Church herself, was nevertheless proud of her son's activities and one morning said to her neighbor: "My son Tom has been called to go on a mission."

Mrs. Brown: "Isn't that fine."

Mrs. Jones: "Yes, and he has been advanced in the Priesthood!"

Mrs. Brown: "Is that so, what Priesthood was he advanced to?"

Mrs. Jones: "I am not sure, but it was either a Seventy or Eighty, but I think it was Eighty."

—Submitted by A. L. Quist, Arco, Idaho.

## TIME OUT!

**L**ITTLE brother and sister were ready for bed and brother was kneeling at the bed saying his prayers. Little sister, being in a playful mood, kept tickling the bottom of his feet. As the boy prayed he moved his foot back and forth, trying to get away from the tormentor, but without success.

Finally the tickling was so extreme that he could stand it no longer so he said, "Please, Lord, excuse me a minute while I kick the stuffing out of Phyllis."

—Submitted by Julia Stevens, Holden, Utah.

## PROBLEM

"**W**HEN I was a baby I was left an orphan."  
"What did you do with it?"—Selected.



## TACT

**D**ENTIST: "You needn't open your mouth any wider. When I pull your tooth I expect to stand outside."—*Columbia Jester*.

## BUGS TO BURN

"**Y**ou see that old boy over there? He thinks in terms of millions."

"He doesn't look to me like a financier."

"He isn't. He's a bacteriologist."—*Karikaturen*.

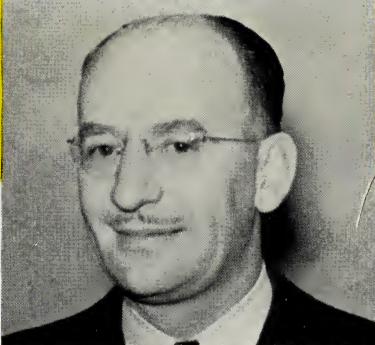
## WHEN MERCY SEASONS JUSTICE

**H**E immediately was sentenced to a term of not less than twenty years and not more than life.—*Troy Record*.



BILL WRIGHT  
RALPH STEVENSON  
DICK BEAUCHAMP  
EDDIE GROVES  
MONTE WILSON

DICK EVANS  
STAN REES  
LEE TAYLOR  
FRANK GATES  
ROLLO KIMBALL



GENE PACK, Chief Engineer  
MEL WRIGHT

## THEY CONTROL KSL's 50,000 WATTS

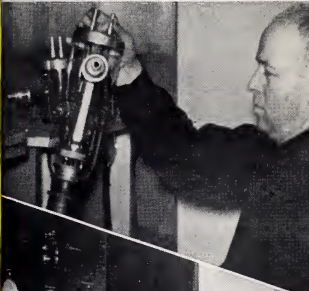
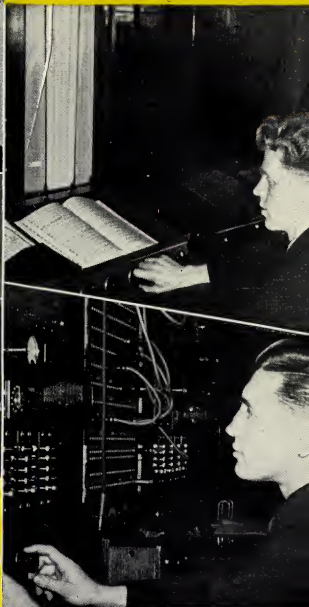
Many listeners to KSL take for granted the uniform excellence of the station's clear strong signal. For KSL brings you your music, drama, your entertainment free of distortion and always on the same spot on your dial.

On this page are the pictures of the men who, through long years of training, keep KSL tuned to you. Most of KSL's engineers have "grown up" with radio at KSL. This station is unique in its field in this respect, and KSL's average engineer has worked in the station seven years!

These candid camera pictures have caught the engineers at various stages of work. Bill Wright checks a CBS program . . . Ralph Stevenson regulates transmitter output . . . Dick Beauchamp monitors a studio program . . . Eddie Groves "cues" a transcription . . . Monte Wilson makes a routine transmitter check . . . Mel Wright auditions a program . . . Dick Evans monitors the CBS Tabernacle Choir program . . . Stan Rees controls a studio program . . . Lee Taylor transfers from the network . . . Frank Gates checks a tube . . . Rollo Kimball checks modulation.

For nineteen hours a day, these engineers work under the direction of Chief Engineer Gene Pack, keeping KSL's signal coming to you!

**KSL** THE 50,000 WATT  
VOICE OF THE WEST



Pictures show, upper left, beautiful pear trees in bloom, in Sacramento Valley. Upper right, majestic state capitol at Sacramento. Lower left, Historic Sutters Fort, Sacramento, California. Lower right, typical residence and orchard scene in Sacramento County's citrus section. (Photos courtesy Sacramento Chamber of Commerce.)



## TO THE MIGHTY SACRAMENTO VALLEY

Since the early days of '49, when the pioneers struggled across the continent to be rewarded by the sight of your broad, fertile valley, you have been the Mecca of thousands. Your sunny days bring forth crops of plenty to grace the land. And Sacramento is a proud complement today to the colorful history of long ago. Your past, indeed, justifies great future progress!

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Sacramento Office—201 Insurance Building

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Jos. F. Pomery—Marysville  
Clarence Parker—White Horse  
George A. Zundel—Chico  
Chas. L. Rollins—Chico  
Clarence Pomeroy—Lincoln

Herman A. Steinagel—Sacramento  
Elmer B. Taggart—Redding  
W. Ellis Johnson—Marysville  
Herman L. Hummel—Chico  
Herbert Wm. Weber—Sacramento  
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