

The Improvement Era



Assembly Hall, Temple Square.

SEE PAGE 258

MAY, 1938

VOLUME 41 NUMBER 5

RETURN POSTAGE GUARANTEED

SALT LAKE CITY, UTAH



“Look the customer square in the eye,” the book says—

“What you staring at?” Mr. Guthrie asked me this morning.

“I’m practicing salesmanship, sir,” I answered, surprised.

“Well, I thought it was hypnosis,” he comes back.

So I just forgot the book and went on by myself.

“Mr. Guthrie, look. You use that bus of yours like a taxi—shut off the engine every time you park—”

“Sure,” he says, “what do you want me to do—let it run so you can sell more gas?”

“No!” I busts out. “Let me put in Golden Shell Oil—it’s made for this stop-and-go driving. When you step

on your starter—ZIP—this oil starts FLOWING. It won’t let your cold engine take the licking sluggish oil gives it. And you can’t beat this oil to death with hard driving, either.”

“How much a quart?” he asks.

“That’s another beauty of THIS oil,” I says, “they don’t nick you 35¢. This Golden Shell is a quarter, and I wouldn’t use anything else in my own bus—”

“All right, put it in,” Mr. Guthrie says. “Why didn’t you tell me all this before?”

Hey, do you suppose that book has made a SALESMAN out of me—or am I a NATURAL?

Sincerely,

Your Shell Dealer



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*'Tis the sunset of life
Gives me mystical lore,
And coming events
Cast their shadows before.*

—Thomas Campbell
in *Lochiel's Warning*

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VOLUME 41 NUMBER 5

"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

THIS silhouette study of the Assembly Hall, Temple Square, Salt Lake City, is by Jeano Orlando, promising young photographer of Salt Lake City. The Assembly Hall, which seats approximately 2,000 people, is often overlooked because of its proximity to the Tabernacle and the Temple, but it has an architectural charm of distinction reminiscent of some of the old world chapels.

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EXECUTIVE AND EDITORIAL OFFICES:

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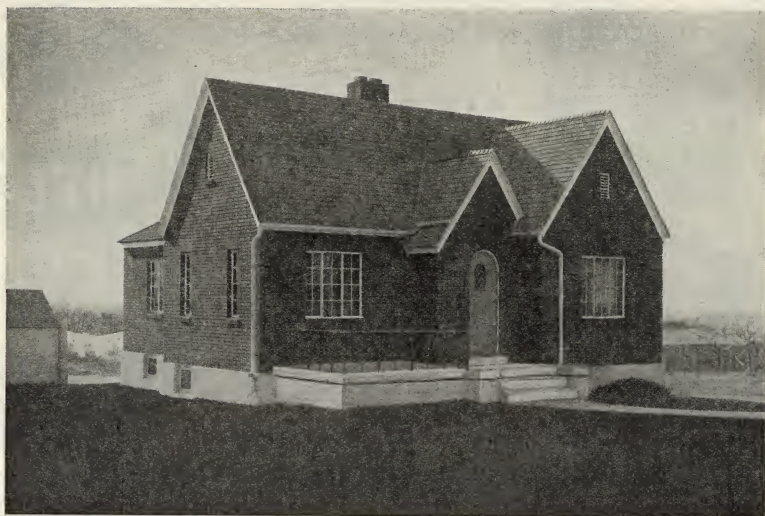
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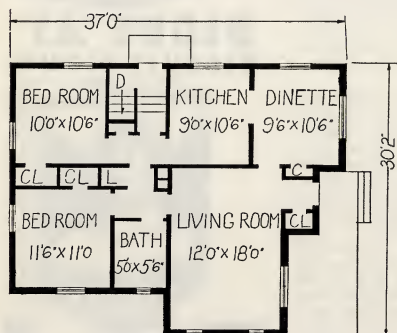
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Can Alcohol Cause Ulcer or Cancer of the Stomach?

ALCOHOL IS RIGHTLY CHARGED WITH MANY SINS. THE FOLLOWING ARTICLE LAYS ANOTHER SERIOUS CHARGE AT THE DOOR OF KING ALCOHOL.

By T. A. CLAWSON, JR., M. D.

IN SPITE of any treatment or precautions that we know how to take, cancers and ulcers of the stomach will develop. However, the number can be reduced by taking certain precautions. Among these is abstinence from the use of alcohol.

Alcohol taken into the stomach acts as a stimulant and irritant. It stimulates the tube-like glands found in the lining of the stomach to increase their output of hydrochloric acid. These glands normally secrete this acid along with pepsin which is necessary in the digestion of food. The overproduction of hydrochloric acid in the stomach is known as hyperacidity.

Alcohol acts as an irritant in that it produces an inflammation of the lining of the stomach which is known as gastritis or catarrh of the stomach. It also causes ulceration of the lining of the stomach. Analysis of the stomach contents taken after alcohol has been placed in the stomach shows a marked increase in the production of hydrochloric acid.

Post-mortem examinations of the stomachs taken from people dying from alcoholism show the irritating effect of the alcohol by the marked inflammation of the lining of the stomach and the presence of multiple ulcerations.

It is estimated that at least ten per cent of the population suffer with peptic ulcer either of the stomach or duodenum. The duodenum is that part of the small intestine immediately joining the outlet of the stomach. The relationship of these ulcers whether in the stomach or duodenum is of great importance to us.

Reports from the Mayo Clinic and other American clinics place the relationship as one ulcer in the stomach to ten in the duodenum. The ulcers are usually single and not associated with much inflammation of the surrounding tissue. Reports from various European clinics show a marked variation in the relationship of the ulcers.

In Schmiedens Clinic in Germany they report the relation as being one ulcer in the stomach to four in the duodenum, and reports from other German clinics show a relation of one ulcer in the stomach to one in the duodenum, and the ulcers are usually multiple

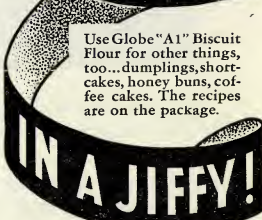
(Concluded on page 297)



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Exploring the Universe—•

By FRANKLIN S. HARRIS, JR.

FRUITS and vegetables can now be "candled" like eggs, by using X-rays. The shadows made by imperfections in the material can be seen on the screen of a fluoroscope which gives off light under the action of the X-rays.

IN ARGENTINA all medicinal products for children up to six years, and the advertising, must be approved by the Department of Hygiene.

MORE THAN 200,000 farms in the United States were added to power lines in the last year.

OUR fingers are sensitive enough to feel a roughness about half as large as the smallest seen with the microscope. By moving a trained finger nail across a surface at a speed so that it hits about 250 rough peaks a minute, roughness of about 2 one hundred thousandths of an inch can be detected.

MUSIC has charms for some metals. When metals and alloys with a low melting point are allowed to solidify under the influence of supersonic waves, the grains become uniform and smaller in size, and the metal is more plastic.

PLANTS have their "drinking hours" when their roots absorb more water than their leaves evaporate, and times when more is evaporated than absorbed. From noon to 4 p. m. the most water is absorbed and evaporated, with slightly more being evaporated. At night enough extra water is taken in to make up for the loss.

TEXTILES made waterproof by soaking in a new chemical compound repel water and have a soft pliant quality even after repeated washing and dry cleaning. Cloth can have water poured over it and yet stay dry. It is claimed that beverages and even ink have no power to harm such fabrics.



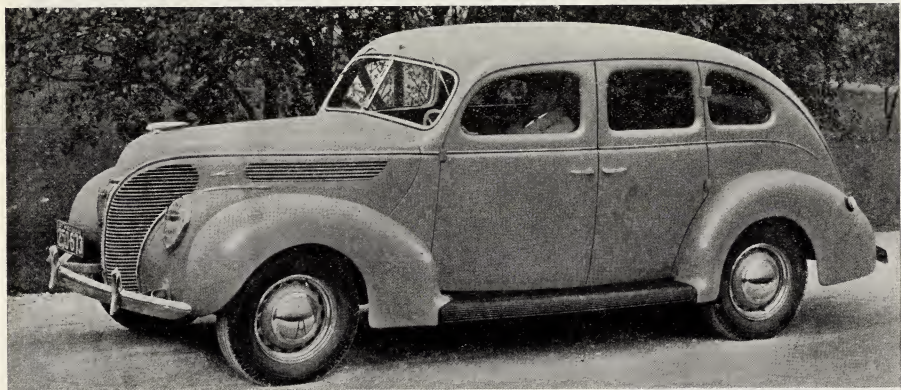
THE STAMP of one's own country seems larger than that of other countries, even though the possible influence of shape, size, color, and other features are eliminated, tests made at Columbia University found.

THE Italian Stradivarius made 1,116 musical instruments in his life, mostly violins for which he is so famous.

ALUMINUM combined with copper and small quantities of other elements and hardened by heat treatment can be made strong enough for a cross section of a square inch to suspend 20 ordinary automobiles without breaking the alloy.

THE Greeks were not the only conquerors of the city of Troy. Troy was first begun before 3000 B. C., but rebuilt nine times as one city after another met with some disaster. The seventh city was probably the one captured by the Greeks in the twelfth century B. C. by using the Trojan horse.

IT is estimated that a robin devours an average of 68 worms every day. Ernest Thompson Seton tells of a robin which, with nothing to do while his mate was sitting on her eggs, built six nests.



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RHYTHM

IN patterned rhythm all the planets move,
Held fast within a melody of winging.
The rivers flow within a chosen groove,
Now swift—now slow—down to the sea whose swinging
Of clapper waves against a silver shore
Applaud with echoes of a great encore.

Nature moves within this same routine,
From meditative winter into spring
And on to summer where the warm fruits lean
On every bough to wait the harvesting;
While men, forever questing, hope and yearn
And live by answers they have yet to learn.

By Edith Cherrington

ILLUSTRATION FROM A SKETCH IN CRAYON BY JACK SEARS



The EDITOR'S PAGE

Our Leaders Must Live the Gospel

By PRESIDENT HEBER J. GRANT

I RENEW again everything that I said at the close of our Conference six months ago. I ask every man and woman occupying a place of responsibility whose duty it is to teach the Gospel of Jesus Christ to live it and to keep the commandments of God, so that their example will teach it; and if they can not live it we will go on loving them, we will go on putting our arms around them, we will go on praying for them that they can become strong enough to live it; but unless they are able to live it we ask them to please step aside so that those who are living it can teach it.

No man can teach the Gospel of Jesus Christ under the inspiration of the living God and with power from on high unless he is living it. He can go on as a member and we will pray for him, no matter how many years it may require, and we will never put a block in his way, because the Gospel is one of love and of forgiveness, but we want true men and women as our officers in the Priesthood and in the auxiliaries. A man has no right to be in a high council who can not stand up and say that he knows the Gospel is true and that he is living it.

May God help us to live the Gospel, that our light shall shine before those who know not the truth. I know as I know that I live that God lives, that He is my Father, that He hears and answers my prayers. I know that Jesus Christ is the Redeemer of mankind, the Son of the living God, my elder Brother. I know that Joseph Smith is a prophet of the true and the living God, and that he was the instrument in the hands of God of restoring again to the earth the Gospel of Jesus Christ.

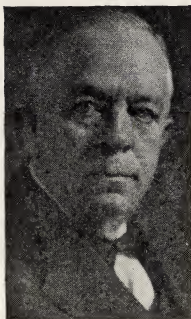
May God bless you, one and all, and every honest man and woman that lives upon the face of the earth, is my humble prayer, and I ask it in humility in the name of Jesus Christ, Amen.—*From President Grant's Address at the Opening Session of the 108th General Conference, April 3, 1938.*

JOHN F. BENNETT

*The story of a man who forgot self
and found fulness in the hurried
ways of life.*

By STEPHEN L RICHARDS

of the Council of the Twelve



JOHN F. BENNETT

God is a Father,
Man is a brother,
Life is a mission
And not a career.

THESE lines, I believe, characterize the life philosophy of my friend, John F. Bennett. Here was a man who truly accepted the Fatherhood of God. To him God was a very personal Being; much more than a mere principle or force in the universe. He was in reality a divine Parent, the Father of our spirits and the Conservator of our welfare.

In accepting the Fatherhood of God in a literal and significant way Brother Bennett also subscribed fully to the principle involved in the delegation of divine power to men. He believed in the restoration of the Holy Priesthood with the coming forth of the Latter-day Gospel Dispensation. He received the endowment of the Priesthood himself and he was conscious of a tremendous responsibility coming with that endowment. He sought to requite this priceless boon to his life with such noble service as he assumed the Lord would require at his hands. It was this concept of God that lay at the base of the great altruism of his life.

He conceived that if he were to serve God, he must of necessity serve his fellows—his brothers and his sisters in the family of the Father. So his acceptance of the brotherhood of man was as complete and perfect as his faith in the Lord. And then, throughout his life, these controlling principles were translated into deeds of benefaction. From early youth he trained himself in the great art of giving.

I wish I could write some of his

experiences as I have heard him tell them. There was a charm about his relation of these stories that I am sure would be very difficult to recapture in their retelling. I think it must have come, in part at least, from his own desire for self-effacement and his liberal, tolerant, charitable judgment of others. No matter how great a sacrifice he may have made personally it was never, in his own estimation at least, more than he ought to have done, more than the circumstances really called for. "What else could I have done?" he would say. Or "Anybody else would have done as much," when someone marveled at the extent of his kindnesses.

Here is a sample: On one occasion, when a very young man not out of his teens, the train, on which he was traveling to some point in northern Utah or southern Idaho, stopped at the railroad station in Ogden. On the train he had made the casual acquaintance of a mother carrying a small baby. He observed that the mother looked very tired and worn and insisted that she leave the train to go into the station and secure something to eat, he volunteering to tend the baby. Unfortunately for all concerned, the train started before the mother returned and the young man, about fifteen years before he had a family of his own, found himself the sole custodian of a little nursing baby. In spite of his appeal to the conductor, the train did not stop until it reached a station many miles away. He there took the baby from the train, engaged a room in a hotel, and waited eagerly for the mother to arrive on the next following train. He discovered to his dismay that a whole night would elapse before she could come. Whereupon, he canvassed the entire wayside village to procure food and comfort for the infant and kept



ROSETTA WALLACE BENNETT

the telegraph wires "hot" in an effort to locate the mother and relieve her anxiety as to the whereabouts of her child. In telling this incident, he seemed never to have been concerned about his own inconvenience or difficulties but he would say, "I could scarcely endure thinking about that poor worried mother who probably imagined her baby had been kidnapped."

His generous action here related was indicative of the whole tenor of his life. His friendliness and his bounty were not passive and quiescent. They were actually aggressive and he seemed ever to be probing about for objects of mercy. Perhaps it seemed so, however, because as time went by he secured such an extended reputation for charity and consideration that he was constantly besieged with those who sought counsel, redress, and help, and he was always found responsive.

So his life was indeed a mission,—a mission of succor and kindness. I am sure he never thought of his



JOHN F. BENNETT AT THE AGE OF 16.

life as being a career. If he had any ambition that was selfish, his friends never discovered it. He was an extrovert in the truest sense of that term. He thought, he worked, and he lived outside of himself.

And extroversion was not only the philosophy of his personal living, it was his business philosophy as well. He believed that no business enterprise could achieve success except in worth-while service rendered. And he believed that it should not only serve well its customers but that it should be equally useful to its employees. Perhaps no man of our day had more satisfactory relations with his helpers than did John F. Bennett. He looked upon them as co-partners in his enterprises. He was fair and kind, and they responded to his generous treatment. In times of business depression—in trying situations—they stood by him and with him. He had their confidence. They trusted his sincerity and his friendship and together they evolved plans for the mutual welfare of the business and the employees that could have been worked out only on the basis of absolute confidence.

The success of his business life is a complete refutation of the common averment that profits accrue only from cold-blooded, selfishly calculated policies. Here was a man thoughtful and tender of others, whose very life epitomized the ideal of "live and let live," who was generous with competitors, indulgent with employees, and honest with customers, and who made it all pay and won outstanding success.

He made money, but I am sure the love of money was never his motive. The scriptures tell us that "the love of money is the root of all evil." But surely there can be no evil in

making money if it were all made and used as our friend procured and distributed his.

It would be a mistake for anyone to assume that wealth and success came to this man just because of his great, generous nature. He was a tremendous worker. Scarcely a waking hour of his life, when he was not ill, knew an idle moment. He had great tenacity of purpose. He believed in preparation by study and research. He sought to keep abreast of the times. He encouraged and utilized the talents of youth and education and he was ever willing to recognize and concede superiority to methods and practices having advantages over his own. These capacities, with a reputation for im-

ment, his experience, and his integrity were most highly prized by the leading business men of the state of Utah.

He was a devoted Church worker and always yielded first allegiance to the call for ecclesiastical service. For more than forty years he was a member, and for a large part of that time the treasurer, of the General Board of the Deseret Sunday School Union. He loved children and the Sabbath Schools, and he freely responded to all requests and assignments made of him for the advancement of this great cause. He served for a long period on the General Auditing Committee of the Church and he enjoyed the complete confidence of the Presidency and the leaders of the Church. For many years he may be said to have been one of its chief, if not its foremost, financial advisors. He was entrusted with many important financial missions, a service which he was always proud and happy to render.

He was one of the most liberal financial contributors to the Church and its work and a scrupulously honest tithepayer. He told me once that his old father, a rigorous English working man, who emigrated to this country with his family when John was a small boy and who never joined the Church, stoutly insisted that each member of his family who had joined the Church should strictly comply with all its rules and regulations including that of tithing. The old man said, so John told me, that he would be ashamed to have a son of his join any society and fail to do his full duty therein.

It was easy to see that he inherited a compelling sense of duty from his good father. Whatever he con-

(Concluded on page 309)



JOHN F. BENNETT AND HIS FAMILY: SEATED, LEFT TO RIGHT—MARY BENNETT SMITH, MOTHER, ROSETTA WALLACE BENNETT, JOHN F. BENNETT, RICHARD S. BENNETT; STANDING LEFT TO RIGHT—HAROLD H. BENNETT, ELIZABETH BENNETT WINTERS, AND WALLACE F. BENNETT.

ceptable honor, won for him many positions of trust and distinction. He was a director and officer in numerous corporations where his judg-

JOHN F. BENNETT AND HIS GRANDCHILDREN PHOTOGRAPHED AT THE BENNETT HOME IN SALT LAKE CITY ON BROTHER BENNETT'S LAST BIRTHDAY, JULY 11, 1937.



HUMAN LIBERTIES

and the Gospel of Jesus Christ

By ALBERT E. BOWEN

Of the Council of the Twelve



ALBERT E. BOWEN

OBSEVING the orderliness and unity of purpose obtaining among his followers, who had been gathered from various countries of the world and from numerous nationalities and creeds, a visitor to the Prophet Joseph Smith asked:

"Mr. Smith, how do you govern these people?"

Promptly came the pregnant reply, "I teach them correct principles and they govern themselves."

Thus tersely is stated a concept fundamental in the creed of the Church of Jesus Christ of Latter-day Saints—self-government, fashioned upon fixed and enduring principles. It is a statement of the ideal in government. As concerns the individual, it is a statement of the law of progress, the law of salvation.

Sound underlying principles are to life and its relations as firm foundations are to buildings. When the engineers wrote the specifications for the great Boulder Dam, they provided that its footings should go down to bedrock. They were not willing to rest that towering pile upon the shifting sands. Life, a thing of eternal duration, with its implicit power of rearing a structure reaching up to the high heavens, cannot be rested upon a foundation less secure.

IN THIS SABRE-RATTLING, DEMAGOGUE-SHOUTING, DEITY-BANISHING AGE OF ARROGANT SELF-SUFFICIENCY LET IT NOT BE FORGOTTEN THAT SELF-GOVERNMENT FASHIONED UPON FIXED AND ENDURING PRINCIPLES IS STILL A CONCEPT FUNDAMENTAL IN THE GOSPEL OF JESUS CHRIST.

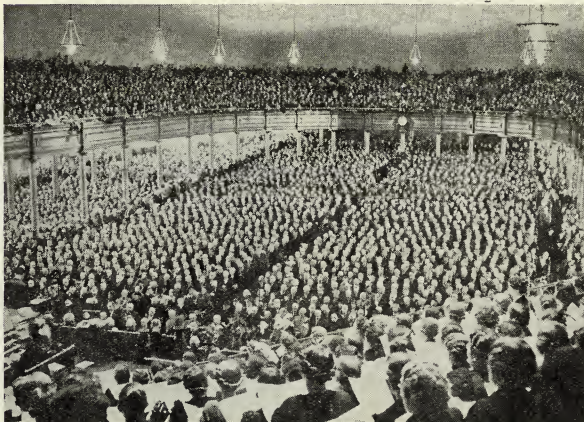
The discovery of eternal, unchanging principles upon which the lives of men may securely be built, is the end of all search. We believe that such principles are to be found in the teachings of Jesus of Nazareth. Those teachings constitute our religion, whose mission it is to lead men to exercise over themselves a moral restraint, to curb the desires of their hearts, to guide their thoughts and actions into true channels, and to tie themselves down to the precepts of divine justice that they may be prepared for the eternity of life and progress that lies beyond.

Everyone must feel the need for

an ultimate aim in life,—an abiding purpose. Without it there would be nothing to stand between a person and a surrender to the fitful direction of casual impulses. Many men who do not consider themselves religious nevertheless have high objectives and pursue them with fidelity, but they have adopted from some source a body of principles which constitute their code of living. Without the stabilizing power of such guides a man's life would be "like the waves of the sea, driven

THIS CONGREGATION WITNESSED THE NATION-WIDE KSL-COLUMBIA BROADCAST FROM THE TABERNACLE, SUNDAY MORNING, APRIL 3, 1938.

Courtesy Tribune



HERE reprinted for the first time is the complete text of Elder Albert E. Bowen's nationwide radio address, parts of which were deleted on the air because of time limitation. The abbreviated presentation was heard over KSL and the Columbia Broadcasting System, 11:00 to 11:30 a. m. MST, Sunday, April 3rd, 1938, originating before a congregation which filled the Salt Lake Tabernacle to the full extent of its standing and seating capacity, at the opening session of the 108th Annual General Conference of the Church of Jesus Christ of Latter-day Saints. An unusual feature of the same Columbia Church of the Air presentation was the singing by the entire congregation of "O Say, What Is Truth" and "Praise God From Whom All Blessings Flow." This Church of the Air was preceded by the regular nationwide Tabernacle Choir broadcast, 10:30 to 11:00 a. m.

by the wind and tossed." There could result only futility of action and frustration of purpose.

IN secular relations the necessity for guiding principles has long been recognized as imperative. The whole body of our law has grown up out of the need for certainty. Without that element the business of the world, to use but one illustration, could not be carried on. Its stability depends upon the assurance men have that things not inherently wrong and not forbidden by law may safely be done, and that fulfilment of promises may be certainly relied upon. A man, for instance, determines to build him a house. He asks a contractor for a bid. The contractor goes to the brickmaker, who agrees to furnish the brick at a specified time and at an agreed price; he goes to the lumber dealer, the hardware merchant, the plumber, the plasterer, the painter, and makes similar arrangements. Finally he returns to the owner and proposes to build the specified house at a fixed cost. He can do that only because of the assurance he feels that the men, whose promises he has, will keep their engagements with him. The practice has grown up among men to keep their engagements. Reliance on this practice is reinforced by the law, which says to the occasional violator that he must keep his agreements.

Thus the law constitutes a body of principles by which men regulate their relations. If there were no such fixed guides, subscribed to and faithfully observed in the great majority of instances, there could be no dealing. Distress and confusion would

reign supreme just as it does today in the family of nations.

Furthermore, if the process of the law had to be invoked to compel obedience to its established principles in every transaction in which men engaged, human intercourse would be impossible. The whole legal mechanism would come tumbling down of its own weight. Human society is able to carry on only because the vast majority of men freely and voluntarily and as a matter of individual morality conform their conduct to the body of principles laid down in the law. Indeed, because they observe principles of morality which have not been enacted into law—but are outside of and above its compulsions—they are self-governing, which brings us back to the second proposition of our discussion: Having been taught correct principles, *they govern themselves.*

Life and religion are inseparably intertwined. There can be no gap between them. Since the political

government under which a man lives touches so intimately his life, curtailing his freedom and compelling his obedience, it inescapably follows that any system of political government which goes beyond the establishment of the basic principles upon which self-government rests, and undertakes to regiment the lives of its citizens into mere vassalage to the state, hampers them in their spiritual development.

What Lincoln called the sentiments of the Declaration of Independence—the whole essence of it—is that every human being, and every community of human beings, has some rights which no power on earth, not even government itself, is authorized to infringe. Every line in that Declaration is repugnant to the present day revival, in parts of the world, of the anachronistic dogma of the totalitarian state whose whole philosophy is in brutal contradiction of the basic concepts

(Continued on page 316)

THIS IS PART OF THE CROWD WHICH SOUGHT ADMISSION TO THE TABERNACLE SUNDAY MORNING, APRIL 3, 1938.

Tribune Photo.



THE author here presents the second of two articles on this subject, the first written as though she were writing to her daughter, and this one written as though she were writing to her son. The subject is one of fundamental concern in the life of every young man or woman who looks forward to marriage and all that it means.

FOR TIME AND ETERNITY

By LEAH D. WIDTSOE

My dear Son:

YOU are preparing for one of the most important steps in your life. I know that your marriage will not take place for some months, but I hope you are thinking seriously about the responsibilities you will assume as well as the enrichment of life which we pray may result from this "great event."

Your father and I rejoice greatly that you and your sweetheart have decided to be married in the Temple. That you are to have the right beginning for your married happiness will be a source of joy to you all your life and it will give you a lasting satisfaction to know that you two who love each other so truly are to be associated throughout the endless ages of eternity.

A month ago I wrote a letter to your sister on this subject (printed in the April issue of the *Era*). I hope that you will read it carefully, for married life should be a real partnership and you and your wife-to-be should have a perfect understanding of each other's experiences. Much of what I have said to your sister applies to you but you have some distinct problems.

You hold the Priesthood of God, which gives you much power; it also entails much added responsibility. As a man, you must be the leader in your household. Read in the Doctrine and Covenants, Section 121, which was given to the Prophet Joseph when he was a prisoner in Liberty Jail. This will help you to understand some of the great truths which have been withheld from men but which will be made clear and beautiful in the ordinances of the Temple. There you will learn that "the rights of the Priesthood are inseparably connected with the powers of heaven, and that the powers of heaven cannot be controlled nor handled only upon the principles of righteousness." (D. and C. 121:36.) Verses 33 to 46 will make known to you how this gift is to be exercised in all your Church work and in your home as well. The real leader is one who rules by love and a deep understanding of life, never by fear or suspicion.

A heart to heart talk with young men contemplating marriage

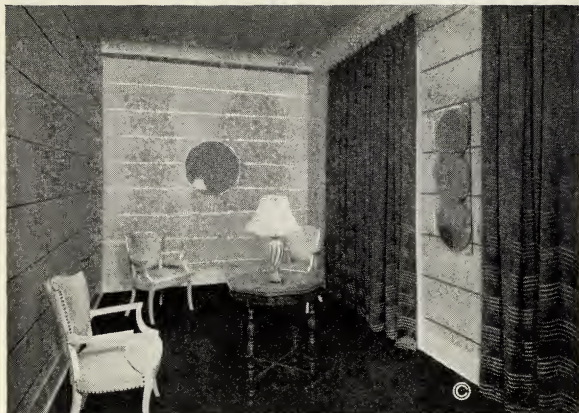
PART TWO

I mention this because there may be times when a well-chosen word from you may help your wife (and coming family I hope) to see the path of rectitude more clearly. Also, there may be times when her vision and wise counsel may be equally helpful to you. Of course you are each the kind of young people who probably will never make great mistakes; however, most people lose their faith not by doing anything very wicked but by countless small slips which seem to be trifles at first. Especially you may be helpful to her in the matter of modest and proper dress. It takes some courage for one to dress a little differently from the crowd. You may sense that when you think of how uncomfortable you are all summer by not discarding your heavy coat and tight collar because other men are not doing it. You would actually suffer rather than be different. Yet, it should be easy to be somewhat different when one is right. With that understanding you can be sympathetic with your wife, but you must always stand for that which is right and help her to keep her vows as you intend to keep yours. Many a careless woman who was married in the Temple has told me that she wore her indecorous evening dress or gauze day dress and followed useless fashions in other and more harmful ways because her husband did not object to her doing such things and even admired her for so doing. Some men may not go that far but nevertheless they do not take a stand for righteousness—it seems easiest to say nothing. Besides, "following the crowd" in social habits and especially in dress

may not seem at first to be so very important. But it is. Think about this, seriously, for great rivers always begin as trickling rills which gather force and momentum as they flow. In these experiences of life you must be the guide and leader. I am sure that if I were dressed for the evening and appeared in a sleeveless, backless or frontless evening gown, your father would not go with me one step—party or no party. He would not scold (that might make me contrary) but he would give me one look and that would be enough to accompany his mild statement that he did not care to go to the party—and that would be final.

Now, this may seem a trifling thing to some, for it may appear that a woman's dress is her own affair; but remember, it is by trifles and seemingly small unnoticed acts of disobedience that one gradually loses touch with the Higher Power. Your wife-to-be will take vows in the Temple which imply that she will keep her body covered and will dress modestly; also that in her words and acts she will be an example in all womanly virtues. These precious obligations are given as a protection from evil thoughts and deeds; to enhance righteous pleasures, not to curtail them.

You also will take similar covenants that are equally binding yet helpful. They will make you better able to meet the problems of your life and will be useful in your personal experiences as well as in your business relations. A deeper understanding of life's real meaning will come to you as you partake of the information and inspiration of these



THIS ROOM IN THE LOGAN TEMPLE IS FOR YOUNG MEN WHO ARE THERE FOR MARRIAGE OR FOR THEIR OWN ENDOWMENTS. IT IS A PLACE OF INVITING ATTRACTIVENESS AND SACRED PURPOSE.

Photo by D. F. Davis. Copyright 1938, by Heber J. Grant, Trustee-in-Trust. Reproduction permission for any purpose specifically withheld.

holy ordinances. This knowledge, if applied in your life, will give you added power to live nobly and with increasing happiness.

EVERY normal woman desires to "look up" to her husband, to feel that he is stronger than she is and that she can truly honor him as her real guide throughout life. Be sure that you make yourself worthy of this trust. Respect your Priesthood in every way and that will give you power to become the leader in your home and truly successful in all the undertakings of your life. Frequent attendance in the temple will help you to reach and keep this cherished goal. I know it will take time and money because you may not live near a temple; but try and plan such trips occasionally as you plan other excursions for pleasure. The spiritual activities of life are always those which give the deepest, most lasting joy and satisfaction.

May I remind you that marriage really is (or should be) also a joyous business partnership—the closest partnership known to man; and since daily living connotes money spent for daily needs, it must entail some business arrangements. Make up your minds to be frank and business-like on financial matters right from the beginning. It is most desirable that you should plan to live on your salary even though it is rather small at present. Both of you must learn that to do without (for a time) some of the luxuries you may have enjoyed in your parents' homes

will but strengthen your characters and cause you to enjoy more completely the comforts of your small home if you have earned them together and acquired them gradually. I beg of you not to go into debt for anything you do not absolutely need for then you will be in bondage when your lives should be free and normal. On no account must you begin to borrow so that your wife may have some coveted possessions or that you may live in any style beyond your income. Before it is too late, together have the definite understanding that you will pay as you go, or go without whatever you may desire but for which you are unable to pay. Otherwise sorrow or even tragedy may overtake you. You are the leader and in this regard you must be wise and firm.

Your wife-to-be has been a money earner for some time and is facing a real problem in adjusting herself to a new financial arrangement. Her decision to forego the satisfaction of receiving her monthly check and instead to give all her time and strength to building a home with the satisfying possibility of rearing a family, is most commendable. She has chosen well and I admire her greatly for her wise decision. Do not forget, however, that she will probably work just as hard as you do, with much longer hours of toil, especially when babies come to bless your home, and in that sense she earns your salary as much as you do. Make a budget for your necessary expenses and be sure that a certain sum is allowed for her own

personal needs to be spent in any way she may desire. To be financially beholden to anyone is demoralizing and is one of the ugliest relationships that can exist between man and wife. Don't ever subject your wife to that humiliation. You will both be wise if you pay as you go and, except for the most necessary expenses, avoid charge accounts as you would the plague. One is very much more apt to spend unwisely if one can say "charge it" than when putting down the great big silver or paper dollars which are so hard to earn and which go so quickly.

SOMETIMES young, married people feel that they should wait before having children until they are out of debt or have saved enough money to get a home and to furnish it with most of the luxuries of life. Then, when they think they are ready for a family, they often find it is too late; nature is taking her toll for unwise practices of family prevention. Marriage is ordained for the purpose of giving unborn spirits a chance to partake of the privileges of mortality as well as to give joy to possible parents. When we live a law only in part we may expect some penalty from its partial violation. You two are healthy and possessed of fine intelligence, and are the kind of people who should be rearing a family. Don't ever place a money valuation on children. It costs money, I know, as well as sacrifice to have them and rear them, but you will be blessed and the means provided whereby you may care for them. You may rest assured that if you do your part in wisdom your Heavenly Father will bless you in this respect as in all others. Have faith in this regard as well as in all the important steps in life. I trust you will never be in the class of young people who claim that they cannot afford to have children yet who can afford to have a piano, a vacuum cleaner, an automobile, and many more luxuries.

Talk these things over with your sweetheart and make sure that you are united in all these important issues of life.

Just one more thought: Let your wedding day be the beginning of your tenderest consideration and love-making rather than the end of it. You may be married but the tie that binds the most securely is not the one spoken over the altar (important as that may be!) but the mutual bond of loving companionship and understanding that should grow stronger with each passing

(Concluded on page 317)

BECKONING ROADS

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, called to take her to her new assignment. The trip was made; the job was reached. There was something about Reid Wood that she wanted to remember. There was something about Peter Holverson that she couldn't forget. There was some resentment between Reid Wood and his father that she couldn't understand. And so she found herself among cross-currents with a job on her hands and heavy thoughts in her mind.

CHAPTER FOUR

"**W**HERE did your son go, Mr. Wood?"

It was early morning about four weeks after Nancy had come to the sheep ranch. For two weeks she had seen nothing of the young man. She and her employer were having breakfast together. They were doing that quite often lately. At her question he looked up.

"He went to Denver. Leastways, that is where he was supposed to go, but you can't tell about him."

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"Oh. I hadn't seen him and I wondered."

"You needn't expect to see him much. He is one of these flyers that may light anywhere. He don't stay here much."

"Then he will not be coming back?"

There was a note of disappointment in the question that sharpened the listener's vision. She was looking different from when she had first come—something to do with her face and her clothes; mighty good help; knew her business and did it. And here he was eating breakfast with her instead of being out with the men. He answered gruffly:

"If he does it will surprise me. He's worked a month or two so he needs a vacation. He's usually in need of one. He's got a girl some-where back east. Likely he'll be hunting her up. He won't come back here until he has to."

"Why?" Nancy asked. "I thought he loved it here." She was remembering the tone of his voice when he had asked, "Like it?"

"Shows you don't know him much. He'd rather be east with real people. Besides that woman he clings to can't abide a ranch."

Something in his tone made her ask, "Has she ever seen this place?"

"Once," he rose abruptly, "but young folks these days don't want nothing but good times and time to do nothing. Never saw one yet that believed in giving a day's labor for a day's wage. There will be a camp tender along before long. Give him this list of things."

When the porch screen had closed behind him Mrs. Chris sniffed:

"He'd better be techy about women that can't abide a farm. That is what ruined his own life. He just naturally worshipped her and any one could see she didn't give a snap of her finger for him. And that hoodlum of hers is just like her."

"Please," Nancy rose hastily, "I am sure it is not your place or mine to judge. And I certainly resent your calling him a hoodlum."

"That's what he is. If Ben Wood

quit giving him money and put him to work it would take some of the coltishness out of him. And don't think, young lady, that I am being disloyal to him. I am hoping for his sake he don't get his heart broke again."

Nancy rose without comment and went to her work. It was not money or coltishness, entirely, she told herself angrily. What was there in this house for anyone to anchor to? There was no feel of home about it. Why couldn't he speak kindly and understandingly to his son. She had discovered he only seemed harsh and self-willed. Behind his gruff words and brusque manners was a code of fine principles and a heart, lonely and hurt. It was this knowledge that made her contented with her work. It would make the son contented too if he could know it. Queer how those nearest to each other should be farthest apart! In the four weeks since coming here she had been wondering why that was so. But she had been too busy to do more than wonder. She had not only brought the neglected books up to date but had spent hours on the office itself. She had sorted and conveniently placed the small stuff. She had enlisted the aid of the man cook in the next room, and with him to lift the larger things she had been able to bring order out of chaos.

SHE TOOK to rising early and going over the front part of the house each morning before she started her other work. As the wild flowers came on she gathered them. In June, wild roses, that grew so abundantly along the fences, brought a touch of home and romance to the big house. Mr. Wood watched her closely but said little. With increasing frequency he ate his meals with her rather than out with the men as he usually did during periods of heavy work.

"Never seen him stick around the house so much," Mrs. Chris complained. "He ain't set down in that front room for years. And in the busy season, too. Guess he's getting old like the rest."

Nancy was thinking of this as she went to work. The shearing was nearly finished. One by one the herds had gone to the high hills. The camp tender came and she filled his order. Then a man from the sheds came in.

"The boss says there is a little lamb black here some-eres. He wants it."

Lamp black. Where was it? Nothing to do but look. It was not



on one of the lower shelves so she stood on a barrel top to look.

"Hello, Beautiful."

Nancy whirled as quickly as the area of the barrel top would permit. Reid Wood was standing in the doorway eyeing the barrel speculatively.

"Ha," he exulted. "Just where I want you."

"Go away. Go away, please. I am in a hurry."

"On a spot, you mean. If I should push a teeny weeny—"

"Don't you dare."

"—You would land right in my arms."

"Don't you dare," as he took a step nearer. "I am hunting something."

"For instance?"

"Lamp black. It seems to me I put it somewhere. There is just a little in a sack."

His glance went over the room. "I know where it used to be. If your housecleaning hasn't been too thorough." He put his foot on the lowest shelf and swung up so his eyes were on a level with the top. "Poor housekeeper after all. Hasn't been touched."

He gave the paper sack to the amused man. When he turned to face Nancy she was at her desk.

"Curses! Foiled again!" He swept papers aside recklessly and perched on the desk before her. "Glad to see me?"

"Thrilled. Be careful of my papers."

"Huh." His face clouded. "Don't even rate a thought from the help. Might as well have stayed away. Unaccountably I found myself eager to get back. That would not have anything to do with you, would it?"

"You should know."

"I don't try to know things. Fol-

low your impulses, is my creed. You might keep me here if you tried."

Really I am busy," Nancy was not looking at him. What a spoiled little boy he was. Yet she was confused by the inconsistent tempo of her pulse. There was no reason for it.

"So I see. Haven't time to welcome the prodigal."

Then she laughed. "Don't pout. Of course I am glad to see you. What do you want me to do? Roast the fattest calf?"

"Sheep would be better."

"Shouldn't you let your father know you are here? He was not expecting you so soon. He'll be happy you are here."

"Maybe, but I have me doubts. I saw your boy friend today. He came by while I was waiting for the truck."

"Pete, you mean?"

"Who else would I mean? He is looking rather down in the mouth."

"Did you speak to him?"

"You ask me that? Woman, I had raising. I spoke to him. Spoke like the gentleman I am but did he answer?"

"What do you mean?"

"Mean. That guy would glare a hole through a granite wall. Do not misunderstand me. He was not rude. Goodness, no. Just very reserved. I even suspect he doesn't like me."

"No? Why should he not like you?"

"I wonder," he drawled. Then, "Your hair is a riot and there is a smudge on your nose."

"What does the valley look like?" she evaded.

"Like it needed a bath badly."

AFTER he was gone she could not compose herself to work.

She rose and went to the back window and looked out over a stretch of alfalfa that was the field. Farther to the north lay acres upon acres of timothy mixed with grass. They would be cutting that soon. She had heard the men say it was hardly worth cutting this year. Water was scarce here, too, but not so scarce as at home.

She realized with a start that she was on the verge of tears. Why did it not rain? It must rain. How differently they could live if they had sufficient water. If the folks at home did not get some kind of break—but she would not give up her dreams and plans. No wonder Pete was glum. Doubt and disappointment brought sympathy and her body relaxed with a warm yearning for him. Fall would bring the same old puzzle, always present but never solved, which debts to pay and which to ease along with a few dollars and many promises. He might even have to sell the few sheep he had. She was lucky to be out of it and she would never, never go back. No matter what happened she would not!

"I hope Mr. Chris doesn't get well for a year," she cried defiantly. "I am young and Dale is young and life must give us a break." She wished Reid had not reminded her of it.

That evening when she was trying to make herself believe she was interested in a magazine, young Mr. Wood tapped on the dining room window. By the reins he held two saddled horses.

"Oh," she cried, her restlessness gone instantly, "I would love to ride."

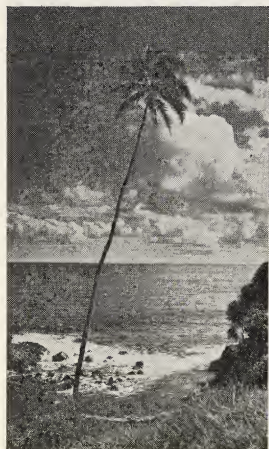
"Slip into something and we will whither away."

She turned and ran to her room. Soon she was back in riding clothes. Faded old trousers they were, for they had done duty for many years. She had bought them when she was just a kid—the year Pete had come to the valley of Big Smokey. Riding with him they had become old and slightly shabby. Now as she rode beside Reid Wood, the wind whipping their faces, she felt that shabbiness and want were away in the past. The conflict of the afternoon vanished in a mist of fantasy. This was what life could be when land and water were not masters. The boy caught the sparkle of her eye, the lilt in her spirits.

"I'll race you to the foothills."

(Continued on page 311)

HAWAII CALLS AGAIN



ONOMEA BAY, HAWAII

By HELEN SPENCER WILLIAMS

Of the General Presidency, Y. W. M. I. A.

A story of an official M. I. A. visit to the Island Paradise where natural beauty and lovable sincerity make never-to-be-forgotten memories.

IN THE early dawn we sighted the island of Oahu, the first and perhaps most important of the Hawaiian group.

That morning the sky was a coral hue, and the island appeared as an emerald in a setting of the deeper than turquoise blue sea. A soft gray fog gave to our first picture of this land an illusion of fairyland, and somehow this fairy-like, spiritual impression will always remain when we think of the Hawaiian Islands.

Our ship passed Diamond Head, an extinct volcanic crater, and we realized as we steamed past that it was here Uncle Sam had placed his watchguard of the Pacific. Just what there is in this great crater few know for certain, for no civilian may enter therein, but popular fancy has it that huge engines of war are there, with men prepared to man them, who with grim patience await any eventuality which might threaten the peace of the Islands of the Pacific. Nearing the dock, the strains of melodious Hawaiian music reached our ears and we began to feel the lure of the tropics. Immediately all thoughts of warring nations, international unrest, and preparedness were forgotten.

As a small tugboat approached our ship, we caught our first sight of the real flower leis. Friends laden with garlands of flowers had caught

this early tug and had come out to meet us. Climbing aboard, these visitors brought their alohas to friends who were arriving. President Ralph E. Woolley of the Oahu Stake and Brother Napoleon of the M. I. A. Stake Superintendency had come to greet the members of our party, and each one of us was presented with a flower lei. Brother George Albert Smith, of the Council of the Twelve, President and Sister Matthew Cowley and their daughter Jewell, who were on their way to preside over the New Zealand Mission, Superintendent George Q. Morris and his wife, Emma Ramsey Morris, Ellis Barker and his wife, Virginia Freeze Barker; my husband, Rex W. Williams, and I were those who comprised our party. Even though in the few weeks that were to follow we were to receive many leis, and many alohas, none of us will ever quite forget that first introduction to this delightful custom.

The inhabitants of the city of Honolulu move toward the docks when an ocean liner anchors. Native women work overtime gathering flowers and weaving leis to sell. Hawaiian singers with their ukuleles and their steel guitars prepare to welcome all visitors. As we walked down the gangplank, the spirit of Hawaiian hospitality permeated into our very souls, and only those who have been surfeited and become bored with much attention and much color could fail to have a warming response to such whole-hearted welcome.

It is no wonder that tourists are received so hospitably by the islanders, because the Hawaiian people themselves, and those who have made the Islands their home, are instinctively and sincerely hospitable. And then again, when one realizes that tourists bring the third greatest revenue into the Islands

GENERAL SUPERINTENDENT GEORGE Q. MORRIS of the Y. W. M. I. A., with Mrs. Morris, and Sister Helen Spencer Williams of the Y. W. M. I. A. General Presidency, with her husband, Rex W. Williams, paid an official visit to Oahu Stake during a trip which began with embarkation on the S. S. Lurline from Los Angeles January 22, 1938, and continued until February 19, 1938, with the arrival in the same port on the same ship. Aboard ship on the outward voyage was a party of Utahns including Elder George Albert Smith of the Council of the Twelve and Elder Matthew Cowley, wife and daughter, en route to the New Zealand Mission. Of impressions in Hawaii among the people of the Lord on this trip the author has here written in her delightful manner.

yearly, it is not surprising that all Hawaii turns out to make its tourists welcome. The industry of sugar cane heads the list in industries, with the canning of pineapple coming second, and third the tourist trade.

As we drove through the streets of Honolulu, it was difficult to realize that the population of this little Hawaiian metropolis was less than that of Salt Lake City—about 125,000—because the first impression was that of a truly large city. We had not gone far before we sensed in very truth the fact that this was one of the world's "melting pots," for down the street in native garb came Japanese women in their quaint and picturesque kimonos with their colorful obis around their slender waists, on their feet the traditional Japanese shoes, or *bakus*, worn during stormy weather because the streets are damp, and, of course, the *bakus* are raised from the ground with about two and one-half inch stilts.

The little Chinese women were in their pajamas, or in the long, slender dress of their race, high in neck and



LEFT TO RIGHT: HELEN S. WILLIAMS, GEORGE Q. MORRIS, EMMA RAMSEY MORRIS, ELVA TAYLOR COWLEY, ELDER GEORGE ALBERT SMITH, JEWELL COWLEY, ELDER MATTHEW COWLEY. THE PHOTOGRAPHER WAS ELDER REX W. WILLIAMS, ALSO A MEMBER OF THE PARTY.

fastened with intriguing frogs down the side. We found ourselves regretting that all of the native people were not dressed in their own distinctive garb, and we realized as we saw many of the Polynesian people dressed in their streamlined American clothing that much of the beauty and uniqueness of their own world was being lost because of the influx of the white race.

There were native Hawaiian women in their *holiuecs*, that ancient dress brought to the Islands in about 1820 by the New England missionaries. *Holiuec* means pouring down, and the dress means literally just that. It is made more or less in a Mother Hubbard style, with a long flowing train which is held up by a little loop over the arm. In brilliant colors, and made of every kind of material, this Hawaiian dress is worn by young and old. The regrettable thing is that rarely did we see any little children dressed other than in American and English manner, and one wonders if another generation will see all oriental and Hawaiian dress completely lost.

THE RIDE through the streets made us catch our breath at the sheer beauty of the place. Such scenery! Trees with their branches touching each other over long avenues, trees in bloom, hedges of night-blooming cereus, those exquisite flowers which open only at night. When they are in bloom, hundreds of tourists drive at night to catch sight of them. Great bushes of hibiscus, growing in the most unexpected places, made us "oh" and "ah" at their breath-taking beauty. The hibiscus is the official flower of Hawaii and resembles somewhat the bloom of our hollyhock bush, only in such an array of color that it is difficult to believe that they are other than great masses of brilliant crepe paper flowers.

No wonder that the Islands have been called the paradise of the Pa-

cific. The temperature of Hawaii ranges from 71 to 77 degrees, the hottest weather coming in July and the coolest in January, and always there is a tropical breeze which literally seems to blow away cares, troubles, and the pressure of hurrying which we feel at home. It is no wonder that those who live in the Islands seem to exude a spirit of restfulness and to exude in those who visit them a feeling of peace and tranquility.

The same American missionaries who had revolutionized the dress, set in motion some of the most beautiful music in the world. Originally the natives chanted to the accompaniment of the rhythmical beat of conch shells. This music, or chant, accompanied all of their sacred dances. Slowly the Hawaiians began to combine with their chant the simple sacred hymns of the missionaries, and from this foundation their unusual harmonies have evolved. Such music—melodious, soft, and harmonious. Hearing their songs to the accompaniment of the strumming of their string instruments and the soft beating of their seeded shells, the raucous music of our present day orchestras sounds harsh and unmusical. The singing is so

effortless, quiet, and restful, and yet so full of lovely emotion, that it stirs the very soul of one who listens.

We shall never forget that first Sunday on which we went into the Latter-day Saint chapel. The pulpit and stand were a bower of flowers, and in the choir seats were one hundred twenty-five native Hawaiians dressed in pure white. The great windows were thrown wide, and as light tropical rain fell, the sun came pouring in and we understood the expression "liquid sunshine." As the leader stood before his choir and they raised their voices in song, there was scarcely a dry eye in the audience. All choir members held before them sheets of music, but we were told afterwards that only one or two could read a note, yet their harmony was perfect. They sang as I have never heard any choir sing before, and I believe I shall never hear a choir sing again more beautifully or impressively than they did on that Sabbath morning.

A new lesson in reverence for the House of God and for the chosen authorities of God was learned by all of us who visited there. There was such great respect shown Brother George Albert Smith of the Council of the Twelve. Often expressions such as, "A true Apostle of the Lord," "The spirit of God is with our visitor," were whispered as he passed among the natives.

ON THE day of our first meeting, several of those who addressed the conference had learned a few words of Hawaiian greeting. When *aloha loa nui*, which means "greetings and love to all of you," was said, immediately a unanimous response from those in the audience came back like a soft melodious note from an organ, a *lo ha—*. One could no more help loving the Hawaiian people than loving nature, sunrise, and sunset, for their own love for others rebounds to them.

To those who had anticipated
(Concluded on page 310)

HULA DANCERS,
HILO, HAWAII.



THE CHURCH

"Takes Stock" OF ITSELF

By RICHARD L. EVANS

ANOTHER General Conference of the Church—the like of which is not seen elsewhere in all the world—was held in Salt Lake City with general sessions April 3, 4, and 6, and with almost innumerable lesser gatherings preceding, following, and interspersing. This was the 108th Annual General Conference, a gathering characterized by an attendance which numerically broke all preceding records, and characterized also by a vigorous, plain-spoken leadership which fearlessly turned the light of

THE 108TH ANNUAL CONFERENCE BRINGS ITS INVENTORY OF OUR MATERIAL AND SPIRITUAL POSSESSIONS AND NEEDS.



scrutiny on the spiritual and temporal condition of the Church and its people, and there did and said what needed to be done and said.

GENERAL AUTHORITIES

ALL of the General Authorities of the Church were present at the Sunday sessions excepting two members of the Council of the Twelve, Elder George Albert Smith, who is touring the missions in the Pacific, and Elder Richard R. Lyman, who is presiding over the European missions; and one member of the First Council of Seventy, Elder Rufus K. Hardy, who is with Elder Smith. One or two members of the General Authorities were absent from subsequent meetings because of physical indispositions.

PRESIDING BISHOPRIC REORGANIZED

MOST unexpected happening of the Conference was the action at the closing session on Wednesday

AN INFORMAL STUDY OF THE FIRST PRESIDENCY TAKEN JUST PRIOR TO THE APRIL CONFERENCE. LEFT TO RIGHT: PRESIDENT HEBER J. GRANT, PRESIDENT J. REUBEN CLARK, JR., PRESIDENT DAVID O. MCKAY.

Photo by Leland Van Wagener.

day, April 6, which brought about a complete reorganization of the Presiding Bishopric, making Bishop Sylvester Q. Cannon an Apostle and associate member of the Council of the Twelve, retiring his counselors, Bishop David A. Smith and Bishop John Wells, and bringing into office Presiding Bishop LeGrand Richards, with Bishop Marvin O. Ashton as first counselor and Bishop Joseph L. Wirthlin as second counselor. (See page 288.)

PRIESTHOOD

THE General Priesthood meeting Monday evening in the Tabernacle was the largest Priesthood meeting ever held in the history of the Church. Unadulterated advice, from the First Presidency, members of the Council of the Twelve and

guest speakers, was received with eager attention by this unique body of men. Almost startling in this day and age was the absence of any evidence of tobacco or liquor in a gathering of men so large, and the steady composure that comes with faith and purposeful living. In addition to this general meeting, smaller gatherings were held for Aaronic and Melchizedek groups out of which came many specific instructions. (See pages 294 to 301.)

CHURCH WELFARE

CHURCH Welfare was treated by several speakers in the general sessions, in addition to which special Church Welfare meetings were held with various Church groups. Statistics and a general statement appear in the financial report reprinted in full below. Agriculture is being stressed. A special full-day Church Welfare meeting was held Sunday, April 10, in the Church Welfare offices, out of which came statements of policy and practices.

SPECIAL FEATURES

SPECIAL features of the Conference included the nation-wide broadcast on "Human Liberties" by Elder Albert E. Bowen over KSL and the nation-wide Columbia network, 11:00 to 11:30 a. m. MST, Sunday, April 3. (see pages 266-267); the nation-wide broadcast of the Tabernacle Choir and organ over the same nation-wide network 10:30 to 11:00 a. m. the same day; and the appearance of the Relief Society Singing Mothers, nearly a thousand of them, uniformed and representing the entire Church. (See page 289.) Missionary meetings, a Genealogical meeting, the Sunday evening Tabernacle meeting of the Deseret Sun-



(LEFT)
THE INCOMING PRESIDING BISHOPRIC: CENTER,
PRESIDING BISHOP LeGRAND RICHARDS; LEFT, BISHOP
MARVIN O. ASHTON; RIGHT, BISHOP JOSEPH L.
WIRTHLIN. (SEE ALSO PAGE 288.)
Courtesy Deseret News.

day School Union, and the Relief Society Conference before the General Conference, were also features of the annual gathering.

SUMMARY

No detailed digest of the counsel and instructions of the Conference is possible here, but it may be said by way of summary that there is a determination abroad in the Church for a leadership that not only knows but lives the Gospel, for aggressive good works, for sane, conservative living, and for salvation through self-effort. (See also pages 263, 266, 288, 294, etc.)

SECURITY COMMITTEE AND ADVISERS AS CONSTITUTED IMMEDIATELY BEFORE THE APRIL CONFERENCE. LEFT TO RIGHT: THEODORE M. DEBRY, SECRETARY; J. FRANK WARD; MARK AUSTIN; STRINGAM A. STEVENS; CAMPBELL M. BROWN; HAROLD B. LEE, MANAGING DIRECTOR; PRESIDENT J. REUBEN CLARK, JR.; PRESIDENT HEBER J. GRANT; PRESIDENT DAVID O. MCKAY; MELVIN J. BALLARD; JOHN A. WIDTSOE, AND A. E. BOWEN, ADVISERS FROM THE COUNCIL OF THE TWELVE; BISHOP SYLVESTER Q. CANNON; HENRY D. MOYLE, GENERAL CHAIRMAN; AND ROBERT L. JUDD. ABSENT WERE MARVIN O. ASHTON, WM. E. RYBERG, AND THE FORMER PRESIDING BISHOP'S TWO COUNSELORS, DAVID A. SMITH, AND JOHN WELLS.

Courtesy Tribune-Telegram.

ANNUAL CHURCH REPORT FINANCIAL STATEMENT

The expenditures by the Church for the year 1937:

STAKE AND WARD PURPOSES

There has been returned from the tithes to the stakes and wards for the construction of ward and stake meeting-houses	\$1,025,082.77
For ward maintenance expenses	808,287.28
For stake maintenance expenses	255,222.30
	\$2,088,592.35

HOSPITALS

Expended for the erection and improvement of hospital buildings (Included in Church Welfare Program)	\$ 126,204.00
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EDUCATION

Expended for the maintenance of the Church school system \$	904,305.81
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TEMPLES

Expended for the maintenance and operation of temples.....	\$ 451,043.33
--	---------------

RELIEF ASSISTANCE

For direct aid in the care of the worthy poor and other charitable purposes, including hospital treatment. (From tithing funds only. Included in Church Welfare Program)	\$ 298,807.55
--	---------------

MISSIONARY WORK

For the maintenance and operation of all the missions, and for the erection of places of worship and other buildings in the missions	\$ 975,105.26
Total	\$4,844,058.30

Which has been taken from the tithes and other Church funds and returned by the Trustee-in-Trust to the Saints for the maintenance and operation of the stakes and wards, for hospital buildings, for the maintenance and operation of Church schools and temples, for charities and mission activities.



(BELOW)
THE RETIRING PRESIDING BISHOPRIC: LEFT TO RIGHT:
BISHOP SYLVESTER Q. CANNON, BISHOP DAVID A.
SMITH, BISHOP JOHN WELLS.
Courtesy Tribune-Telegram.





THE RELIEF SOCIETY SINGING MOTHERS. (SEE PAGE 289.)
Photo by D. F. Davis.

FAST OFFERING INFORMATION			
1937	1936	Increase	Pct.
Fast offerings paid in wards:			
\$296,443.67	\$259,125.46	37,318.21	14.4%
Fast offerings paid in missions:			
34,441.48	31,192.15	3,249.33	10.4%
Total fast offerings:			
\$330,885.15	\$290,317.61	\$40,567.54	13.9%
Number who paid fast offerings in wards:			
151,056	134,416	16,640	12.4%
Number who paid fast offerings in missions:			
21,654	19,370	2,284	11.8%
Total who paid fast offerings:			
172,710	153,786	18,924	12.3%
Average fast offerings per capita in wards:			
55.4c	48.9c	6.5c	
Wards showing highest per capita fast offerings:			
Manhattan Ward, New York Stake \$2.20			
San Francisco Ward, San Francisco Stake 1.78			
Gilmer Park Ward, Bonneville Stake 1.75			
Rosette Ward, Curlew Stake 1.70			
102 wards (9.2% of wards in the Church) paid \$1.00 or more per capita.			
Missions showing highest per capita fast offerings:			
Czechoslovakian \$1.12			
Palestine-Syrian66			
Swiss-German60			
Eastern States55			
German-Austrian55			
SUMMARY—ERECTION AND IMPROVEMENT OF CHURCH BUILDINGS—1937			
Appropriated for ward and stake buildings, seminaries and institutes \$1,195,319.63			
Amount raised locally (40%) .. 679,837.66			
Appropriated for hospital buildings 126,204.00			
Paid by hospitals toward erection of buildings 82,525.78			
Improvements in temples 56,874.00			
Expended for mission buildings and real estate 284,141.09			
Total \$2,424,902.16			
(Some of above expenditures included in Church Welfare Program)			

STATISTICS AND OTHER DATA COMPILED FROM THE ANNUAL REPORTS FOR THE YEAR 1937

There were on December 31, 1937: 118 Stakes of Zion, (at the present time, 121); 1,017 wards; 84 independent branches, or a total of 1,101 wards and branches in the Stakes of Zion; also, 36 missions (including the European Mission), 951 mission branches, and 235 districts.

CHURCH MEMBERSHIP

Stakes	616,088
Missions	151,664
Total	767,752

CHURCH GROWTH

Children blessed and entered on the records of the Church in the stakes and missions	21,005
Children baptized in the stakes and missions	14,631
Converts baptized in the stakes and missions	7,322

Number of long-term missionaries from Zion, December 31, 1937	1,983
Number of short-term missionaries from Zion, December 31, 1937	30
Number of local missionaries	70
Total number of missionaries in the missions of the Church	2,083
Number engaged in missionary work in the stakes	2,282
Total missionaries	4,365
Number of missionaries who received training at the Missionary Home	1,003
Persons recommended to the temples from the stakes	83,092

SOCIAL STATISTICS

Birth rate, 30.9 per thousand.
Marriage rate, 18.7 per thousand.
Death rate, 6.9 per thousand.
Families owning their own homes, 59.2%.

A CANDID STUDY OF FRANK ASPER AND J. SPENCER CORNWALL IN ACTION WITH THE TABERNACLE CHOIR.

Courtesy Tribune-Telegram.





MISSION PRESIDENTS WHO ATTENDED THE APRIL CONFERENCE. LEFT TO RIGHT: BRYANT S. HINGLEY, NORTHERN STATES; MISSION; W. AIRO MACDONALD, CALIFORNIA; ABEL S. RICH, CANADIAN; ELRAY L. CHRISTIANSEN, TEXAS; HAROLD W. PRATT, MEXICAN; ORLANDO C. WILLIAMS, SPANISH AMERICAN; PRESTON NIBLEY, NORTHWESTERN STATES; JOSEPH J. CANNON, TEMPLE SQUARE; DR. CARL F. EYRING, NEW ENGLAND; ELIAS S. WOODRUFF, CENTRAL STATES; DAVID A. BROADBENT, NORTH CENTRAL STATES; WILLIAM T. TEW, JR., EAST CENTRAL STATES; FRANK EVANS, EASTERN STATES.

Tribune Photo.

EXPENDED FOR THE MAINTENANCE OF MISSIONARIES

Collected by wards and paid to missionaries	\$ 91,769.00
Average cost per missionary, 1937, \$30.34 per month, or a total of \$364.00 per year per missionary. Average number of missionaries, 1,917, making a total average expense for the year of Estimated possible earnings per missionary \$900.00 per year x 1,917, average number of missionaries, makes an estimated total of what these missionaries might have earned if at home of....	697,788.00
1,725,300.00	
Total estimated contribution of missionaries and their families for the preaching of the Gospel	\$2,514,857.00

CHURCH WELFARE PROGRAM (Including All Church Welfare Work)

Total Church membership in stakes and missions, men, women, and children	767,752
Number of Church members who paid voluntary fast offerings to help the needy:	
In wards	151,056
In missions	21,654
Total	172,710
Amount of voluntary fast offerings in wards:	
Cash	\$ 281,002.98
Produce	15,440.69
In missions:	
Cash	34,441.48
Total (all expended for relief)	\$ 330,885.15
Special donations to the Church Welfare Program	66,003.64
Assistance rendered by Relief Society:	
In actual disbursements to needy	\$ 57,734.67
In carrying on general work of this society	242,697.29
Additional assistance extended to Church Building Program (wards, stakes, and missions) by increasing from 50% to 60% the Church's contribution to the program..	\$ 185,183.60

Expended from tithes, mostly by local officers	\$ 298,807.55
Expended directly by the Church Welfare Committee	98,836.34
Other donations to Church Welfare Committee	18,807.48
Expended for the erection, extension, and improvement of hospitals and for caring for sick therein	203,498.45
Total	\$1,502,454.17

In addition to the foregoing, the following supplies had been assembled and were on hand December 31, 1937, and are available for the needy during the year 1938.

CLOTHING

	Estimated Value
Men's clothing, pieces.....	13,608 \$5,444.20
Women's clothing, pieces.....	10,313 2,533.25
Children's clothing, pieces.....	12,100 2,420.00
Total	\$10,397.45

CANNED FRUITS AND VEGETABLES

Fruits and vegetables, cans	516,890 64,611.00
Fruits and vegetables, bottles	82,393 16,478.60
Dried fruits, pounds	17,508 1,750.80
Total	\$2,840.40

OTHER PRODUCE

Flour, pounds	221,653 4,876.36
Potatoes, pounds	1,182,325 7,093.95
Other vegetables	201,814 1,009.07
Total	\$12,979.38

FUEL

Coal, pounds	1,051,491 2,638.74
Wood, cords	2,256 6,768.00
Total	\$9,406.74

Total on hand Dec. 31, 1937, \$115,623.97

In order to render moderate financial assistance to those who were engaged in small farming or business, and who did not have a bankable undertaking, the Co-operative Security Corporation was set up. This company has made a number of small loans (which are largely character loans) but has limited the amount it would lend to any one person to at most a few hundred dollars.

In addition to the foregoing, very large
(Continued on page 314)



CROWDS ON TEMPLE SQUARE WHO DID NOT GAIN ADMISSION TO THE TABERNACLE OR ASSEMBLY HALL.

Tribune Photo.

The PROTESTORS OF CHRISTENDOM

iv. The Council of Nicea and Arianism

THE Christians had suffered in ten persecutions which had frequently deprived them of their bravest, strongest, and best. They were to be subjected in the fourth century and later to the far greater dangers of imperial patronage.

Scarcely was the tenth and last of the great persecutions past when, with the Edict of Milan (313), Constantine granted religious tolerance to all. Almost over night Christianity passed from the position of a persecuted religion to that of a favored religion, and soon paganism began to be suppressed by force.

In spite of some protestations of tolerance, throughout the fourth century no emperor gave up the idea of a religiously unified empire, and the pagan worship was everywhere forbidden, not only in the temples but even in private houses. "Paganism was finally stamped out. By means of laws and rescripts, by the natural progress of Christianity, and by reason of the violent struggle between the partisans of the ancient religion and the new, the new triumphed, both legally and in fact."¹

Many of the old divisions in the church had persisted and new causes of dissension were appearing: in Alexandria, the Donatists were accusing (what later came to be) the Catholic party of laxity in accepting the baptism of heretics and of other unauthorized persons and in the matter of ordinations; and they "claimed to be the only true and holy Church of Christ; boasted of miracles and revelations; and required

converts to their party to renew their baptism." And the greatest of all early dissensions, the Arian quarrel, was soon to occupy all Christendom.

"As long as the state had been indifferent or hostile, it had classed all Christians, heretical, schismatic, orthodox, together, as equally criminal before the law. Now (313) that it had chosen to become an interested factor, it at once found itself obliged to discriminate. It could not conceivably support two sects or two bishops at the same time in the same place."² With the conversion of the princes, the tendency to meddle in the internal affairs of the church became more pronounced. Who was more interested than the emperor in knowing which party represented the true Christian tradition? The temptation was great to refer the dispute to the emperor. Besides,

¹Smith, *Student's Ecclesiastical History*, vol. 1, p. 250.

²Shotwell and Loomis, *The See of Peter*, p. 451.

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



THE APPIAN WAY, ROME.

once converted, the emperor desired to convert the whole empire and "to make of the new religion, that which they had not been able to make of the old, a universal and official institution, a state religion."³

Such an intention supposed "that the government would mix frequently in ecclesiastical matters and that the great favor which, from a proscribed sect elevated the church to a kind of state institution, would be paid for with notable obligations of fidelity and obedience."

"To this the church resigned itself. In principle, it raised no objections anywhere. It was found quite natural. . . . When things went well, no one was scandalized to see the emperor intervene. Let him intervene in the right sense, that is all that they asked of him."⁴

³Duchesne (catholic), *Histoire ancienne de l'Eglise*, vol. II, p. 657.

¹Duchesne, *Histoire ancienne de l'Eglise*, vol. II, p. 648. *The Edict of Milan*: ". . . that we give to the Christians and to all a free power of following the religion which all wished to choose, and that none who had given his mind to the rites of the Christians, or to whatever religion he thought fittest for himself, should in any case be denied its full exercise, all sorts of conditions being abolished; so that each of those who have the same will to observe the Christian religion, may devote himself to its free and simple observance apart from all inquietude and molestation." Lactantius, *De Mort. Persec.*, c. 48. Latin text and translation in Smith, *Student's Ecclesiastical History*, vol. 1, p. 243.

Constantine did not "violate the tolerance promised by the Edict of Milan except within the Church "self, where the civil power was used to enforce the orthodoxy of the Nicene Council for the worship of Christ while the worship of Jupiter was left free."

The most fundamental beliefs of Christianity were in dispute. Already Constantine had tried unsuccessfully to appease the Donatist quarrel in the west when his attention was attracted to the division of the church in the east by the Arian controversy. It was concerned with the nature of God, with the nature of the Son, and more especially with the relation of the Son to the Father, and, later, with the nature and the relation of the Holy Ghost to the Father and to the Son.²

Little is known of the beginnings of the Arian controversy. About 319, Arius was at the head of one of the Alexandrian churches; he was also entrusted with the explanation of the scriptures. Born in Lybia towards the middle of the preceding century, his life was austere and his mind brilliant; he was tall, thin, and of imposing appearance. He was energetic, courageous, and capable of influencing others by his eloquence. It was said of him that he maintained the Savior was the first-born of all men and, consequently, that He had not existed from all eternity.

IN 321, Bishop Alexander of Alexandria excommunicated Arius in a synod with all his following. Arius circulated a statement of his beliefs among the bishops and asked them, if they approved, to intercede for him with Bishop Alexander.

Confronted now with a division in the eastern half of the empire even more serious than the Donatist dissension in the west, the emperor Constantine sent his religious advisor, Hosius, bishop of Cordova, with a letter addressed to both Alexander and Arius, in which he protested against the discussion in public meetings of the topics in dispute.³ This effort failed and Constantine decided to convoke a general (ecumenical) council of the Church.⁴

"Most Catholic writers, looking back upon this event (the Council of Nicea), have felt positive that

no such assembly could have taken place without the instigation or co-operation of Sylvester (bishop of Rome). Yet all such contemporary evidence as we have concurs in making Constantine alone the author and promoter of the huge enterprise, even as he had been of the Council of Arles (called to settle the Donatist dispute). Eusebius gives him the sole credit, as do the letters issued by the council itself, and he himself, both then and afterwards, spoke of it as the synod which he had summoned."⁵ "Dr. Funk (*Kirchengeschichtliche Abhandlungen*, t. I, III, ch. XII) has accumulated many texts and many arguments to show that Constantine acted in his own personal name and on his own initiative."⁶ Mourret quotes Constantine's letter as follows: "Today it has seemed good to me for many reasons to assemble a council in the city of Nicea, in Bithynia. It will be reached easily by the bishops of Europe and Asia . . . it will be easier for me to be present and to take part in the council. Therefore, very dear brothers, I make known to you my will, which is that you go to the said city of Nicea without delay . . ."⁷ According to Eusebius, Constantine declared that he convoked the Council of Nicea on his own initiative, "under the inspiration of God."⁸

Constantine "convoked a universal council and with respectful letters summoned the bishops to gather at once from all quarters. Nor did the emperor merely issue a bare command, but by his generosity he contributed much to its accomplishment. He allowed some bishops to use the public post and others an ample supply of horses for transportation."⁹ He also provided "liberally from the imperial treasury for their expense during the Council as well as on the journey to and fro. Each bishop was to bring with him two presbyters or deacons, with three servants."¹⁰

Impelled by various motives, "The hope of accomplishing good, . . . the strangeness of the event, the desire to see the great emperor face to face," 318 bishops at most, "about one-sixth of the total number throughout the Empire, who are

estimated at about 1000 in the Greek provinces and 800 in the Latin,"¹¹ assembled at Nicea. "The Latin churches sent only seven bishops; and the fact deserves special notice, that this first representative assembly of all the churches decided on the Catholic faith without the presence or voice of the Bishop of Rome, though the aged Sylvester was represented by two presbyters, Victor (or Vitus) and Vincentius."¹²

The bishops arrived in Nicea some time in May, but awaited the arrival of Constantine to begin the council until the fourteenth of June, 325, A. D., "according to the most probable calculations." The opening session was then held in the principal church of Nicea. A few days later the council moved into a large hall of the imperial palace.

The opening speech was made by the bishop seated at the right hand of Constantine, according to some, Eusebius of Nicea, according to others, Eustathius of Antioch. Constantine then replied in Latin, an interpreter translating his words into Greek: "I thank God . . . who has accorded me the grace . . . of convoking you all here . . . The intestine divisions of the church seem to me more serious and more dangerous than wars and other conflicts . . . It is necessary then that your hearts be united and that peace be seen to reign among you . . ."¹³

"Eusebius never names the man who presided. The fifth century historian Theodoret believes that it was Eustathius, bishop of Antioch, and probabilities seem to favor his suggestion. Antioch and Alexandria were the most venerated sees of the east and the bishop of Alexandria, being himself involved in the case, could hardly preside over the assembly that was to try it."¹⁴

However, Smith believes others shared the honor of presiding. "Among the bishops conspicuous for their rank were the patriarchs of Alexandria and Antioch, Alexander and Eustathius, the former of whom then bore the title of Pope (Papa or Ab-abba, i. e., *father of fathers*). These two patriarchs appear to have been the ordinary presidents of the Council in turn with Hosius of Corduba and Eusebius of Caesarea (Metropolitan of Palestine), who were the special advisers of the emperor and sat at his right and left

(Continued on page 312)

²Out of these questions there developed the following:

Did Christ assume human nature completely?
What was the relation of the divine nature to the human nature in Christ?

Was Christ's will human or divine?
What were the results of the fall?
Can man will to good apart from divine grace?

³Eusebius, *Vita Constantini*, II, 63-73; *Vita Constantini*, II, ch. CLXIII. In Constantine's letter reproduced by Eusebius, Alexander and Arius are asked to cease disputing about questions altogether secondary to religion. They were agreed in the main and that should suffice. Let them arrive at a prompt reconciliation and free him from great anxiety.

⁴Ecumenical Council. "This title is precisely equivalent to imperial; for the technical meaning of *oikoumene* (literally, "the inhabited world") was the Roman Empire, as in Luke II, 1." Smith, *Student's Ecclesiastical History*, vol. I, note, page 294.

⁵Shotwell and Loomis, *The See of Peter*, p. 470.

⁶Mourret, *Histoire Generale de l'Eglise*, vol. II, note, p. 35.

⁷Mourret, *Histoire Generale de l'Eglise*, vol. II, pp. 36, 37.

⁸*Vita Constantini*, III, 3-5.

⁹Eusebius, *Vita Constantini*, III, 5, 6. Translation from Shotwell and Loomis, *The See of Peter*, pp. 484, 485.

¹⁰Smith, *Student's Ecclesiastical History*, p. 255.

¹¹Smith, *Student's Ecclesiastical History*, p. 255.

¹²Cited by Mourret, *Histoire Generale de l'Eglise*, vol. II, pp. 41, 42.

¹³Shotwell and Loomis, *The See of Peter*, p. 471.

A "FLASH BACK" TO ONE HUNDRED YEARS AGO

LATELY it has become something of a fashion among the great periodicals of the day to send famous correspondents to Salt Lake City and then presently to publish friendly articles presenting the Latter-day Saints as a people with virtues to be emulated. After reading the General Conference report, "The Church Takes Stock of Itself" (beginning on page 274) it is little wonder that such should be the case.

How different the picture a century ago! In 1838 two states in succession drove the founders of our society beyond their borders with a great zest to be rid of them.

Let us go back in imagination one hundred years to that stormiest year in the history of the Church, for surely in order to appreciate our spiritual and material inheritance *we must feel again the very emotions* of those who battled on the firing line to establish our religion. There is space on this page for only the briefest summary of the events of that notable year:

By the close of 1837, Kirtland, Ohio, had become a hotbed of apostasy and the mob spirit, and its break-up as the gathering place of the Saints appeared imminent. Fearing for their lives, Joseph Smith and Sidney Rigdon left Kirtland, January 12, 1838, on horseback and set out for the settlements of the Saints in Missouri. These Missouri Saints had five years before been driven northward across the Missouri River from Jackson County by the older settlers of the section into more sparsely inhabited counties and had by 1838 attained a creditable degree of prosperity there.

With their faces toward the promised Zion in Missouri, most of the faithful Saints of Kirtland now prepared to flee from the spiritual and financial confusion of deflated Kirtland and follow their prophet into Missouri. Of these companies of migrating Saints the most notable was the "Kirtland Camp," of about five hundred souls, led by the quorum of Seventy. The Saints com-

Hatred, Persecution, Homeless Wandering, Retribution—and through it all our leaders held the people together, and from the poor and the weak came mighty men.

By GLYNN BENNION

Of the Church Historian's Office

prising this camp traveled nine hundred miles in wagons, tenting by the way. They were well-organized and disciplined and their experience furnished the pattern for the greater migrations of the Saints across the plains a few years later.

With the great influx of Ohio Saints into Missouri, there occurred a renewal of hostile feelings against the Church on the part of the old settlers of the state, who watched the multiplication of Mormon settlers with alarm. Clergymen, lawyers, businessmen, and other leaders of the state began to whip up the old mob spirit against the Mormons for the reason that no legal process had been invented to cope with the troublesome problem.

By August this agitation began to bear fruit in the rising of armed bands sworn to expel the Saints from their homes by illegal force. The Saints endeavored to cope with this danger by furnishing several companies of troops, regularly enlisted as part of the state militia, and acting under the orders of the proper officers. Defensive operations of these Mormon troops, however, were construed as rebellion and only furnished fuel for the fury of hatred against the Saints which was sweeping Missouri, and which presently culminated in the capture and sacking by mob forces of the principal Mormon towns of DeWitt, Adam-ondi-Ahman, and Far West, the massacre of a score of Saints at Haun's Mill, the arrest and imprisonment of the Prophet Joseph and many other leaders of the Church, and the ordering of the rest of the Saints out of Missouri under pain of

death by the exterminating order of Governor Boggs.

Of special interest among the events of 1838 is the apostasy of so many of the strong men of the Church following the Kirtland debacle and the subsequent Missouri persecutions. These included such leaders as David Whitmer, Oliver Cowdery, W. W. Phelps, Orson Hyde, and Thomas B. Marsh. Most of these men later rejoined the Church after seasons of bitter regret and tearful repentance, some of them to serve the Church notably and with unshaken loyalty for the rest of their lives. The defection of these great men in 1838 can only be accounted for on the theory that even the bravest and finest natures may break in times of terrible stress, even as the great apostle, Peter, faltered in the dark hours following the betrayal and arrest of Jesus.

Other important events of 1838 were: the fixing by revelation of the official name of the Church; the location of Adam-ondi-Ahman as the place where Adam will come in the last days to visit his people; the revelation on tithing; the rapid growth of the year-old British Mission under the presidency of Heber C. Kimball; the death of Apostle David Patten, first martyr of the last dispensation; the secret organization of the "Danites" by a wicked Mormon named Samson Avard, which, although exposed and broken up by Joseph Smith before it could function, became the basis then and ever since for anti-Mormon stories of a secret murder-and-plunder society in the Church; the occasional formal study of grammar and law

by the Prophet Joseph as a means of keeping a level head in the midst of the roaring turmoil when other men were cracking under the strain; the remarkable revelations given the Prophet in Liberty Jail.

But there are two features in this robust story of 1838 that take a firmer hold on my interest than all the rest:

In the first place, the account of the mobbing of the Missouri Saints in 1838 and the record of that state for the following thirty years furnishes one of the most perfect examples of the sequence of crime and retribution in history.

All historians now agree that there was no excuse for the violent expulsion of the Saints, and that the carrying out of Governor Boggs' wicked exterminating order made one of the few blots on America's record as the land of free opinion and the stronghold of the rights of man. For no Latter-day Saint was ever arrested and convicted in Missouri for any illegal act.

The Saints were driven out because they were "foreigners." They were hated and feared because they were mostly New England abolitionists; because they preached that Missouri was the land of Zion—ultimately to be the inheritance of the Saints; and because they gathered so rapidly that in some places they were able to outvote the old settlers. They were acknowledged by their enemies to be industrious and without equal as community builders, to have won a status of prosperity and independence faster than others, and because so many of them were school teachers they had the most and best schools for their numbers in the state.

The sin of the Saints' enemies in Missouri lies in the fact that they could not tolerate newcomers who held opinions that seemed to menace their preferred position as the older settlers; and their leaders, spreading and believing falsehoods after the fashion of all war propaganda, permitted and encouraged the most brutal elements of the populace to rise in outlaw fashion and satiate themselves with plunder and cruelty at the expense of the Saints as the easiest and quickest method of getting rid of them.

But after the Mormon problem had been thus liquidated, it was soon found that this ugly thing which had been used against the Mormons had grown uncontrollable. It reminds one of the story of the man who made a monster. Anarchy had taken the bit in its mouth and was raiding



NAUVOO THE BEAUTIFUL

up and down the land in search of other victims. Those mobocrats who had been called patriots during the Mormon drivings were now border ruffians and for many years they ruled that unhappy land with rapine and violence—until in many once-settled districts of Missouri the only standing objects were blackened chimneys beside the ashes of burnt homes, as Joseph Smith had predicted.

BUT OF even greater significance to us now is the lesson furnished by the attitude and labors of Brigham Young during the exodus of the Saints from Missouri.

Joseph Smith, the adored leader, the oracle of God to the Church, had been betrayed into prison. Forty of the Saints had been slaughtered outright by the mobs; many more had died or were reduced to helplessness as a result of the whippings and other barbarous cruelties inflicted upon them; their arms and every means of self-defense had been taken from them; their property, totaling several million dollars in value, they had been forced to sign away at the point of bayonets; arrogant, un pitying officers harangued the beaten, leaderless Saints, ordering them to keep moving and warning them that if more than five were found together they would be fired on; plunder-mad bands of ruffians were riding up and down the countryside whipping, looting, burning.

Thus twelve thousand Mormons were harried toward the borders of Missouri throughout the dreadful winter of 1838-9, many of them afoot and suffering for lack of food and clothing. Such more or less surreptitious meetings of the Priesthood as could be contrived were concerned with whether to move toward one gathering place outside of Missouri or to scatter out in every direction and remain separated from each other for a time. Bishop Edward Partridge counseled against trying to keep together, and following his lead, the brethren decided to scatter into different states until the fury of persecution should die down.

But to Brigham Young, who rose to heights during the imprisonment of his prophet-leader Joseph Smith, this meant the break-up of the Kingdom. He clearly saw that the Saints' only chance for survival as a Church lay in their being shepherded along together in one flock. And besides, if those who had been so fortunate as to save enough of their property to provide wagons and teams for themselves were allowed to get out of the country, then those who had been robbed of all they had would be left behind to perish.

So Brigham Young, as president of the Twelve, bent every effort to persuade the fleeing Saints to move in one direction. From camp to camp he went getting signatures to a pledge that all who had anything to spare would devote that surplus to helping the poor out of Missouri. His exactions upon himself and all others who could help were without mercy. After he had removed his own family to a place of refuge in Illinois, he made nearly a score of trips at the jeopardy of his life back into Missouri where he directed the procuring of teams and the placing of depots of provisions along the way for the moving Saints and urged the destitute in the direction of the chosen gathering place in Illinois.

This thing is of tremendous importance; it is characteristic of the activities of Brigham Young all the rest of his life. During the exodus from Nauvoo only seven years later, when again the Saints had to flee into the wilderness to escape the lawless intolerance of their neighbors, this insistence that the strong must help to carry along the weak became the keynote of Brigham Young's leadership. And after a sanctuary had been found and established in the mountainous deserts of the far west, this stout-hearted Moses of the latter days organized the Perpetual Emigrating Fund Company, called on every ward to furnish teams and provisions to meet the emigrants every year at the Missouri River, and instituted in Utah his program of public works so that the worthy poor might be brought to Zion and given a chance to win an inheritance there.

For Brigham Young had the vision to see the potential strength of the repentant poor: that by saving the weak and oppressed and setting them in the way of a better life, energies are liberated that build the greatness and prosperity of the Church.

THE STORY OF OUR • HYMNS •

xxvii. *True to the Faith*

WORDS AND MUSIC BY
EVAN STEPHENS

By GEORGE D. PYPER

General Superintendent of the Deseret
Sunday School Union and First Assistant
Chairman of the Church Music
Committee



EVAN STEPHENS

THE LATE Evan Stephens, the most prolific composer of Latter-day Saint hymns, who wrote "True to the Faith," had a clear conception of the requisite fundamentals of Latter-day Saint hymnody. On the subject he wrote:

"The songs and music of the Latter-day Saints are in perfect accord with the spirit of the newly revealed Gospel of Jesus Christ, as restored in modern times through the medium of the Prophet Joseph Smith.

"In contrast to that generally used by the churches of the day in which this Church was set up anew upon the earth, they are as light to darkness, or brightness to gloom. Expressions of fear and sorrow, the terrible confessions of and lamentations over sin, the constant dwelling upon the sufferings of our crucified Savior, and the eternal tortures in store for sinners, give place in the songs of the Latter-day Saints to expressions of hope, joy and the sense of sins forgiven. More emphasis is placed upon the love and the glorious conquest of our Redeemer than upon his earthly sufferings; more on the final redemption of all erring humanity than upon a never-ending suffering of souls. When the heartstrings and the fount of tears are to be touched at all, it is with tenderness, sympathy and joy, rather than with terror and sorrow. This is equally true of the keynote of text and music, when the songs are really characteristic of the prevailing spirit of 'Mormonism.'

"A young professor of music recently put to me the question, 'What would you term the 'Mormonistic' in music?' I replied, 'That which breathes optimism and not pessimism; music in which the sombre must not predominate, but be used only as a means of contrast to

TRUE TO THE FAITH

By Evan Stephens

SHALL the youth of Zion falter,
In defending truth and right?
While the enemy assaileth,
Shall we shrink, or shun the fight?
No!

Chorus

True to the faith that our parents
have cherished,
True to the truth for which martyrs
have perished,
To God's command,
Soul, heart and hand,
Faithful and true we will ever stand.

While we know the pow'rs of darkness
Seek to thwart the work of God,
Shall the children of the promise
Cease to grasp the "iron rod"? No!

We will work out our salvation,
We will cleave unto the truth,
We will watch and pray and labor,
With the fervent zeal of youth. Yes!

We will strive to be found worthy
Of the kingdom of our Lord,
With the faithful ones redeemed,
Who have loved and kept His word.
Yes!

heighten the effect of the bright.'"

When Evan Stephens was conductor of the Tabernacle Choir he

was thrilled on one occasion by a sermon delivered by the late President Joseph F. Smith on the subject of "The Third and Fourth Generations."

At the close of the service Professor Stephens strolled alone up City Creek Canyon pondering the inspired words of the President. Suddenly the muse came upon him and seated upon a rock which was standing firm under the pressure of the rushing water and happily symbolic of his theme, he wrote with a pencil the words of "True to the Faith" and with roughly drawn staves composed the music.

"It isn't words or music to dream over," he later said, "it is that pulsating with the life and action of today. Yesterday was the dreamer's day. Today belongs to the active wide-awake worker, and our religion is preeminently in harmony with today and its unparalleled activity. Our songs and music, to a degree, at least, are here again in harmony with our religion, as they should be; and, true to its active, optimistic character, our young people sing:

We will work out our salvation,
We will cleave unto the truth,
We will watch and pray and labor
With the fervent zeal of youth. Yes!

True to the faith that our parents have
cherished,
True to the truth for which martyrs have
perished,
To God's command, soul, heart and hand,
Faithful and true we will ever stand.

"'True to the Faith' was first published in *The Juvenile Instructor*, Volume 40, page 95, and was proposed by the Sunday School General Board to be sung at their conferences in 1905. On the copy was written: 'Lovingly dedicated to my 20,000 pupils of Zion.'

This song, more than any other, in the opinion of the writer of this sketch, contains more of the composer's emotional enthusiasm than any other of his writings. Professor Stephens loved the youth of Zion. He was companionable with them and did much for those who came within his charmed circle. This song was his spiritual advice to them.

WE NOW ENJOY SHADE AND BEAUTY

Because Someone Planted Well

IN KEEPING with the spirit of this subject and title we quote:

"THE WORLD IS FULL"

"Everybody ought to plant something—a tree, a bush, or a flower. It adds to the richness of life. Watching it grow brings an interest in nature, in the sun and the rain. I have seen a poor man tending a shrub he had planted in his doorway, and getting more pleasure out of it than if he had owned a show

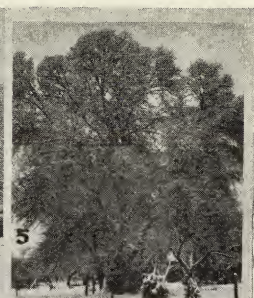
By IRVIN T. NELSON

*Landscape Committeeman,
Church Beautification
Committee*

place; and I have seen a rich man more concerned over a little diseased, two-dollar bush he had set out with his own hands than he was over all the rest of his estate."

"These trees"—with a wave of his hand—"will be my friends for the rest of my life; and after that my children's and my grandchildren's. They are the best friends a man can have."—J. J. Levison in *American Magazine*, quoted in *Reader's Digest*.

1. FOREGROUND—ROCKY MOUNTAIN RED CEDAR (*JUNIPERUS SCOPULORUM*) CARRIED IN A HANDKERCHIEF FROM WEBER CANYON AND PLANTED HERE. BACKGROUND—"SCRUB" OAK (*QUERCUS UTAHENSIS*).
2. BLACK LOCUST (*ROBINIA PSEUDOACACIA*) IN WINTER. LOCATED IN EAST MILL CREEK, SALT LAKE COUNTY, UTAH.
3. LOMBARDY POPLAR (*POPULUS NIGRA ITALICA*). "THERE IS NO BEAUTY HALF SO PLAIN AS A TALL POPLAR IN THE RAIN" OR SNOW.
4. COLORADO BLUE SPRUCE (*PICCA PUNGENS GLAUCA*) UTAH'S BEAUTIFUL STATE TREE.
5. COTTONWOOD (*POPULUS FREMONTII PUBESCENS*) FOUND NEAR COTTONWOOD CREEK, WALKERS LANE, SALT LAKE COUNTY, UTAH.
6. GREEN ASH (*FREXINUS LANCEOLATA*) ON THE PIONEER MORMON CEMETERY, FLORENCE, NEBRASKA.
7. "BRIGHAM YOUNG COTTONWOOD" IN A PUBLIC PARK, FLORENCE, NEBRASKA—AND SAID TO HAVE BEEN PLANTED BY BRIGHAM YOUNG IN 1846 AND USED BY HIM AS A HITCHING POST. IT IS OVER SIX FEET IN DIAMETER.
8. HORSE CHESTNUT (*AESCLUS HIPPOCASTANUM*). PERHAPS THE MOST BEAUTIFUL TREE OF ITS KIND IN UTAH—FOUND IN HOLLADAY. PLANTED BY HOSEA STOUT, ASSOCIATE OF PRESIDENT BRIGHAM YOUNG.
9. NATIVE GREEN SPRUCE (*PICCA PUNGENS*). ONE OF THE OLDEST SPRUCE IN SALT LAKE VALLEY FOUND IN HOLLADAY. BROUGHT FROM PARLEY'S CANYON AND REPLANTED BY CHARLES HARPER.





A HOME GARDEN

*As an aid to Security,
Health, Enjoyment, Convenience,
and Family Economy*

By J. C. HOGENSON

*Extension Agronomist, Utah
State Agricultural College*

THE FIRST consideration of a family is to provide the necessities of life, foremost of which is an adequate balanced food supply. In many cases this can be done best and most efficiently with a growing garden.

A successful garden is worth much more than its money value. Numerous experiments have so emphasized the value of vegetables in the diet that such terms as "vitamins" and "minerals" have become household words. The advantages of a constant, convenient supply of vegetables are not to be minimized. Vegetables from the home garden may be harvested when at their best condition of maturity, thus providing fresh vegetables at their best to the family at all times.

The money and health value of a garden is often underestimated, many thinking that other work or other use of the land is more important. Last year the home gardens in Utah ranged in money value from \$25.00 to \$200, or an average value of \$112.00 per family garden. When it is realized that this value was received by the utilization of a few spare moments each day and that the health and vitality of the children was made better, we begin to realize the inestimable value of the home garden. In this worthy enterprise, too, all members of the family are given the opportunity to contribute something of importance for the maintenance of the family as a whole. In addition, caring for the home garden is an excellent tonic for tired, shattered nerves and jaded muscles.

If possible the home garden should be located with regard to convenience to the home, suitable soil, and ease of irrigation. The garden should be planned in advance of planting. The family should know beforehand just what crops are to be planted, where each is to be planted and how much of each variety to plant in order to provide just the right amount for the family to use while each is at its best. In planning the garden the following things should be taken into consideration:

(1) The garden should be large enough to supply a variety of vegetables to meet the family needs for a year. Where land is available, the garden should be large enough to provide vegetables for canning, drying, and storing for winter use.

An adequate garden will provide three servings of vegetables for each member of the family for every day in the year. The day's food supply for good nutrition includes:

Leafy, green or yellow colored.....one serving
Potatoesone serving
Other vegetablesone serving

The approximate yearly quantities of vegetables to provide a moderate cost, adequate diet for one adult man are:

Leafy, green or yellow colored.....100 pounds
This group includes:

I Spinach Chard Kale Beet greens Cabbage Cauliflower Brussel Sprouts	II String beans Green peas Asparagus Green peppers	III Carrots Yellow rutabagas Yellow squash Yellow corn
--	--	--

Potatoes160 pounds
Other vegetables 75 pounds

This group includes:

Parsnips	Beets	Corn
Turnips	Onions	Squash
Tomatoes100 pounds		

(2) The tastes and preferences of the family should be considered when choosing the vegetables to be planted and when deciding upon the amount of space to be given to each kind.

(3) If the garden is large enough to justify the growing of perennials like asparagus and rhubarb, or a row or two of raspberries, they should be planted on one side of the garden, as a matter of convenience in managing the rest of the plot.

(4) Crops that mature at about the same season should be planted as nearly as possible in one unit. Thus spring and early summer vegetables like turnips, beets, radishes, lettuce, spinach, and peas should be planted near together. This makes it possible to replant this area in the garden to fall vegetables, whereas, if the spring planted crops were distributed promiscuously over the entire plot, succession cropping would be difficult. Fall maturing crops like carrots, parsnips, and onions should form another planting unit, with tomatoes, potatoes, and vine crops, like cucumbers, forming another.

(5) The planting plan should be so arranged that low growing crops like radishes, spinach, etc., will not be shaded by tall growing crops or covered up by plants that spread out like cucumbers and tomatoes.

SOIL

THE garden soil is of the utmost importance. Vegetables grow quickly and mature in a rather short time. There must, therefore, be plenty of available food in the soil so that the young plants can get what food they need when they need it for normal growth. Barnyard manure is the best fertilizer for gardens because it supplies both plant food requirements and organic matter. If this is applied in the spring just before plowing or spading, it should be well-rotted manure. If it is applied to the land plowed in the fall, then fresh manure is best.

SEEDBED

Seedbed preparation is very important. This operation begins with plowing or spading followed by raking, leveling, and firming to produce a suitable place in which good seeds can germinate. Air and moisture are both necessary for germination. A cloddy, coarse surface means a poor stand of vegetables. A good seedbed is one that is fine, firm, and moist.

SEED

Clean, viable seed of the varieties known to thrive best under the climatic, soil, and moisture conditions that prevail in the locality should be

selected for planting, and no substitutions should be made even though the pictures on the seed packages may look inviting.

PLANTING

The time, manner, and depth of planting the seed are very important. Hardy vegetables like cabbage, cress, onions, radishes, may be planted as soon as the soil can be worked in the spring. Half hardy crops like beets, carrots, lettuce should be planted about two weeks later. Tender crops like spinach, sweet corn, beans, tomatoes and cucumbers about the time of the last severe frost, or usually about the middle of May. Very tender crops like peppers and watermelons should not be planted until the soil is warm, probably about the first of June. All small vegetable seed should be covered very lightly and the soil firmed around the seed with the back of the hoe or foot.

CULTIVATION

The main purpose of cultivation is weed control. Vegetable crops, if they have to compete with weeds, usually do not amount to much. It is much easier to kill weeds when they first come up than when they are half grown. The depth of cultivation is very important. Plant roots develop abundantly in the top

few inches of soil. Deep cultivation destroys many of these fine roots and should be avoided if a profitable crop is desired.

WATER

Without irrigation, gardens would be impossible in semi-arid regions. High quality vegetables are tender, crisp, succulent, and mildly flavored. These qualities depend upon a uniform and rather rapid growth. This requires a constant and uniform moisture condition in the soil.

PERENNIALS

Berries of various kinds are a luxury available to every home where there is suitable land for a garden. Raspberries are particularly easy to grow if the land is well drained and not too heavy. Strawberries require more attention but can be grown if replanted about every three years. Black currants and red English currants are popular for jellies, preserves and canning fresh. The native currant is easy to grow and will produce abundantly if given a fair chance. The red and white bush currants are somewhat more difficult to grow. If the area available is large enough, a few dewberry bushes, a half dozen Concord grape vines and probably ten gooseberry bushes will increase the variety of fruits available for canning, jelling, and preserving.



COMMUNITY GARDEN, TOOELE, 1935.

PRICELESS POSSESSION

BY

MARY EK
KNOWLES



BARNEY STARED STRAIGHT AHEAD, NO USE TRYING TO EXPLAIN TO A MAN LIKE PETE WITH HIS SELFISH LITTLE PIG EYES AND HIS REPUTATION FOR SHADY BUSINESS DEALS.

BARNEY DEERFIELD, president of the Metropolitan National Bank, stood in the door of his private office and bade goodbye to the familiar surroundings; the glass-topped desk with the onyx and marble inkwell, the comfortable, deep-cushioned leather armchair, the blue velour drapes at the wide plate-glass window overlooking Main Street, the green lacy fern on the window sill—he must see that Miss Skylark got that. It was she who had tended it carefully all these years, watering it every morning and pulling out the dead fronds with her long, efficient fingers. Tomorrow the newspapers would carry the headlines that the Metropolitan Bank was closing its doors. Barney sighed and turned away. But there would be another bit of news, too. Not one depositor should lose a cent. He, Barney, had seen to that.

He walked over the shiny floors, a tall, well-dressed man with wavy gray hair, past the teller's windows, the switchboard with its plugs and headphones. All were deserted now. For twenty years this had been his kingdom, his life. Eyes misty, he pushed open the heavy ornate front doors and stepped out onto the street.

Pete Ostrum stopped him with a beefy hand. "Just heard the news, Barney. That you're paying the depositors out of your own pocket. You're a fool, Barney. You didn't have to do that. Take your little pile and skip out of town while the going's good. That's what I'd have done. You've always impressed me as being a smart man. What made you do such a thing?"

Barney stared straight ahead. No use trying to explain to a man like Pete with his selfish little pig eyes and his reputation for shady business deals that a man is the sum total of the thoughts he thinks, the ideals he has. When the crisis had come he had acted in the only way he could. He might flee to the ends of the earth, but he could never run

away from himself. "You wouldn't understand, Pete."

Pete said no, he didn't understand, and wheezed on his way, and Barney walked over to Park Street, boarded the suburban train, and sat down in a back seat. No use to drive the limousine out to Oakwood. It didn't belong to him any more. He had given it up. There was an old car in the garage behind the white cottage. He would have his son, George, look at it. With a bit of tinkering it might be made to run again. . . . His children . . . the two girls and the four boys, all grown now and married. Lucky that he had taught them never to depend on his wealth for security. They had all made their own way.

There would be just he and Martha to take care of. Martha! What would she say? Everything gone: the town house on Hillside Drive; the summer place at Deepvale in the midst of the tall pines, with the smell of bacon in the morning, the blue lake out in front, and the whisper of the wind through the trees at night; and the white cottage, that would have to go, too. There would be just enough left to keep him and Martha for a few months—if they lived frugally.

Had he been a fool to make the sacrifice for people who were no more to him than the numbers on a bank book? But that was just it. They were not just numbers; they were human beings who would know hunger and cold and futility if their savings were lost. The day before he had stood in the door of the office and watched them file in: farmers, sunburned and weary, clutching their hard-earned money in calloused hands; old ladies, a bit fright-

ened at giving up what was in their worn leather purses, but trusting; schoolteachers; housewives; students—all trusting him with their precious hoard. He had known then that there was only one course for him to take. Still—after forty years of hard work, to have nothing!

BY THE time he reached Oakville, his broad shoulders drooped and he looked every one of his fifty-five years. It was dark and he was glad of that. He couldn't face any of his neighbors tonight. Tomorrow perhaps. . . .

As he neared his home, a slight figure walked through the gateway toward him: Martha! And she had been waiting for him, a light shawl about her shoulders to protect her from the cool October air. The comforting thought came to him that Martha would always be waiting. It eased a little the dull ache in his mind.

"You are late, my dear." Martha placed her hand on his arm and he noticed how slight was its weight. He thought: to me she is more beautiful than she was the day we were married. I love her more, with a deep, contented love. If only youth could look forward to this blessed peace, they would build the foundation of their marriage with greater care and patience.

He must tell Martha now what he had done.

They sat down on a bench in the garden, and Barney leaned forward and placed his hands on his knees, heard his voice dry and shaken. "I have something to tell you, Martha."

"Yes?" He could visualize her, waiting, her sweet face turned towards him.

"It's about the bank."

Martha remained silent.

"The Metropolitan National Bank

(Continued on page 308)

Poetry

TO AN UNDAUNTED WOMAN

By Fae Decker Dix

Prelude:

YOUR kind of courage clasps the stars,
And dares the cosmic world to call it
great!

Out of a lofty heritage,
Armored with patience to smile,
Out of a quiet endurance,
No futile hope can defile,
Was raised a high-born courage
Out-living the rigors of pain—
Bright coals in the soft, gray ashes,
Bright rose petals after the rain.

ATTIC ROOM

By Rena Stotenburgh Travais

AN ATTIC room,
And stiffly and still,
With three dead flies
On the window sill.
Why do I climb
Up the narrow stairs
To see old toys,
And I-used-to-wears?
The roof is low
And I bump my head,
The dust lies deep
On a battered sled,
An old chest holds
Such various things
As games and books
And puzzles and strings.
Treasures long hid
From noonday light,
A pitcher's glove
And part of a kite.
But I come back
To its dusty gloom
And am ten once more
In an attic room.

OPENING OF THE FOURTH SEAL

By Beatrice Knowlton Ekman

Rev. 6:8: Behold a pale horse; and his name that sat on him was Death, and Hell followed with him. . .

WHILE warring planes drop terror from
the skies
And shots from armored ships lay cities
waste,
The homeless fleeing ones, too numbed for
cries,
Are crowding boats and gateways, mad
with haste . . .
The old, the lame, their homes made violate
And open to Invader's iron-tread,
Are clutching scant belongings . . . des-
perate . . .
Leaving their ruined cities and their dead.
Conflicting Christians, too, obsessed with
hate,
Have rocked their land in throes of civil
strife:
Have closed to commerce every outward
gate,
Robbed fields and towns of beauty and of
life.
Heed not the siren-calls along our coast
To add our flaming torch . . . where Death
is host.

THE CHALLENGE

By Margaret Coray

"WITH your shield or on it." This they
told
The eager sons of Greece before a war.
And still the flutes of life, unceasing, pour
The challenge out to youth; a challenge
rolled
Across the passing centuries to fold
Its echo in the hearts of us, the corps
Of banner-waving soldiers. More and
more
Of us march bravely past. All things hold
For us a fairy loveliness. Our shield?
The mist of brilliance wrapped around our
eyes
Through which we see no sorrow, only
light.
Some go out to fall upon the field.
Their shield beneath them. But for others
lies
The joy of bringing victory home at night.

SEAWORTHY

(A mother to her son)
By Gladys Hendrickson

TO ME you are
Such a precious thing,
I scarce can trust you
To the surge of wave,
For wave might bring
You to the shoals
And disillusion.
To me you are
Such an untried thing!
I long to keep you
Harbor-bound and safe.
My heart might sing,
My soul defy the
Sea's confusion.
And yet, if I
With thought or word or prayer
Could keep you here,
I would not have it so—
I know your dreams;
I open wide the door
And bid you go!
And when you come
To your home port and me,
With pride, I'll watch
Your gallant craft come round,
And I shall laugh
To think that fears could be
Part of my soul
When you were
Outward bound!



MOTHER'S DAY

(IN THE HOSPITAL)

By Mary Butler Watkins

YOU brought me perfumed rosebuds
Of palest, pinkish hue,
To gladden me on "Mother's Day"
And fill my heart anew.

As twilight crept in slowly,
(The day had been so long)
Those precious buds had opened
And burst forth like a song.

They told me of a message
They carried in their heart
And said if I'd stop fretting
A secret they'd impart.

And so I listened gladly
To the story ages old,
Of how my darling loved me
As through a rose re-told.

So, I shall always know, dear,
You loved me on that day,
Because those rosebuds told me,
In their silent, peaceful way.

MOTHER'S DAY

By Ida Powell Brown

THE children come today with gifts for
Mother:
Sweet flowers, candy wrapped in cello-
phane.
Light-heartedly they say "From Jim and
Sally."
Then go their way 'till Mother's Day
again.
For this one day the old home's filled with
voices:
Jim finds again his books, his favorite
chair.
While Sally sings, and makes a sego pud-
ding,
And Mary pins a rose in Mother's hair.
Ah, how her old eyes glow, each hour is
precious.
She watches every little thing you do.
For she loves, more than all that you might
bring her
The gifts, you may forget, she's given
you.
Young Jim, she willed to you your gift for
laughter,
Your funny cowlick, your infectious grin.
While Sally is beholden for her humor,
Her curly hair, the dimple in her chin.

She brought to you your love of music,
Mary,
An eye for beauty, and an ear for mirth.
She brought to you integrity and courage
And greatest gift of all, she gave you
birth.
Ah, you who come today with ribboned
parcels,
One way, your debt to her you can repay,
By trying to fulfill the dreams she's dream-
ing.
You'll make each day, for her, a Mother's
Day.

Editorial

The Recent General Conference

THE recently concluded General Conference of the Church was notable in many respects.

The addresses given were rich in spiritual fervor and practical wisdom. Seldom has the restored Gospel been set forth more beautifully and comprehensively.

The attendance was the largest ever known in the history of the General Conferences. Nearly eight thousand men crowded the Tabernacle on the evening of the general Priesthood meeting.

Changes were made in the body of general officers, which are of the deepest interest to the membership of the Church.

Presiding Bishop Sylvester Q. Cannon was called to be an Apostle, to be associated with the Council of Twelve. This automatically disorganized the Presiding Bishopric.

Elder LeGrand Richards was called to the office of Presiding Bishop. He chose as his counselors, Marvin O. Ashton and Joseph L. Wirthlin.

The new officials were unanimously sustained by the people who know that the Church continues to be lead by inspiration from God, and that time vindicates all such divinely directed acts.

The outgoing Presiding Bishopric leave amidst the plaudits of the Church. They have been effective preachers of the Gospel. Under their intelligent and constructive supervision the Presiding Bishop's Office has become a model of temporal and spiritual efficiency. The Aaronic Priesthood, largely the youth of the Church, have been given helpful supervision and direction never surpassed.

Bishop Cannon, highly trained and widely experienced, has given to the Church, during his bishopric, an understanding service, much needed in this day of rapid Church growth in the midst of unequalled social and economic upheavals.

Bishop David A. Smith, unsparing in his service, in addition to carrying on manifold assignments of great importance, has been able through his friend-making gift, to establish a fairer understanding of the purpose of the Church among those not of our faith.

Bishop John Wells, possessed of an unusually orderly and systematic mind, has found time, amidst the heavy routine of his day, to organize, outline, and systematize records and reports not only in the Presiding Bishop's office but throughout the stakes and missions—a work that will benefit the Church throughout years to come.

Loving and kind, devoted and industrious, full of faith and ready in action, these brethren have set a noble pace for their successors.

The work will go on and increase in the hands of the incoming Bishopric, for they are men who have been tried in the service of the Church and have been found not wanting. Bishop Richards has served as ward bishop, stake president, and mission president; Bishop Ashton has been ward bishop, stake president, and active member of the general Church Welfare Committee; Bishop Wirthlin likewise has presided over a ward and a stake and has been vigorously associated with the Church Welfare program. All three have filled in addition,

from time to time, the numerous duties that fall to active Latter-day Saints.

Bishop Richards and his counselors enter upon their new work with the confidence, love, and blessings of the people whom they are called to serve.

And so the Church moves on toward its high destiny!—J. A. W.

The Fable of the Old Man Who Smoked

"MY GRANDFATHER smoked all his life, and lived to be over eighty, and was in good health when he died. How do you account for that?"

The questioner had me stumped for a moment. In fact, he had me stumped for a long time, because, to be frank with you, I couldn't exactly account for it. Of course, I didn't believe all of his annoying statement. In the first place, I didn't believe that his grandfather "smoked all his life," because it probably took him at least the first few years of his life to acquire the habit—unless he were a very unusual child indeed. And then, I rather questioned the part about his grandfather's having been "in good health when he died." I doubt if anyone is. One may be in good health until shortly or immediately before he dies, but I stubbornly maintain that he is in extremely poor health *when* he dies.

But of course, these humorous technicalities, or as such intended to be, actually gave very little comfort. The fact remained that somebody's grandfather had been a heavy smoker most of his life and had continued in good health until past eighty years, and I knew there were a good many other grandfathers with cast-iron constitutions whose life's experience could be flaunted in the face of truth and sound reasoning any day in the week.

I knew, and of course I told my questioner, that his troublesome old grandfather was an exception and had nothing to do with the rule. And to be sure that he would know what I meant, I told him also that I had not long since read of a baby who had negligently been allowed to fall from a third-story fire escape and was apparently none the worse for the experience, but certainly three-story drops of this kind are not to be recommended as the ideal pastime for infant children. But that still didn't dispose of his old, tough-fibred, smoking grandfather.

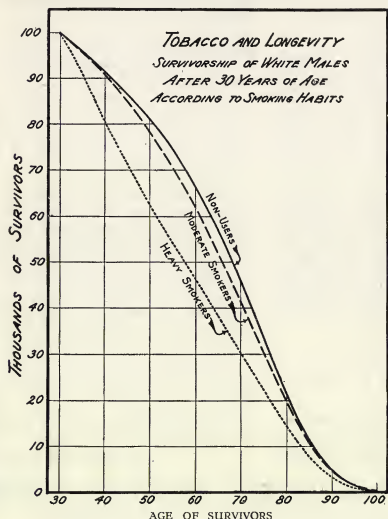
But now, to all who have been puzzled by knowing old men who have long records of heavy-smoking and who have survived to old age in good health, there comes from Johns Hopkins University, Department of Biology, School of Hygiene and Public Health, the indisputable and long-looked-for answer to the question. The study was made by Dr. Raymond Pearl, and is reported in the March 4, 1938, issue of *Science*. This scholarly, scientific, and conclusive paper is titled "Tobacco Smoking and Longevity." Dr. Pearl begins:

In the customary way of life man has long been habituated to the routine usage of various substances and materials that are not physiologically necessary to his continued existence. Tea, coffee, alcohol, tobacco, opium, and the betel nut are statistically among the more conspicuous examples of such materials. If all six are included together

as a group it is probably safe to say that well over ninety per cent of all adult human beings habitually make use of one or more of the component materials included in the group. All of them contain substances of considerable pharmacologic potency if exhibited in appropriate dosage.

The student of longevity is not primarily interested in the behavioristic aspects of the situation under discussion. His concern is to appraise quantitatively, with the greatest attainable accuracy, the effect of each of these habitual usages upon the duration of life. . . .

And then, by constructing an actuarial table, and a corresponding survivorship graph, Dr. Pearl shows the comparative chances for life of non-smokers, moderate smokers, and heavy smokers after thirty years of age, which findings are summarized in ten-year periods in the following graph, which shows in thousands the survivorship of non-users (solid line); moderate smokers (dash line); and heavy smokers (dot line):



And then, the Johns Hopkins' researcher concludes:

However envisaged, the net conclusion is clear. In this sizeable material the smoking of tobacco was statistically associated with an impairment of life duration, and the amount or degree of this impairment increased as the habitual amount of smoking increased. Here, just as is usually the case in our experience in studies of this sort, the differences between the usage groups in specific mortality rates . . . practically disappear from about age 70 on. This is presumably an expression of the residual effect of the heavily selective character of the mortality in the earlier years in the groups damaged by the agent (in this case tobacco). On this view those individuals in the damaged groups who survive to 70 or thereabouts are such tough and resistant specimens that thereafter tobacco does them no further measurable harm as a group. [Italics ours.]

In other words, for every special-creation grandfather you know who smoked, and lived, and liked it, thousands of other men, who were not exceptions to the rule, had their lives cut short.

And what is true at 70 years and above appears also to be true at 30 years and below. In other words, youth, because it is youth, may possibly

smoke without facing the immediate prospect of a shortened life. But just about the time a smoking generation is ready to reap the rewards of preparation, and begin the real work of life, it must face the certain average surety of being cut short in the prime, because the greatest difference between smokers and non-smokers is shown to be between the ages of forty and seventy—the productive years of a qualified man's life.

And this takes into account only the average certainty of an earlier death, to say nothing of the enslaving factor, the health differential, and the financial waste while life is still upon us.

And that, briefly, is why I'm not much impressed with your grandfather "who smoked all his life and lived to be over eighty."—R. L. E.

Singing Mothers

NINE HUNDRED Singing Mothers came from all over the United States to the 108th General Conference to lift their voices in praise and thanksgiving! To the vast congregation assembled in the world-famed Tabernacle, there was poignancy and inspiration in that great group of women. Questions that arose in people's minds ran in this vein: Why did they start singing? Why do they continue singing? What will result from their singing?

A partial answer came from one of the women in the group. Her enthusiasm for the work was matched only by her eagerness to arouse other mothers to the opportunities which lie in this activity. "I'm going home," she said, "to help others get off the shelf." That is one of the great features of the Singing Mothers' groups: it gives an incentive to reaching for new interests beyond the home, which in turn enliven the home and make for greater happiness. Home work, essential and satisfying as it is, can be deadening if there is no outside activity to stimulate mothers to keep developing.

The result from the singing of these women cannot be estimated in any of the tokens of exchange common in the everyday world. It can only be measured in the lift of the heart and the mind, in the quickening of the spirit. But, after all, why are we interested in obtaining the material things used as exchange? Is it not to increase our leisure that we may enjoy the things of the mind and the spirit? These Singing Mothers are perhaps wiser than they think in culling from their busy lives a few hours, given fully and freely to complete enjoyment. This enjoyment will in turn bear its reflected glory in the children's lives in the homes. The music of the best composers will become better known to both parents and children; the words of great writers will be etched in the memories of children as well as mothers; the faith engendered will become a deep, abiding one, culminating in a singing religion which will indeed add to the statement, "Men are that they may have joy," for it will give to the mothers of men that joy which will be reflected in their lives and those of their children and grandchildren endlessly. Nine hundred Singing Mothers! Nay, let it increase to nine thousand—ninety thousands—Singing Mothers. What a force for good throughout the Church and what an opportunity to act as leaven throughout the world!—M. C. J.

The Church Moves On

NEW WEST GERMAN MISSION HEAD APPOINTED

M. DOUGLAS WOOD, bishop of the Wasatch Ward, was appointed April 1, 1938, by the First Presidency, to succeed President Philemon M. Kelly of the West German Mission. President Wood with his wife and daughter will leave near June 1, 1938, for Frankfurt, headquarters of the mission.



PHILEMON M. KELLY M. DOUGLAS WOOD

Elder Wood served previously in the German Mission from 1925-1927. He has also been bishop of Wasatch Ward for the past two years and principal of the seminary at South High School in Salt Lake City, as well as teacher in the Granite Seminary.

ORGANIST OF PRIMARY ASSOCIATION CHOSEN

FRANCES GRANT BENNETT, daughter of President Heber J. Grant, was selected as organist of the General Board of the Primary Association to succeed Mrs. Jane R. Crawford. The appointment was announced by General Superintendent May Anderson on April 2, 1938.

Mrs. Bennett has been a member of the Primary General Board since March, 1935, having served previously for thirteen years as a member of the Ensign Stake Primary Board. She has always been an accomplished musician, having studied music at the University of Utah, at Radcliffe College, Cambridge, Massachusetts. She was also employed as teacher of music at the University of Utah upon her return from Massachusetts.

Sunday, March 13, 1938

The Layton Ward, North Davis Stake, chapel was dedicated by President Heber J. Grant.

Sunday, March 27, 1938

The chapel of the Benson Ward, Cache Stake, was dedicated by President Heber J. Grant.

The South Summit Stake presidency was reorganized with H. Fred Egan as president. Ralph A. Richards was sustained as first counselor and Carl Winters was sustained as second counselor. President Egan succeeds Zach J. Oblad.

Blanchard H. Dimick was sustained as bishop of the Garfield Ward, Ogurth Stake.

ONE OF ORIGINAL UTAH PIONEERS PASSES

MRS. YOUNG ELIZABETH STEELE STAPLEY, 91, died April 1, 1938, in Hurricane, Utah, at the home of a daughter, Mrs. Joel J. Roundy. Since Mrs. Stapley was the first white child born after the Pioneers entered the Salt Lake valley, she has always been classed with the Pioneers. As a Pioneer, she went with her parents at the call of President Brigham Young to settle Parowan, where she remained for ten years, when she was married to James Stapley, moved to Toquerville. In 1866, she and her husband moved to Kanarraville, where her eldest daughter was the first white child born there.

PROFESSOR MAUD MAY BABCOCK RETIRES; PROFESSOR JOSEPH F. SMITH ASSUMES POST

PROFESSOR MAUD MAY BABCOCK, beloved founder and head of the department of speech as well as founder

of the department of physical education, University of Utah, will retire in June, 1938, from active teaching at that institution. The understanding and foresight of this remarkable leader resulted in the establishment of competitive try-outs in dramatics. Under her capable direction, forty-one university plays have been presented in consecutive years, the oldest unbroken record of any university dramatic club in the world.

Professor Babcock's training was gained from the National School of Oratory of Philadelphia, and the Lyceum School of Acting, which is now the American Academy of Dramatic Arts of New York City, from both of which schools she was graduated. Since joining the University of Utah staff, she has studied in Chicago, London, and Paris. Last year she was accorded the highest honor that can be bestowed by her fellow dramatics directors when she was elected president of the National Association of Teachers of Speech. (See *The Improvement Era*, March, 1936, for life story.)

Professor Joseph F. Smith, former instructor at the University of Utah, who has been doing special work for the past two years at the University of Wisconsin, from which institution he will receive his doctor's degree this spring, was appointed head of the speech department. Professor Smith is a member of the General Board of the Y. M. M. I. A.

(Concluded on page 302)

EDUCATORS AND CHURCH INSTITUTE LEADERS

(See *The Improvement Era*, March, 1938, page 185)



Front row, left to right: Guy C. Wilson, Aaron W. Tracy, Franklin L. West, Franklin S. Harris, John H. Taylor, M. Lynn Bennion, Vernon F. Larsen, Roy A. Welker.

Second row: H. Alvah Fitzgerald, Milton R. Hunter, W. W. Richards, Anthon S. Cannon, G. Byron Don.

Third row: Seth T. Shaw, Elmer Miller, Hyrum Manwaring, B. F. Cummings, G. Homer Durham, H. Smith Pond, A. C. Lambert, George H. Hansen.

Fourth row: Spencer L. Taggart, J. Roger Fehser, Oswald Christensen, Wesley P. Lloyd, H. C. Snell, Joseph Sudweeks.

Fifth row: Lowell L. Bennion, Thomas C. Romney, Ariel S. Ballif, George S. Tanner, Reuben D. Law, Amos M. Merrill.

Sixth row: J. Wyley Sessions, Russel Swensen, T. Edgar Lyon, Daryl Chase, Joseph K. Nichols, Roy A. West.



On the Book Rack

NEW CHAPTERS IN NEW TESTAMENT STUDY (Edgar J. Goodspeed, Macmillan Company, San Francisco, 1937. 223 pages. \$2.00.)

DR. GOODSPEED'S *New Chapters* are the Ayer Lectures delivered in 1937 at the Colgate Rochester Divinity School. This book has some interesting chapters dealing with New Testament translation, the justification of it, especially in modern speech, and its relation to the discoveries of manuscripts which for many generations past have provided successively new information about the original text. Particularly valuable is the vigorous refutation of the theory that various New Testament books, especially the gospels, were translated from the Aramaic.

Dr. Goodspeed published during the same month a companion book to *New Chapters*, entitled *An Introduction to the New Testament*. The vigor, ingenuity, and learning of these two volumes lead the reader to hope that retirement from active teaching only clears the way for this great New

Testament scholar to enter into still other phases of research, in addition to these long-standing interests of his which reach their fruition in these books.—*M. Lynn Bennion, Seminary Supervisor of the Latter-day Saint Department of Education.*

HOME GROWN (Della T. Lutes, Little, Brown and Company, 1937. 272 pages. \$1.75.)

THOSE who read *The Country Kitchen* by Della Lutes will be interested to know that the author uses

THE SPRING ANTHOLOGY OF 1937, published by the Mitre Press, Mitre Chambers, Mitre Street, E.C. 3, London, England, has included in its pages three poems written by Anna Johnson, an ardent Latter-day Saint. The titles of the poems are: "Esther," "The Desert Ranch," and "The Dancer." The book is a compilation of representative verse from the world's living poets and we are proud that Utah should be represented by one of the Latter-day Saints.

the same friendly folk and the same locale in *Home Grown*. Delly has now grown to the magnificent age of ten and her experiences are delightfully told for the benefit of those readers who would like to recapture some of the neighborly good times of fifty years ago. Intensely human and wholesome, this book deserves the commendation of all sincere readers because it places emphasis on the good things of life and helps us all regain a sense of true values. The quiet humor and the sane point of view make delightful reading. The recipes may serve to revive an interest in home cooking.—*M. C. J.*

HISTORY OF BOX ELDER COUNTY (Compiled under the auspices of the Box Elder County Daughters of the Pioneers, 1937. 390 pages. \$3.25.)

THIS TRULY commendable and stupendous undertaking of compiling this history deserves not only wholehearted support but emulation by countless other groups of Daughters of the Pioneers before this early history so stirring and so vital be forever lost. (Concluded on page 302)

REPORT OF CONDITION OF UTAH STATE NATIONAL BANK SALT LAKE CITY, UTAH

AS OF MARCH 7, 1938

RESOURCES

Cash and Due From Banks.....	\$10,191,547.73	
U. S. Securities.....	4,514,875.00	
Railroad Securities.....	\$ 23,812.50	
Public Service Securities.....	38,912.50	
Industrial Securities.....	57,000.00	
Foreign Securities.....	4,425.26	
Other Securities.....	1.00	
Stocks.....	16,620.50	140,771.76
Total Cash and Liquid Assets.....	\$14,847,194.49	
Loans and Discounts.....	1,884,464.96	
Federal Reserve Bank Stock.....	31,400.00	
Banking House.....	235,949.79	
Furniture and Fixtures.....	22,433.22	258,383.01
Other Real Estate.....		12,225.18
Other Assets.....		2,084.71
Total.....	\$17,035,752.35	

LIABILITIES

Demand Deposits.....	\$13,065,217.24	
Time Deposits.....	2,392,047.07	
Total Deposits.....	\$15,457,264.31	
Capital Stock, Common.....	500,000.00	
Capital Stock, Preferred.....	250,000.00	
Purchased by Our Own Common Stockholders.....		
Surplus.....	296,000.00	
Undivided Profits.....	532,488.04	
Total Capital Investment.....	1,578,488.04	
Total.....	\$17,035,752.35	

OFFICERS

HEBER I. GRANT.....	President
ORVAL W. ADAMS.....	Executive Vice President
RICHARD W. MADSEN.....	Vice President
STEPHEN I. RICHARDS.....	Vice President
W. M. SMOOT.....	Cashier

OFFICERS

ALVIN C. STRONG.....	Asst. Cashier
JOHN W. JAMES.....	Asst. Cashier
FRED RICH.....	Asst. Cashier
TAYLOR MERRILL.....	Asst. Cashier
LANE W. ADAMS.....	Asst. Cashier

ALL ASSETS ARE UNPLEGGED

MEMBER FEDERAL DEPOSIT INSURANCE CORPORATION



These candid camera shots give you glimpses of KSL's dramatic "greats." At the left, Louise Hill Howe, director of the KSL Players and the KSL Radio Playhouse, smiles across a microphone. Top center is Gladys Wagsstaff Flaney, one of radio's outstanding dramatic script writers, caught in an amusing glance at a manuscript. Directly below, Josephine M. Goff, KSL "Death Watch" director. Center right is Fred G. Taylor, Jr., KSL's sound effects man, and at the bottom of the page is an "on the air" shot of the KSL Players in action.



DRAMA TAKES THE AIR

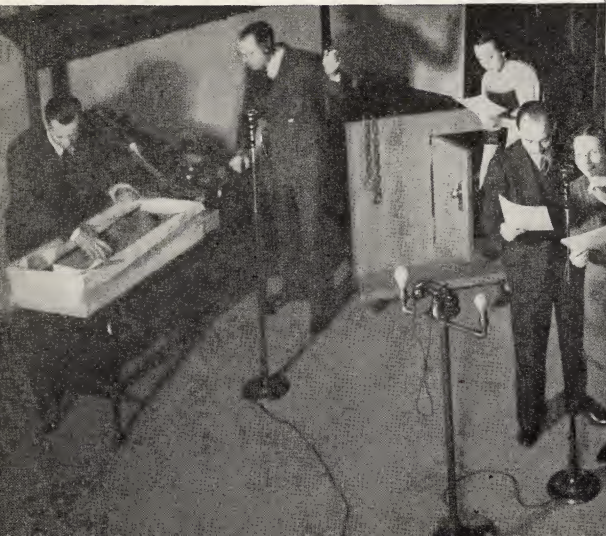
KSL, as it has with so many features of radio, pioneered drama by radio many years ago. The KSL Players trace continuous weekly performances for seven years, and are now heard each Wednesday evening from 10:30 to 11 o'clock.

Equally famed on the air lanes is the KSL Death Watch, written for late evening "thrill hunters", and heard consistently each Friday from 11:00-11:30 o'clock.

These are the keystone of KSL's dramatic structure . . . a radio dra-

matic organization that provides outstanding entertainment. From script to finished production, every single bit of production is completely handled by KSL's capable staff. Fifteen hundred separate sound effects are at constant call. Gene Halliday directs the music from an unlimited library. Louise Hill Howe directs the KSL Players and Josephine M. Goff is impresario for "The Death Watch."

In the third of this current series of advertisements, KSL proudly presents its drama department.



Homing

CONDUCTED BY MARBA C. JOSEPHSON

FIRST THINGS FIRST

BY ALICE CARROLL

IF we mortals would always put first things first we would be much happier.

A girl, weeping bitterly said to me, "If I had only answered Aunt Lucy's letter. I was so busy with my school work, I just put it off for weeks, and now she is dead and I am so sorry."

Not so long ago, a man, his middle-aged son, and two married daughters wept as they tried in vain to comfort each other. They were in a downtown store selecting a black silk dress. "She talked about it so much," they said, "but times always seemed hard. She never bought much for herself; why, oh, why, didn't one of us buy her the dress before this, but we will get her a nice one now."

A retired business man, who is rich in this world's goods, on being invited to attend an evening's entertainment, answered: "Alas, I used to long to attend such places, but my work was too important. I am too old now. I am too tired to enjoy it. No, I cannot go."

"What a beautiful home you have," said a lady who had lately moved to a neighborhood and was returning a call. "I have to move so much; I think it would be heaven on earth to own such a home as this. It's wonderful—everything so handy."

The nice lady whose home was never out of order burst into tears as she replied: "You don't understand; I would give it all and more for the print of a little hand on the window panes, or a muddy foot track. I used to put housekeeping first, and years have passed since the morning when I punished my little son for his muddy tracks on my kitchen floor. He never made another. I didn't realize until too late that he meant more to me than any material thing."

A young wife said: "I loved Jim so dearly, but the last words I spoke to him were angry words. There was an accident; Jim will never come home again. If I had only been kind!"

A woman sobbing pitifully, said to me: "I did everything I could to make my mother comfortable, but she asked me to play some hymns on the piano. I was so busy I kept thinking I would play for her. One Sunday evening I seated myself at the piano, and began to play. Father called me; my mother was gone. I had waited too long. Why, oh, why didn't I play for her when she would have enjoyed it?"

Those persons all failed to put first things first.

The Great Teacher said: "Be ye kind to one another," and again it is written: "A soft answer turneth away wrath;" so kindness and graciousness are the first things to put first.

When we observe the little niceties

of living, we find greater joy every day. Always in obeying the rule of kindness we are paving the way for less heart-break in the days to come. Putting the first things first, we must learn to make our human relationships constantly more satisfactory by our thoughtfulness.

Here's How

You **can** kill two birds with one stone! And here's the how of it—use Par Soap and get some of that pottery you've been hankering after. Each package contains a cup, saucer, or a salad plate. And the outside tells what it is—and its color—so there's no guesswork about building that set according to your likes. There's a way, too, to get the larger pieces—see the inside back cover of this **Era** for details and begin your set at the same time that you get more than your money's worth for good Par Soap!

In the spring a young man's fancy—yes, and a young woman's, too, if the truth be known—needs something to tone it up. How's for going to the Daynes Music Company and letting them give you that certain song which will do that certain something for you? If you can't drop in at their store at 47 South Main, Salt Lake City, put a card in the mail, asking about the music you want.

Lush strawberries are tempting the eye; let them tickle the palate by using them in this recipe.

FILLING

- 1½c. milk
3 tb. sugar
2½ tb. Globe "A1" Flour
½ t. salt
3 egg yolks
½ t. vanilla
2 boxes ripe strawberries

GLAZE

- 1 c. strawberry juice
3/4 c. sugar
2 tb. cornstarch
1 tb. lemon juice

To make filling: Scald 1 c. of the milk in double boiler. Mix sugar, flour, and salt with remaining milk and add slowly to hot milk, stirring well. Add slightly beaten egg yolks and cook until thick and smooth, stirring frequently. Add vanilla and cool. Pour into a baked pie shell and fill with 1 box of choice fresh strawberries. Cover with strawberry glaze and place in refrigerator until ready to serve. Top with whipped cream.

To make glaze: Press 1 box of washed and hulled strawberries through sieve to obtain 1 c. strawberry juice (if necessary, add sufficient water to make 1 cup.) Mix sugar and cornstarch with strained juice and cook until clear and thick, stirring constantly. Remove from fire, add lemon juice, and when cool pour over strawberries.



Melchizedek Priesthood

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

OFFICIAL RESTATEMENT OF MELCHIZEDEK PRIESTHOOD ORGANIZATION, RELATIONSHIPS, DUTIES, FUNCTIONS AND ACTIVITIES

UNDER the direction of the Council of the Twelve, and with the approval of the First Presidency, a special meeting for all Stake Melchizedek Priesthood committees was held, as part of the April Conference procedure, at 10 a. m. on Tuesday morning, April 5th, in the Assembly Hall, President Rudger Clawson presiding, with members of the Melchizedek Priesthood Committee of the Council of the Twelve discussing topics which are summarized here for the permanent record and instruction of all Melchizedek Priesthood officers and members throughout the Church:

STAKE MELCHIZEDEK PRIESTHOOD COMMITTEE

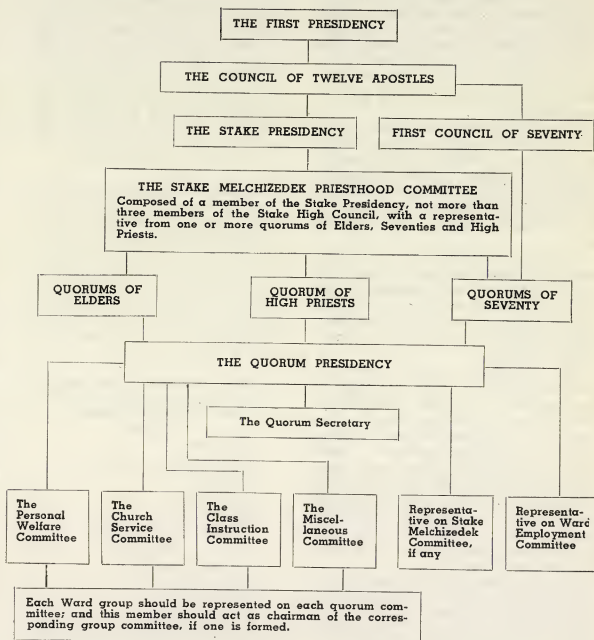
(See accompanying diagrams.)

REPLIES made to the questionnaire from President Clawson's office relative to the organization of a stake Melchizedek Priesthood committee in every stake indicate some misunderstanding relative to this matter. Those concerned are referred to published information concerning this matter to the following references in *The Improvement Era*: December, 1937, p. 768; January, 1938, p. 38; February, p. 104; and March, p. 168.

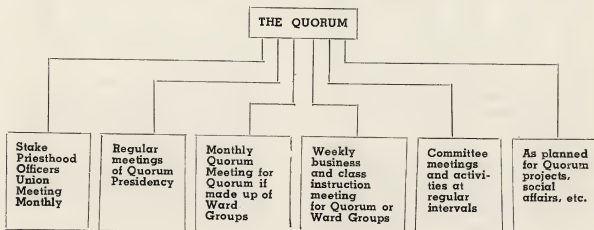
To summarize and further clarify the matter we make the following statements:

1. The stake presidency in every stake is requested to organize a stake Melchizedek Priesthood Committee.
2. The active chairman of this committee is to be one of the stake presidency; which one is optional.
3. The other members of the committee must include at least one High Priest, one Seventy, and one Elder. If desired, there may be more than one of each of these orders of Priesthood—in fact, if desired, each quorum of Priesthood in the stake may have a member on the committee. But as an aid to quorum consciousness each order of the Priesthood is to be represented on the Committee by at least one member.
4. If desired, there may in addition be as many as three high councilors—not more—on the committee.
5. Through this committee the stake presidency shall give active and thor-

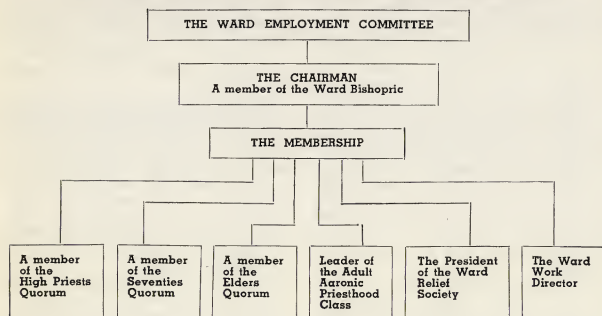
ORGANIZATION FOR THE SUPERVISION OF MELCHIZEDEK PRIESTHOOD QUORUMS



QUORUM MEETINGS



RELATION OF PRIESTHOOD QUORUMS TO THE CHURCH WELFARE ORGANIZATION



ough supervision to all the Melchizedek Priesthood quorums in the stake.

6. This committee shall keep in close touch with the work of all the Melchizedek Priesthood groups and quorums in the stake.

7. Supervision of the quorums of Seventy shall be made on behalf of the Committee by its chairman and the Seventy or Seventies that are members of the committee.

8. It shall be the duty of this committee to hold joint monthly union meetings with the officers of all the quorums. (In a few widely scattered stakes quarterly union meetings only may be all that wisdom would indicate should be held. These are special cases and correspondence relative to them is invited by the Council of Twelve Committee.)

9. As to what these union meetings shall do and how they are to be conducted we suggest that stake Sunday School Unions furnish the answer. The stake Priesthood committee and the officers of all the Melchizedek Priesthood quorums meet in joint assembly, attend to common business, and then separate into three departments—High Priests, Seventies, and Elders—for the consideration of quorum business, reports, study course,

projects, etc. Obviously each of these departments shall have one or more leaders who shall be members of the Committee.

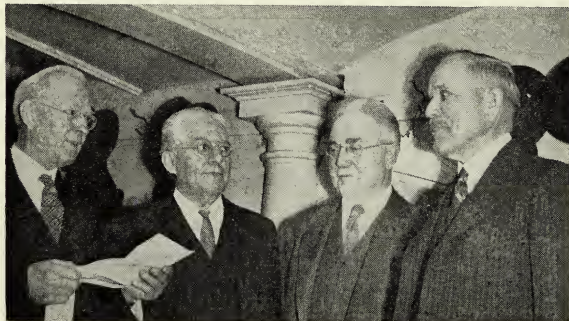
10. It shall be the duty of the Committee to keep in close touch with the meetings and activities of all the groups and quorums. To this end more or less frequent visits to the meetings, etc., will be necessary.

11. The Stake Committee may not wish to be larger than is necessary to attain all these ends. The Committee should hold frequent meetings—possibly weekly—in order that it may get and keep in hand all the things necessary to do to bring all the quorums to a high degree of activity. Membership on the Committee should therefore mean humility, devotion to duty, conviction of the great opportunity of the position to render a much needed service, and freedom to give considerable time to the job.

12. The General Authorities must rely upon these stake committees to bring new life and activity into the Priesthood quorums. These commit-

MELCHIZEDEK PRIESTHOOD COMMITTEE OF THE COUNCIL OF THE TWELVE, LEFT TO RIGHT: JOSEPH FIELDING SMITH, CHAIRMAN; MELVIN J. BALLARD, JOHN A. WIDTSOE, AND JOSEPH F. MERRILL.

Courtesy Deseret News.



tees are therefore to be regarded as of great importance, providing opportunities for service that are a challenge to the wisest and ablest brethren in the stakes who may be called to the committee.

PARAGRAPHS FROM THE MELCHIZEDEK CONVENTION

Note: Other Convention topics including Quorum Social Events, Quorum Music, and Quorum Funds will be considered in next month's *Era*.

IRREGULARITIES

THE following irregularities in the present organization and function of the stake Melchizedek Priesthood committees are indicated by the questionnaire sent out some time ago:

Eighteen stakes have committees organized without at least one representative from the quorums of Seventy or from the quorums of Elders or both. According to the instructions in the December number of the *Era*, page 768, and the January number, page 38, there should be at least one representative on the committee from each of the offices in the Melchizedek Priesthood—High Priests, Seventies, Elders.

Some stakes have named a member of the presidency as chairman of the committee, but the active responsibility of leadership has been turned over to a member of the high council or a High Priest. This is contrary to instructions.

Other stakes would like to have the committee made up entirely of high councilmen. That defeats the whole purpose of the committee. This is not a high council committee—it is a Priesthood quorum committee. Therefore, not more than three high councilmen should be on the committee.

The program provided by the Authorities of the Church should be followed. If it does not please us, we can write in and let the authorities know. They will be sympathetic, and a good suggestion will be considered.

Eight stakes have not replied to President Clawson's questionnaire of January 29th, even though a postal card was sent out March 10th and a letter March 31st asking for the return of the questionnaires. That is not right. Two copies of the quarterly report must be secured by the committee from each quorum, and one copy sent to President Clawson's office without delay at the end of each calendar Quarter.—Joseph Fielding Smith.

QUORUM REPORTS

As far as reports are concerned, members of the Council of the Twelve visit the stakes once every six months, to conduct a Priesthood conference. The first conference session is devoted to an inspection of quorum reports. The presidents of High Priests, Seventies, and Elders are given the chance to report concerning their stewardship. Quorum officers carry a definite responsibility, and should make reports. The quorum presidents have been ask-

ed to stand and answer the questions put by the quarterly report. This has sometimes been embarrassing, because the quorums have not done much; or because it has been more or less monotonous to have them say "No," "No," "No," to so many questions. The method was started to emphasize the responsibility resting upon quorum presidents.

Now another step will be tried. The Council of Twelve will compile the reports sent out from President Clawson's office. The representative of the Council of the Twelve who comes to the stake, will have this compiled report in his hands, and will summarize it, giving the quorum credit for its activity. Quorum presidents should, however, sit on the stand and assist as may be desired. If the report has not been sent in, the quorum president must stand up and give the report.

If we will take interest in the work we can get these quorum reports and have them as correct as possible. You are the shepherds of the flock; and it is important, as presidents of the quorums, that you look after the men who are placed under your jurisdiction to see that they live up to their professions, that they may magnify their callings.—*Melvin J. Ballard.*

PRIESTHOOD RESPONSIBILITY

THIS convention represents an increasing movement in behalf of the Priesthood activities of the Church. The idea back of the movement, is to preserve and develop quorum consciousness and activity as never before. It was intended by the Lord that the quorums of the Priesthood should function for the upbuilding of the Church. With the increasing responsibilities placed upon the Church as it increases in numbers and spreads over the earth, it becomes more and more important that the quorums of the Priesthood bear their share of the burden in carrying forward the Lord's latter-day work.

QUORUM PROJECTS

Some may say that as we do the required work of the Church: ward teaching, meeting attendance, payment of tithing, keeping of the Word of Wisdom, we are sufficiently active in the matters required of members of the Church. Of course, such activities are properly drawn from quorum activities; but there are specific activities concerned primarily with the quorum as a whole, over, above and beyond the ordinary requirements made of every faithful Latter-day Saint. Every quorum should engage its members in some type of activity leading to a definite quorum goal to supplement the regular work required of all faithful Latter-day Saints. That is the meaning of a quorum project.

There are two varieties of projects within a quorum. Each of the four committees which should be found in every Priesthood quorum, may have its own committee project. The class in-

struction committee, for example, might have a project to discover material bearing upon the study course, to make the instruction more instructive and interesting. The Church service committee could have several definite projects. The anti-alcohol and tobacco campaign in the Church today is a proper project for the quorum as a whole and also for the Church service committee, and there may be other projects of the kind thought out by the committee. The personal welfare committee has any number of opportunities to set up committee projects. Helping the needy in the quorum, finding employment for them, and all questions that arise in connection with personal welfare would lead to worth-while projects.

We have in mind particularly projects in which the whole quorum is engaged, projects in which all the committees and members take part. Such projects are undertaken for general quorum purposes. Any quorum need or desire may be set up as a quorum project. Such quorum projects, furnish opportunities by which all members of the quorum by being together, and working and building together, establish more completely the feeling and spirit of brotherhood which should be at the bottom of all Priesthood activities. For that reason projects which do not lend themselves to cooperative action are not the best quorum projects. Projects should be chosen that bring all members of the quorum together, if possible, in one concerted effort to achieve a common goal. We should foster the brotherhood spirit through our quorum activities and projects.—*John A. Widtsoe.*

ORGANIZING FOR THE ANTI-LIQUOR-TOBACCO CAMPAIGN

IT is hoped that the officers of every Stake Priesthood Committee read attentively what the April *Era*, p. 232, had to say relative to the organization of stake and ward anti liquor-tobacco committees. It is requested that every stake Melchizedek Priesthood committee, cooperating with the stake Aaronic Priesthood authorities, if it has not yet done so, take immediate steps to organize these committees along the lines indicated in the *Era* article.

In this connection let it be remembered that the First Presidency has placed upon the Priesthood of the Church the responsibility of organizing and directing the anti-liquor-tobacco campaign. And of course the direction and supervision in each stake must be done by the stake Priesthood committees, Melchizedek and Aaronic.

Now in regard to this work may be carefully supervised and well done, the Priesthood committees must have help. Hence it is advised that the stake Priesthood committees, Melchizedek and Aaronic, act jointly and appoint a stake campaign committee after the pattern of the general Church committee, as outlined in the April *Era*, p. 232.

Then the committee would be made

up of a member of the stake Melchizedek Priesthood committee, also a High Priest, a Seventy, an Elder, and one each from the following stake boards: Education, Relief Society, Sunday School, Y. M. M. I. A., Y. W. M. I. A., and Primary. If thought necessary, one or more additional members might be appointed.

Naturally, this campaign committee should work under the general direction of the stake Melchizedek Priesthood committee. But it should also be an aim of the campaign committee to keep in touch with, and maintain the co-operation of, all the groups and boards represented in its membership. The various members should therefore keep their respective organizations informed of committee actions.

Further, the stake Priesthood committee should promote the organization in each ward by the bishopric of a local committee on the pattern of the stake committee, that shall represent the Priesthood, auxiliaries, and membership of the ward. This local committee should operate under the general direction of and in harmony with the stake campaign committee, and in co-operation with the bishopric. Priesthood quorums and groups, both Melchizedek and Aaronic, in the ward and the auxiliary organizations.

The organization of these campaign committees, both stake and ward, is strongly recommended as a means of securing harmony, completeness, and effectiveness in the anti-liquor campaign. We urge that these committees be set up without delay, that planning for the campaign may soon begin.

The general Church committee at Salt Lake will from time to time send suggestions and material. Let it be understood, however, that the fundamental method of the campaign, approved by the General Authorities, is very similar to that of our missionary work, both at home and abroad—that of *personal contact*. Hence the committees should plan to have all Church members contacted and suitably labored with as follows:

1. Priesthood members, as a rule, through their quorums. Every quorum is to be responsible for its own members. Where it is necessary and wise, quorum officers may ask for and receive help outside of the quorum.

2. Women, young people, children, etc., are to be contacted by auxiliary and special workers.

The local committees should arrange for the canvass of all members of the ward in group 2. As a rule, and as in missionary work, canvassers should work in pairs.

Now, the immediate thing to do is to organize and plan the campaign, secure the canvassers and make the assignments. A report form will shortly be sent out to every stake committee asking for information relative to these matters.—*Joseph F. Merrill.*

(Continued on page 297)

(See also page 288—"The Fable of the Old Man Who Smoked.")

QUESTIONS AND ANSWERS, AT THE CONVENTION

QUESTION: How should the quorums handle their finances: within the quorums or in banks?

Brother Widtsoe: Quorum funds should be deposited locally in some safe bank, in the name of the quorum.

Question: Since you desire a report from each quorum filed with the Stake Melchizedek Priesthood committee, are special blanks provided for this purpose? Also are blanks provided for the stake committee to report to the Priesthood Committee of the Council of Twelve?

Brother Ballard: Yes, report blanks may be had from the Stake Melchizedek Priesthood Committee for Ward groups and quorums. These when filled out should be sent to the Stake Melchizedek Priesthood Committee for compilation, and delivery to the Priesthood Committee of the Twelve. These blanks may be obtained from President Clawson's office.

Question: The reports, I understood you to say, should be made quarterly?

Brother Ballard: Yes, quarterly reports are expected.

Question: Should the Stake Melchizedek Priesthood Committee replace the present High Council Priesthood Committee or should it be a part of the present High Council Committee? Also should the Stake Priesthood Committee include the presidents or selected members of the quorums of High Priests, Seventies, and Elders?

Brother Ballard: When your Stake Melchizedek Priesthood Committee includes representatives of the Priesthood quorums of the Stake, or at least a High Priest, a Seventy, and an Elder, there would be no objection to having not more than three members of the high council associated with the member of the presidency who stands at the head of the committee. There would then be no further need of the present High Council Committee. The new committee becomes in fact a Stake Priesthood Supervisory Board. We would like to have on the committee the presidents of the quorums of High Priests, Seventies, and Elders in the stake, but, if a quorum desires that one of the counselors act it is all right, or if thought best a member of the quorum may be selected for this post.

Question: Two report blanks have been sent out: the old blank, then this new quarterly report.

Brother Ballard: Use the new ones; they are slightly different, and displace the old ones.

Question: It was said by Brother Widtsoe that before we give help to a member of a quorum his case should be referred to the bishop. Should it not be referred to the ward welfare committee as a whole rather than just the bishop?

Brother Ballard: That is on the question of security. Brother Widtsoe

said that if the quorum have decided to assist a worthy quorum member they should consult with the bishop before they do it to find out what his program is.

Question: The Sunday Schools have definitely embarked on a program whereby each auxiliary will make a definite survey of its membership. Could not that same survey be applied here rather than to make a separate survey?

Brother Ballard: Use it if already made. The quorum surveys might well be based on the surveys made by

the Ward Welfare Committee—on the so-called "yellow sheets."

Question: I have run into quite a little comment among the membership that they do not like the approach to the liquor problem. I wonder if any literature can be had bearing directly on the thought, that the best reason for not using liquor is that there is no good reason.

Brother Merrill: Special pamphlets will be issued covering such features, appealing to the Priesthood by all scientific evidences we can offer in addition to the word of the Lord.

Can Alcohol Cause Ulcer and Cancer of Stomach?

(Concluded from page 260)

and surrounded by marked inflammation.

These variations in the relationship of the ulcers are very significant when it is pointed out that the German people drink large amounts of alcohol. The question then arises, what has alcohol to do with this variation in the ulcers?

Relative to this, one of the foremost surgeons in America stated that the use of alcohol in Germany was the most probable cause for the variation. This assumption is most plausible when one recalls that the post-mortem examination of stomachs taken from people dying from alcoholism shows a similar condition to the ulcers described in Germany, namely, multiple ulcers of the stomach surrounded by large areas of inflammation.

The exact cause of peptic ulcer is not known, but according to Dr. John B. Deaver "acidity is probably the most essential factor in the causation of ulcer," and Dr. Frank H. Lahey says that "hyperacidity is one of the certain fairly constant features associated with peptic ulcer."

Alcohol produces an oversecretion of hydrochloric acid or hyperacidity and therefore can play a most important role in the production of ulcers of the stomach.

In the leading clinics of America where great numbers of patients are seen suffering with stomach trouble there are seen four cancers of the stomach to one ulcer of the stomach.

This condition is undoubtedly due

to the large number of cancer patients going to these clinics for treatment. Nevertheless it demonstrates the relative frequency and importance of cancer of the stomach. Some pathologists maintain that the percentage of cancer developing from previous ulcer of the stomach is small while other pathologists maintain that all ulcers of the stomach are potentially cancer and that every ulcer of the stomach as large as a twenty-five cent piece is cancer. Most pathologists are in agreement that cancer results from chronic irritation and inflammations.

Alcohol produces in the stomach chronic irritation with ulceration, chronic inflammation with chronic gastritis, or chronic catarrh of the stomach. In this latter condition the chronic inflammation causes an atrophy or thinning out of the lining of the stomach to take place with destruction of the glands contained in it which secrete the acid and pepsin. Cancer is found in this condition in ten to fifteen per cent of the cases.

With the repeal of the Eighteenth Amendment and the return of alcohol to America, in the future there are going to be seen conditions of the stomach more similar to those reported in Germany, namely, a greater percentage of ulcers in the stomach than in the past, greater number of cases with chronic catarrh of the stomach and more cases of cancer of the stomach.

The Latter-day Saints should realize that God has given to them one means of helping prevent this condition—observance of the Word of Wisdom.

MELCHIZEDEK OUTLINE OF STUDY FOR JUNE

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

LESSON XV

"OUT OF THE GROUND"
(Latter Part of Chapter 9)

I. Mineral Shortage in Diet.

1. If any one of the necessary minerals in food be absent for a time the body dies: all must be present in a form to be assimilated.
2. The dangers of mineral shortage.
3. The disease caused by lack of each well-known mineral.

4. Mineral shortage and stunted growth.

5. Influence of mineral shortage on human as well as animal reproduction.

6. The minerals most lacking in soils of U. S. A.

7. The mineral lack of Utah soils.

8. Relation between diet and nervous collapse.

II. Minerals and Psychological Attitudes.

1. Effect of calcium shortage on nerves.
 2. Dr. Timmi's experiment.
 3. Effects of mineral shortage on the glands and nerves of the body.
 4. Possible relation between incomplete mineral content of foods and juvenile delinquency and criminal tendencies.
 5. Effect of a shortage of mineral food on the "disposition."
- III. Source of Food Minerals.
1. The earth's crust.
 2. Factors which influence the content of the soil.
 3. The soil conditions the mineral content of crops grown thereon.
 4. Study of the table on page 118.
 5. The best-known foods and their mineral constituents.
- IV. Mineral Requirements in the Diet.
1. The daily supply.
 2. Minerals most lacking.
 3. Iodine in food supply of "Great Basin."
 4. Meeting the iodine shortage.
 5. Teeth as an index of correct feeding, especially of mineral supply.
 6. The mother's responsibility to the unborn babe and the child of tender years.
- V. Acid-alkaline body reactions.
1. Definition of acid food; alkali or base-forming.
 2. Foods which are acid-forming.
 3. Foods with a base-forming residue.
 4. Danger from eating too many foods from either class.
 5. Acid-tasting fruits not always acid-forming: citrus fruits basic in residue.
 6. The danger of acidosis from an unbalanced diet.
- VI. Intelligence in Food Selection.
1. Devitalized foods for commercial gain often acid-forming.
 2. Foods grown by mother nature are best for all round healthful diet.

QUESTIONS, PROBLEMS, AND PROJECTS.

1. Explain Figure 10, p. 117, and the causes leading to the difference in size and shape of the two skeletons.
2. The children of oriental parents who were born and reared in this country are said to be several inches taller than their parents. How may this fact be explained?
3. Explain Dr. Timmi's experiments with children deprived of calcium. Undoubtedly the children described were on a diet deficient in other respects. Yet the results are striking, in what respects?
4. Tell what foods should be eaten to increase the iron content of the body.
5. Why are calcium foods so important in the diet? Where may they be obtained?
6. What connection is there between mineral foods and mental development? How may criminal tendencies often be traced to decided deficiencies of the diet?
7. What does acidosis mean? Why is it as harmful to have too many alkali-forming as acid-forming foods in the diet?
8. What is the condition of the soils of your locality as regards proper crop production.
9. If possible give a summary of the article "Health from the Ground Up" printed in the *Reader's Digest* of January, 1937.

LESSON XVI

ALL WHOLESOME HERBS
(Chapter 10)

1. Fruits and Vegetables as Food.
1. Definition of "herb" as used a century ago.
2. Contain all necessary food groups.

3. Composition depends upon nature of plant and upon composition of soil and method of cultivation.
 4. Composition of vegetables.
 5. Composition of fruits.
- II. The Provident Earth.
1. Each edible fruit and vegetable contains some necessary elements.
 2. Man's body uses these substances as bricks in a wall.
 3. All varieties and classes of food are necessary for complete well-being.
 4. Children should learn to like all kinds of good food.
 5. Parents must set the example: exclude no good food. All fill some body need.
- III. Food Customs Developed.
1. Cereals and grains, vegetables and fruit should form the bulk of man's dietary.
 2. Vegetables and fruits from other countries are desirable for variety.
 3. Rutabagas, kohlrabi, avocados, and many other little used vegetables are valuable.
 4. Lack of variety and quantity of fresh foods a contributory cause of many plagues of the past.
- IV. Cooking of Vegetables.
1. Minerals are soluble in water, hence vegetables should not be peeled and soaked.
 2. Cooked the waterless way; or else all vegetable water used in soups or sauces.
 3. No salt used until nearly done.
 4. Uncooked salad vegetables for daily use.
 5. Description of well-cooked vegetables.
- V. Bulk in Food Necessary For Good Nutrition.
1. Roughage or indigestible fibre requisite for bowel health.
 2. Fibre must be bland and non-irritating.
 3. Should come from natural food.
- VI. Fat in the Diet.

1. A concentrated fuel food.
 2. Value of fat in dietary.
 3. The balance of fat with starch and sugar.
 4. Disadvantages of fat in digestion.
 5. Danger of fried foods.
- VII. Vegetarianism is Possible.
1. Vegetables contain all food classes, but apt to lead to imperfect nutrition unless milk, eggs, and cheese are used wisely therewith.
 2. Can maintain life, but not at its best.
 3. Great wisdom necessary in choice of food.
 4. The best food for hot climates or warm weather.
- VIII. The Word of Wisdom Again Vindicated.

QUESTIONS, PROBLEMS, PROJECTS.

1. Study carefully the table of vegetable composition given on p. 127. What lessons do you draw therefrom?
2. List the number of vegetables used in your family for one week. Why should all kinds of vegetables be used frequently either cooked or as salad?
3. How should vegetables be prepared and cooked to preserve all possible mineral content.
4. Why is it healthful to have plenty of natural non-irritating fibre or roughage in the daily food? Why is a food that is "perfectly digested" or predigested not always best for the normal person?
5. Explain the function of fat in the human diet. Why must it be balanced with starchy foods.
6. How may the eating of too much fat become a menace to health? What fats should be given preference? Why are fried foods indigestible?
7. Why is it possible to live on a strictly vegetarian diet? For the greatest health and vigor what precautions must be taken?
8. Define the term "All wholesome herbs" and tell how this instruction from the Prophet over one hundred years ago marks him as truly inspired.

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 February, 1938

MISSIONARY ACTIVITIES	February	
	1938	1937
1. Evenings or part days spent in missionary work.....	9,108	4,569
2. Hours spent in missionary work.....	22,817	11,368
3. Number of calls made.....	18,237	9,141
4. Number of first invitations in.....	7,646	3,872
5. Number of revisits.....	5,993	2,203
6. Number of Gospel conversations.....	18,367	8,952
7. Number of standard Church works distributed (does not include Books of Mormon reported under item No. 10).....	480	266
8. Number of other books distributed.....	475	158
9. Number of tracts and pamphlets distributed.....	21,359	9,470
10. Copies of Book of Mormon actually sold.....	352	151
11. Number of hall meetings held by missionaries.....	312	127
12. Number of cottage meetings held by missionaries.....	1,073	466
13. Number of missionaries who attended cottage and hall meetings.....	3,243	1,858
14. Number of investigators present at cottage and hall meetings.....	5,419	1,743
15. Number of baptisms as a result of missionary work.....	157	98
(1) Of people over 15 years of age.....	66	
(2) Of people under 15 years of age:		
a. Both of whose parents are members.....	38	
b. Others under 15 years of age.....	28	
Classification not designated.....	14	
16. Number of inactive members of Church brought into activity through stake missionary service during the month.....	685	261
ADDITIONAL INFORMATION		
Number of stakes in the Church.....	121	118
Number of stake missions organized.....	118	112
MISSIONARIES ACTIVELY ENGAGED		
Number of stakes reporting.....	110	72
Number of districts.....	389	262
Elders.....	265	210
Seventies.....	1,381	764
High Priests.....	304	151
Women.....	321	177
Total.....	2,271	1,302

ITEMS OF SPECIAL INTEREST
Interviews were held in the office of the First Council with 15 stake presidents and stake mission presidents during the month of February.
Visits in connection with stake missionary work were made by members of the First Council to 24 stakes during the month of February.

Aaronic Priesthood

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

QUORUM AWARDS TO PRIESTS, TEACHERS, DEACONS

AT THE recent Cache Stake Conference the Church Standard Quorum awards for 1937 were presented to each one of the Priests', Teachers', and Deacons' quorums of the Logan Tenth Ward.

The activities of the three quorums were directed by Bishop Albert Webber, and his counselors, W. H. Bell and C. F. Datwyler, assisted by Supervisors Otto Lundberg, F. M. Zimmerman, Don Kirkham, and H. P. Croft. President W. M. Everton has charge of the Aaronic Priesthood activities of the Cache Stake.

Those in the picture are as follows:

Front row, left to right: Glen Datwyler, William Hodgson, Ted Smith, Jack Hailstone, Spencer Hill, Harold Bell, Wesley Glauser, George Jaggi, Sylvan Haltinner, Blaine Carlson, Don Steffenhagen, Dale Webber.

Second row: President Alma Sonne, Bishop Albert Webber, Moroni Schwab, Jack Rust, Glen Groll, Ross Weaver, Archie McNeil, Junior Wistisen, Donald James, Marvin Steffenhagen, Henry James, Wesley Hill, Elder Stephen L. Richards of the Council of Twelve, and President Joseph E. Cardon.

Third row: Franklin Richards, Cache stake clerk, Elmer Krambule, Raymond Mallory, Floyd Stettler, Nephi Schwab, Hyrum P. Croft, Dean Webber, Fred Stetler, Almar Webber, Benjamin Schwartz, Otto Lundberg, Robert Pinney, and Grant Jenkins.

Fourth row: Arnold Lehman, Don Kirkham, Clair Reid, Robert Madsen, William Bell, Alma Schwab, Wendell Reid, Fred Datwyler, Chester Lundberg, Dean Nelson, Frank Schaub, Ervin Hammond, Dr. Robert J. Evans.

THE ANNIVERSARY OF THE RESTORATION OF THE AARONIC PRIESTHOOD

ON May 15, 1829, on the banks of the Susquehanna River, in Pennsylvania, John the Baptist, the last person to hold the keys of the Aaronic Priesthood in the dispensation of the meridian of time, the dispensation in which the Savior lived, restored that Priesthood to the earth by conferring it upon Joseph Smith and Oliver Cowdery.

The anniversary of the date upon which this Priesthood was restored is one of the most important in all Church history. To members of the Aaronic Priesthood it is particularly important. Its celebration each year has now become an established custom throughout the Church.

This year it is hoped and expected that every quorum in the Church will plan for and participate in this important celebration. One meeting should be devoted to a consideration of plans for the anniversary celebration. In advance of the meetings, the



TOP: AARONIC PRIESTHOOD AND LEADERS OF LOGAN TENTH WARD, CACHE STAKE, HAVE WON THE STANDARD QUORUM AWARD.

CENTER: TEACHERS' QUORUM, MESA FIRST WARD, MARICOPA STAKE, SPONSORS OF EDUCATIONAL PROJECT TO REDUCE USE OF LIQUOR.

BOTTOM: CLARKSTON WARD, SMITHFIELD STAKE TEACHERS' QUORUM.



supervisors and officers of all Aaronic Priesthood quorums in the ward should meet with the bishopric to discuss plans.

It should be learned whether or not the stake Aaronic Priesthood committee will sponsor a general celebration on Saturday, May 14, the day designated for Aaronic Priesthood pilgrimages. If that is to be done, each quorum should make preliminary plans to participate. The date should be carefully noted and all who can should prepare to be free on that day in order that it may be devoted to this important occasion.

Members of each quorum should be encouraged to study the history of the Priesthood, the circumstances attending the Restoration, and the progress of the Priesthood since that time.

Scout, Explorer, and M Men leaders and others programing events involving

members of the Aaronic Priesthood should be reminded of the date and requested to cooperate.

The three special events planned for the celebration of the One Hundred Ninth Anniversary of the Restoration are:

1. The Annual Aaronic Priesthood Pilgrimage on Saturday, May 14.
2. The Anniversary Quorum Meeting on Sunday morning (or, if held at some other time, on the date specified.)
3. The Anniversary Sacrament meeting in all wards and branches on Sunday evening, May 15, at which time the entire program is to be furnished by members of the Aaronic Priesthood, under the direction of the bishopric, the presidency of the Aaronic Priesthood in the ward.

The Annual Pilgrimage: The restoration of the Aaronic Priesthood occurred

curred when Joseph Smith and Oliver Cowdery, who were engaged in the translation of the Book of Mormon, came upon a passage referring to baptism. Desiring to know more of the purpose of this ordinance and the authority for its performance, they retired to the woods on the banks of the Susquehanna River and prayed for further light and knowledge. It was then that John the Baptist appeared unto them and conferred upon them the Aaronic Priesthood.

The Book of Mormon is a record of the Lamanites, the ancestors of the American Indians. Therefore, there is a close connection between the Lamanites, the translation of whose record led to the restoration of the Priesthood and the beginning of our work in the Church. For this reason, it is planned that the theme of the pilgrimages this year shall be "The Lamanites." It is suggested that the site or place chosen for either stake or ward pilgrimages (stake pilgrimages being recommended whenever possible, or even a group of stakes) should be associated closely with Lamanite (Indian) history. Indian villages, battle-grounds, trails, or camp grounds with some known historical background are suggested. Where members of the Lamanite race can be secured to participate in the program, it will add much interest.

A suggested program for the pilgrimage is as follows:

Where the entire day of Saturday, May 14, can be devoted to this pilgrimage, this is desirable.

The site should be visited in advance, where feasible, to plan the program properly.

a. Luncheon should be planned for either on an individual, quorum, or ward basis. If time is available in the forenoon, after reaching the designated place, it could be profitably spent in a presentation of the history of the place and interesting incidents connected with it.

In the afternoon a service is suggested which will impress upon the minds of members the following:

a. The reasons why Aaronic Priesthood members should be interested in the Lamanites.

b. How translation of the record of the Lamanites led to the restoration of the Aaronic Priesthood.

c. The importance of the Book of Mormon to every member of the Church.

This may be accomplished through the following program:

1. Singing—"An Angel From on High." (This should be rehearsed by all quorums in advance).
2. Prayer. By a Priest.
3. Singing (By the group, a chorus, or quartet) "Come All Ye Sons of God."
4. The purpose of Aaronic Priesthood Pilgrimages, by the Stake Chairman of Aaronic Priesthood.
5. Events Leading to the Restoration of the Aaronic Priesthood.—By a Teacher.
6. Reading of the Hymn "O, Stop and Tell Me, Red Man" (L. D. S. Hymn Book).—By a Priest.
7. Musical Selection—Vocal or Instrumental.
8. A Book of Mormon Story.—By a Deacon.

9. Remarks.—Member of Stake Presidency.

10. Benediction.—By a Deacon.

11. An Indian Ceremony, with participation by Lamanites, if available.

Games, hikes, contests, etc.

When it is possible and desirable to hold an evening service, it is suggested that it be around a campfire with a program of community songs, Indian stories, and stories from the Book of Mormon. All stories should be of an appropriate nature in view of the occasion.

AARONIC PRIESTHOOD DAY

Sunday, May 15, is the One Hundred Ninth Anniversary of the restoration of the Aaronic Priesthood. The Sacrament Meeting on that day is to be conducted by members of the Aaronic Priesthood, under the direction of the bishopric. The suggested program is as follows:

1. Singing—"We Thank Thee, O God, for a Prophet."
2. Prayer.—By a Teacher.
3. Singing—Aaronic Priesthood chorus or quartet.
4. Opening Remarks, "The Aaronic Priesthood Anniversary."—By a Priest.
5. A Brief Account of the Restoration. By a Teacher.
6. Singing—"How Firm a Foundation."
7. A Challenge to Aaronic Priesthood

Members in a Modern World. By a Priest.

8. Why Every Member of the Aaronic Priesthood Should Read the Book of Mormon. By a Teacher.

9. A Book of Mormon Story. By a Deacon.

10. My Tribute to the Priesthood. By Member of the Adult Aaronic Priesthood.

11. Remarks. By the Ward chairman of the Aaronic Priesthood.

12. Remarks. By the Bishop.

13. Singing—"Shall the Youth of Zion Falter?"

14. Benediction. By a Deacon.

Note: It is suggested that a Priest with two assistants be selected by the bishop to conduct the service. Presidents of all Aaronic Priesthood Quorums and their supervisors should sit on the stand.

Every possible effort should be made to secure the attendance of every member in the ward holding the Aaronic Priesthood. Preparations for the service and missionary work to secure the desired attendance should be made well in advance.

The Sacrament service for this meeting should be the most impressive possible. Every detail should be given careful attention.

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THE WORD OF WISDOM REVIEW

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

"NOT EVEN BEER" SAYS FAMOUS PRINCETON COACH

"OF COURSE, I insist that my boys do not drink," Fritz Crisler told me as we visited together in the Osborn Clubhouse, training headquarters for the 1936 Tiger Squad. He might have been a graduate student so young did he seem. He could pose for the spirit of youth itself, this slim, healthy, clear-eyed young man who has already achieved so much of success: graduate of Chicago University in 1922; football end, basketball captain and guard, baseball pitcher; selected for All-American football and All-Conference and All-Western basketball teams, and winner of Conference medal; assistant to Amos Alonzo Stagg, grand old man of football, at Chicago University from 1922 to 1930; football coach, University of Minnesota, 1930-31; head coach, Princeton University at the present time.

A COACH WHO KNOWS MEN

I thought of his record as I asked, "It is true, isn't it, that the men of your squad cannot drink while in training?"

His eyes twinkled as he replied, "That's right. Not even beer. And I'll tell you why. I think drinking will make it impossible for a man to fill a place on the field, accomplish his assignment. I preach to the boys, and while they are under my care, demand moderation in all things—eating, work-

ing, or anything else. But absolutely no alcohol."

For the young person who wants to come through to perfection, there must be no handicaps. I asked Crisler about it. "Do you think that fellows who plan to go places . . . really accomplish things . . . but who aren't football players, ought to follow the coach's rule of no drinking?" "Well," he said, his innate modesty coming to the fore, "that's a subject for the scientist. I'm only a layman. But I say this: wherever conditions in life are anything like those in football, I have no hesitation in saying there should be no drinking."

I liked the way he had answered. The inference was, "Let those who are experts in another field speak there. I am an expert in football. I can speak with confidence about that." Coach Crisler and I both knew the authoritative word against youthful drinking from Dr. Haven Emerson.

Certainly no one looking at Fritz Crisler's past and immediately present record can deny his ability as a football coach. Last year the Tiger eleven went undefeated, playing teams like Harvard, Yale, Dartmouth, Navy, and Cornell.

I decided, "What's good enough for Fritz Crisler's football heroes ought to be good enough for all young men and young women who are overcoming obstacles . . . bucking all sorts of lines . . . carrying the ball. No drinking!" —By Earl Kernahan in *Allied Youth*.

Ward Teaching

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

WARD TEACHER'S MESSAGE, JUNE, 1938

THE CHURCH SECURITY PROGRAM

THE divinely inspired Church Security Program, which has likewise been called the Church Welfare Program, has been in operation for two years. Great progress has been made—more than expected—in the time since it was undertaken.

When the program was announced at the General Conference in April, 1936, President Grant said:

We must put into our people the spirit of independence and work . . . We must formulate a PLAN whereby every member of the Church will be made self-supporting . . . This is one of the greatest and most important things the Church has ever undertaken, and it will be put over because we have the power and ability to do it.

Three important objectives were named:

1. Sufficient food, clothing, and fuel were to be assembled by fall to care for all those in need.
2. The unemployed were to be helped to find employment.
3. An effort was to be made to help those barely subsisting to raise their standard of living.

The program was planned to help all the people of the Church to help themselves by stimulating collective effort and cooperative action.

At the October Conference, 1936, only six months after the program had been announced, the first objective had been achieved. This part of the program has continued with great enthusiasm, and at the April Conference, this year it was reported that the Church had not only taken care of the needy but had accumulated more than \$115,000.00 worth of food, fuel, clothing, and commodities, which are safely stored in Church storehouses. During 1937 more than 172,000 persons contributed towards the success of the program.

Reaching the second and third objectives will naturally be slower. Yet there is every reason to be encouraged. More than 6,000 persons found employment during 1937, and 2,532 others were engaged on Church Work Projects. All told, more than 44,000 persons were assisted by the program in 1937.

There is still much to be done. Food and clothing must be supplied to those still unemployed, and work must be found for the 6,544 who are unemployed but who are able and willing to work. To reach this goal will take the united effort of all the people. Priesthood Quorums must function to their full capacity. The splendid work always done by the Relief Society must continue.

What have you done? What can you do? What should be done to make this program ultimately succeed? Think it over for a month. On their next visit your teachers will have suggestions for you.

BELVEDERE WARD DEVELOPS INTENSIVE TEACHING PLAN

BELVEDERE WARD of Wells Stake has adopted an intensive supervision plan for Ward Teaching, which will undoubtedly be of interest to many leaders throughout the Church. The plan was outlined by Bishop R. A. Brower in the Aaronic Priesthood Convention held in the Assembly Hall, Monday, April 4th. Under the Belvedere Ward plan, four divisions have been made, with 90 districts. There is a total of 547 homes, 180 Teachers comprising the regular list. Each of the four divisions has a president with two assistants and a secretary. This group is responsible for a Teacher visit to every home every month.

In order to insure that those who desire to receive the Ward Teachers shall be able to arrange their affairs

accordingly, the Teachers on the west side of the ward, comprising two of the districts visit on the east side of the ward on the First Thursday of each month. Teachers of the two east side districts visit on the west side on the 2nd Thursday. Under this plan those who are themselves acting teachers are enabled to be in their homes to call their families together and receive the teachers, according to the plans of the Church.

On the evening assigned for visits, all of the Teachers who visit that night meet at the ward chapel for a short prayer meeting before going into the districts. Bishop Brower, and his counselors J. A. Checketts, E. C. Dodge, and the Ward Clerk, S. Bertell Bunder, have regular districts and visit the same as do the other teachers.

In addition to the regular Ward Teacher's message, which is carefully

studied by each pair of Teachers, a ward bulletin is passed to the Teachers, containing a schedule of the events of the month in the ward, and other information the bishopric desire carried to the members of the ward.

Results from this plan are reported by Bishop Brower to be outstanding.

WARD TEACHING SHOWS SPLENDID GAINS

EXCELLENT records in Ward Teaching for the year 1937 are indicated by the annual reports which have just been audited in the office of the Presiding Bishopric. Two stakes, Franklin and Oneida, neighbors in the North end of Cache Valley, have reported 100% for each of the 12 months of the year. Other stakes with unusual records are as follows:

Bear Lake, 100% in every month but April, which was 99%; Los Angeles Stake, 100% for each month except November; Juarez Stake, 100% for the year with the exception of three months; Long Beach Stake reached 100% in six months of the twelve, and Big Horn, in four months; Star Valley had 100% in March and April.

Other stakes reaching 100% for one month of the year are: Alberta, Bear River, East Jordan, Hollywood, Rexburg, South Davis, Wells.

Stakes with the highest averages for the entire year are as follows: South Davis, 97%; Big Horn, 96%; Weber, 96%; Ogden 94%; Malad, 90%; Wells, 90%; Hollywood, 84%.

The reports reflected increased interest in Ward Teaching and a spirit of enthusiasm for the work during the present year.

Aaronic Priesthood

(Concluded from page 300)

TEACHER'S QUORUM LEADS PROHIBITION LAW APPEAL

THE Teachers' quorum of Mesa First Ward of Maricopa Stake has adopted as a quorum project an effort to create sufficient public sentiment to bring about a return of statewide prohibition or at least to decrease the use of liquor. A public meeting has been conducted by the young men themselves resulting in splendid publicity and assurances of cooperation from many people.

The plan, initiated by the quorum, was presented to the stake presidency, high council and bishoprics and received their approval. Young men from the twelve wards of Maricopa stake (since divided) joined in the public meeting which was addressed by outstanding educational and Church leaders. A state-wide convention of young men is contemplated as the next step.

The Mesa First Ward Teachers' quorum is a Standard Award quorum.

Genealogical Society

OFFICERS AND DIRECTORS OF THE GENEALOGICAL SOCIETY OF UTAH

JOSEPH FIELDING SMITH,
President and Treasurer.
JOSEPH CHRISTENSON,
Vice President.
ARCHIBALD F. BENNETT,
Secretary and Librarian.

JOHN A. WIDTSOE,
A WILLIAM LUND,
JAMES M. KIRKHAM,
MARK E. PETERSEN,
Directors.

HAROLD J. KIRBY,
Assistant Secretary.
L. GARRETT MYERS,
Assistant Treasurer and
Superintendent of Research Bureau
ELLEN HILL,
Assistant Librarian.

RECENTLY Elder William M. Wad-
dous, former president of the
Hawaiian and Samoan missions, and
of the Hawaiian temple, was appointed
by the First Presidency as supervisor
of the Polynesian department of the
Genealogical Society of Utah. Under
his direction genealogical organizations
are being perfected in the various Pa-
cific Island missions, and wonderful
results are anticipated from the increas-
ing activity now in evidence.

POLYNESIAN DEPARTMENT

ENCOURAGING reports are coming in
from the different Pacific missions
which show a noticeable awakening in
genealogical research and temple work
among the native peoples of the Poly-
nesian groups of islands.

We have requested each mission to
organize its force of genealogical work-
ers as nearly as possible like the set-up
in the stakes and wards. A concerted
and organized effort is being made to
instruct the Saints in the most effective
methods of research, and in the collection
and proper recording of the pedi-
grees of their ancestors in preparation
for temple work.

We are attempting to collect all old
mission records, family records, and
genealogical books available in all the
Pacific missions. We have requested
the presiding authorities of all the Poly-
nesian missions to furnish the Church
Genealogical Archives Pedigree Charts

and One Family Group Records of
every family in those missions. We
are building up, as fast as possible, a
Polynesian section in the Library of
the Genealogical Society of Utah for
research purposes. We are also col-
lecting and placing on exhibit articles
showing the art and handicraft of the
different Polynesian peoples.

Our aim and purpose are first, to
assist the Polynesian Saints in every
way possible to have the saving and
exalting ordinances of the Gospel per-
formed for their worthy dead; second,
to assist in reuniting a once united
people; and, third, to help to prepare
the hearts of the people of these mis-
sions to receive the blessings promised
to their forefathers, by the prophets of
God.

The following quotations from let-
ters received from the authorities of
some of these missions will serve to
show how they are receiving our sug-
gestions and requests, and somewhat
of that which is being achieved in these
Pacific missions.

President W. F. Bailey of the Ha-
waiian mission, says: "I do appreciate
the value of records being properly
kept, and I shall cooperate in trying to
do those things, which will best reach
the goal for which we are all striving."

This came from President Gilbert R.
Tingey of the Samoan Mission: "I
am sending under separate cover the
Pedigree Charts and One Family
Group Sheets you asked for. We are

very busy now preparing for the Jubi-
lee, but as soon as it is over, I will
assign two Elders on each island to
go around and gather Family Group
Sheets from all those who have not
yet filled one out."

President Emil C. Dunn of the Ton-
gan Mission writes: "We have chosen
a supervisor and a secretary and have
organizations in all the twenty-one
branches of the mission. We have
made mimeograph copies of Family
Group Sheets and Pedigree Charts in
the Tongan language and these are
proving a great success. We have
printed to date 4000 Family Group
Sheets and 4000 Pedigree Charts, which
have been used entirely by the Saints.
We have also the baptismal and endow-
ment sheets in the Tongan language.
The sheets are coming into the mission
office so fast we cannot get them copied.
Please send us 5000 One Family Group
Sheets and 1000 Pedigree Charts."

Brother Te Ao Wilson, secretary
and recorder of the Genealogical com-
mittee of the New Zealand Mission,
writes: "I am very busy at present
as I am preparing the sheets for those
who are soon leaving for the Hawaiian
Temple. I am also busy compiling the
names of the ancestors of my people,
as the New Zealand mission has re-
quested me to make copies of all sheets
I send on to you. The New Zealand
mission genealogical committee is co-
operating with you in this great work
of our Father in Heaven."

Church Moves On

(Concluded from page 290)

TABERNACLE CHOIR DINNER HELD

A TABERNACLE CHOIR dinner, honor-
ing Bishop David A. Smith who
has been released as president of the
choir after thirty years of service, was
held in the Lafayette Room, Hotel
Utah, Thursday evening, April 14,
1938. Most of the General Author-
ities, choir members and their partners
were present, together with Mayor
John Wallace and Governor Henry H.
Blood. Approximately 650 guests
were served. Choir president Lester
F. Hewlett presided and Richard L.
Evans was Master of Ceremonies.
Presidents Grant and Clark, George D.
Pyper, Earl J. Glade, and J. Spencer
Cornwall participated on the program,
with many others, and Bishop Smith
was presented with a gold wrist watch
by the choir membership.

On the Book Rack

(Concluded from page 291)

Commencing with the chapter "The
Unbroken Plain," which deals with the
first settlement of Box Elder County,
the book progresses through all the in-
dustries, activities, community projects
of the county down to the present time.
The names of the first pioneers who
settled in each of the towns and hamlets
of the county are given and their ac-
tivities discussed. The book is an ex-
tremely valuable one and should be
proudly owned by all who are inter-
ested in knowing about early activities.

Many people will regret that there
is no index, which would greatly in-
crease the utility of the book.—M. C. J.

THE GREAT AMERICAN FAMILY

(Lee Shipley, Houghton Mifflin
Company, 1938. 293 pages. \$2.00.)

SELDOM can one was unqualifiedly
enthusiastic about a present day
novel, but *The Great American Fam-
ily* is the kind of book which is so
wholesomely entertaining that we can-
not resist. Gregory Seymour had de-
cided that he would write the great
American novel, but with the arrival
of four lusty boys, to say nothing of
an aesthetic girl, he had to turn to pot-
boilers to keep the wolf from the door,
even in sunny California.

But the family had such a riotously
happy time of it that more well-to-do
parents will envy the family unity
which sprang from their joys and sor-
rows and whole-hearted love for each
other.

The book is refreshingly good medi-
cine for all to take—and like, as well
as emulate.—M. C. J.



M MEN BASKETBALL LEAGUE DECLARES A NEW CHURCH CHAMPION

By LES GOATES

*Sports Editor of the
Deseret News*

MUTUAL IMPROVEMENT ASSOCIATION basketball is played in a score or more of states and in foreign lands but the best team in this "League of 12,000 Players," hails from the little town of Cowley, Wyoming. The Cowley Cowboys won the 1938 M Men championship in the most spirited tournament in the long history of this event, playing strong and cagey basketball for four days in the Deseret Gymnasium, Salt Lake City, from March 23 to 26.

From their opening-day triumph over the accurate-shooting Heber Third Ward, the Cowley basketekers were the favorites to succeed Manavuv of Provo as the title holders.

The tournament reached a high point of interest in the second round when Wyoming's determined delegation defeated the touted Harvard Ward five, Salt Lake interstake runnersup, 37 to 35. This game was generally acclaimed as the most thrilling contest of the tournament. This reversal relegated the Liberty Stake champions to fourth place.

Cowley triumphed over Heber Third the first day, and dropped Salt Lake's Eighteenth Ward from the championship bracket the third day. Logan Fourth, an untouted but surprisingly strong aggregation, clashed with Cowley in the story-book finale. For two quarters the smooth-working Collegians led the ultimate title winners. In the third period Cowley pulled ahead, 25 to 22 and went on out to win, 39 to 34.

And so, just as easily as that, did ten young men from a little Wyoming canning town of 526 inhabitants, take home the championship in the largest single-standard basketball league in the world. It was only the second time in history that the title has gone outside the Beehive State. Glendale Ward of California, accomplished the feat in 1933.

Eighteenth Ward, which had to play an Ogden runner-up for the right to participate in the all-Church finals, placed third. This team was also third in the Salt Lake district tournament. Twenty-sixth Ward, which finished first in the interstake eliminations, lost its first two starts in the all-Church series and finished back of the first eight.

New attendance records were also established in the all-Church finals. Historic Deseret Gymnasium was taxed to capacity to accommodate the throng

that came to see the championship classic.

Entries outside the Beehive domain made a particularly fine showing, perhaps the best ever. Pocatello Institute won fifth place and St. Johns from Arizona placed eighth. Familiar teams in the competition were Huntington Park and Dimond from California. Magrath came down from Canada as the dominion's best representative ever, and Overton, as usual was on hand to carry Nevada's banner.

ELDER Samuel O. Bennion of the First Council of Seventy and Gen-

eral Manager of the Deseret News, awarded the title winners a handsome gold statuette. Logan Fourth received a silver plaque. George Q. Morris, General Superintendent of the Y. M. M. I. A. presented gold participation pins to the 160 players in impressive flag ceremonies in which the colors of the United States, Canada, and Mexico, were unfurled. Elder Morris gave gold basketball fobs to members of the championship Cowley team, and silver fobs to the Logan Fourth runnersup. Pocatello, consolation winner, Eighteenth, and Harvard received bas-

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TOP: PARADE OF NATIONS, OPENING NIGHT, DESERET GYMNASIUM, FEATURING COLOR GUARD WITH UNITED STATES, CANADIAN, AND MEXICAN FLAGS, WITH ALL PLAYERS, THE GENERAL BOARD OF N. M. I. A. COMMITTEE, AND THE GENERAL SUPERINTENDENCY OF Y. M. M. I. A.
CENTER: COWLEY M MEN BASKETBALL TEAM, CHAMPIONS OF THE MUTUAL IMPROVEMENT ASSOCIATION CONFERENCE FOR 1938. THE TEAM PERSONNEL (LEFT TO RIGHT): COACH C. W. RAWLINGS, MEL DALTON, FOW JOHNSON, GUY WILSON, RODNEY CROSBY, JIM WILSON, CHARLES WILSON, JESS CROSBY, MILUS JOHNSON.
BOTTOM: THE DESERET NEWS-IMPROVEMENT ERA ALL-CHURCH TEAM (LEFT TO RIGHT): GUY WILSON, COWLEY, GUARD, JERRY VAGULIN, HARVARD, FORWARD, FOW JOHNSON, COWLEY, FORWARD; REED OLDROYD, MANAVU, CENTER; MEL DALTON, COWLEY, GUARD.



MARTHA HORNE TINGEY

MARTHA HORNE TINGEY

By CLARISSA A. BEESLEY

How swiftly the panorama of life passes by! How rapidly events—trivial or important—follow and merge into one another to make up a life's history!

On a bright June day fifty-eight years ago a young girl looked into the future, wondering how far the years would stretch ahead and what they would bring her of varied experience, but concerned even more as to what they would bring to the girls of Zion with whose destinies she was to be so vitally connected.

For on this day, June 19, 1880, had been organized the General Board of the Young Ladies' Mutual Improvement Association and she—Martha Horne—not quite twenty-three years old, had been chosen as second counselor to President Elmina S. Taylor. It was an important mission to which she had been called and to one as modest and retiring as was this girl its acceptance must have cost a struggle. But she had unbounded faith, her love of the Gospel was deep, and she believed with Nephi of old that the Lord never calls men and women to a task without helping them to perform it. So she began her service, little dreaming that it would continue for well nigh half a century.

For one so young she was well prepared. Her parents, Joseph and Mary Isabella Horne, had been personal friends of the Prophet Joseph Smith and had heard gems of truth from his lips which became familiar household words, thus enriching the lives of their children. She was possessed of a fine, intelligent mind. Her ideals were high. She had had

some business training too, having been selected by President Brigham Young, with several other girls to learn typesetting by which she was able to earn a livelihood. Her reading was quite extensive for those days. She loved music and had been a member of both the Tabernacle and ward choirs. And she belonged to the Wasatch Literary Club in which Heber J. Grant, Orson F. Whitney, Rulon S. Wells, and others who later attained prominence were also members.

Soon after her appointment in the M. I. A. she was married to Joseph S. Tingey, a young man who, like herself, had been born of "goody parents" and whose character was of pure gold. They had been waiting for each other while he completed a mission to England and their romance, thus tested, continued throughout the thirty-nine years of their life together. Many hardships came; much of the time her health was frail but her spirit was ever brave and sweet and she made a beautiful home for him and her children. He was always gentle and patient; had it not been for his encouragement and consideration, Sister Tingey could not have continued her public duties.

For twenty-five years, she served as President Taylor's counselor and in 1905, upon the latter's death, became the president of the Y. L. M. I. A., holding this position until March 28, 1929, when at her own request because of failing health, she was released. Nine more years she lived, peaceful and contented, surrounded by her loved ones, a devoted daughter and four sons with their families, until, on March 11th of this year, 1938, when she peacefully passed beyond. Her eightieth birthday had occurred on the 15th of October last.

As we looked at our beloved former president resting in her last sleep we could not but wish that all of our Mutual girls of today might realize how much was accomplished for them during the five decades of her leadership. From a membership of less than four thousand the Y. L. M. I. A. grew to more than fifty thousand. From a general miscel-

laneous program, graded courses of study were evolved, one department and one activity after another being added until a splendid program for girls and young women had been established. Of these the Bee-Hive and Summer Camp movements were outstanding, although not less important was the rapid progress made in Adult education and in the development of the Gleaner and Junior activities. President Tingey was cautious in introducing new ventures, giving each one much careful and prayerful thought, but when launched they were always successful. The *Young Woman's Journal*, commenced in 1889, continued its mission until the very year in which she was released when it was combined with *The Improvement Era*.

As we looked upon her gentle, serene face, we wished too that our girls of today could have known her as we who had worked with her knew her. We wished they could have felt the strength of her faith. Bright like a star it gleamed through all the years. Whatever the stress, whatever the discouragement or problem, she never faltered in her steadfast trust in a real, living Father. To her the Gospel was all in all.

We wished they could have been touched by the influence of her unselfishness. She was ever anxious to give her companions opportunity to advance; she gave honor to each individual or committee who accomplished a piece of work, keeping herself in the background; she was willing to accommodate herself to the convenience of others; and these things she did not once or several times only but during all her years of service.

We wish our officers could be blessed with her great powers of wisdom and discernment. Again and again were they witnessed by members of her Board. Often when prevented by ill health from participating in preliminary discussions concerning important matters she nevertheless, when they were presented to her, at once comprehended their full import and gave her opinion without hesitation. And we knew that when Sister Tingey said a thing

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Mutual Messages

General Superintendency Y. W. M. I. A.

GEORGE Q. MORRIS
JOSEPH J. CANNON
BURTON K. FARNSWORTH

OSCAR A. KIRKHAM,
Executive Secretary

General Offices Y. W. M. I. A.
50 NORTH MAIN STREET
SALT LAKE CITY, UTAH

General Offices Y. W. M. I. A.
33 BISHOP'S BUILDING
SALT LAKE CITY, UTAH

Send all Correspondence to Committees Direct to General Offices

General Presidency Y. W. M. I. A.

LUCY GRANT CANNON
HELEN S. WILLIAMS
VERNA W. GODDARD

CLARISSA A. BEESLEY,
Executive Secretary

Executives

TWO NEW MEMBERS OF THE Y. W. M. I. A. GENERAL BOARD CHOSEN

Mrs. FLORENCE BOWDEN PINNOCK and Miss Angelyn Warnick were announced as new members of the General Board by the General Presidency of the Y. W. M. I. A. on April 9, 1938. Both of these young women are qualified for the positions to which they have been called.

Mrs. Pinnock is a graduate from the University of Utah in the field of home economics. Miss Warnick is state director of home making in the office of the state department of education. Mrs. Pinnock has served as Gleaner leader in both ward and stake capacities. Miss Warnick has served in stake capacity for both the Sunday School and the Mutual. Mrs. Pinnock will serve on the Gleaner committee, and Miss Warnick on the Junior.

SUPERINTENDENT MORRIS' MESSAGE TO THE M MEN

ANOTHER International Basketball Tournament has been held and another championship team declared. The Cowley, Wyoming, team came through the four days of competition without a defeat and were enthusiastically accepted as the victors by their competitors. Those who saw the sixteen teams and the one hundred and twenty-eight men in action during these four days of play were inspired by the clean-cut and vigorous type of young men that characterized our M Men groups, and the fine sportsmanship displayed by them.

One of the outstanding events of the tournament was the parade of the athletes Wednesday evening, when each team, led by its captain, followed an international color guard around the Deseret Gymnasium. Finally the sixteen teams marched abreast up the center of the floor and were addressed by General Superintendent George Q. Morris, and each player was presented with an award for his splendid achievement.

Superintendent Morris' remarks on this occasion were so timely and impressive that they are included here that every M Man in the Church may profit by his message to them:

We are very happy on behalf of the Young Men's General Board to welcome this splendid group of M Men to the finals of this great basketball tournament. You

represent a very distinguished group of young men extending all over the world—for the M Men activities are that broadly extended.

We congratulate you on your achievement. You represent the M Men's physical skill, their clean living, and their high spirituality. With our congratulations, we are happy to present to you these gold medals commemorating your splendid achievements.

This is the expression of an inspiring leader of boys and young men. Superintendent Morris in his youth was an active and enthusiastic boy and his early manhood was characterized by activities equally vigorous and of the same character-building qualities as displayed in our M Men program, thus fitting him for a life time of effective service and leadership. It is hoped that the future may bring to every M Man in the Church the opportunity to meet personally our General Superintendent and feel his fine personality and partake of the wholesome spirit that radiates from him. A personal contact with him should inspire every boy to try to become as he is—a cultured and high-minded gentleman—an outstanding product of Mormonism.

Seniors

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

FLORENCE M. WARRENS of Hayward,

California, wrote an interesting letter about the Senior manual for 1937-38. She found, she says, that the manual contained excellent material for teachers well-prepared to teach it; that

the first part of the manual was more teachable than the symposium. She says, however, that much depends upon the teacher. She brought to her aid a great deal of outside material, much of which she had gathered in her educational endeavors.

We are happy to have her comment, because it serves as an index for the committee of the General Board. Her concluding paragraph is as follows:

This is not to be received as a criticism, but was written in a hope that the 1938-39 series will have lively, progressive, and challenging chapters. That is what our Senior classes wish!

Doris Hunsaker, class leader in Barnwell ward, Lethbridge, Alberta, Canada, in a letter written some time ago spoke of some of the activities which had been used in the ward to bring up a failing Senior class. She says:

I came home from the fall conference (their stake convention) with a desire to make a success of the class, so I personally contacted as many of Senior age as I could before the first meeting. The result was gratifying, and 30 people attended that first class, and we have had an average of about 20 all winter. We organized that night and planned our first monthly party. At our social, we composed songs for our
(Continued on page 306)

WATERLOO WARD "GOES TO MUTUAL"

The third recognition in the "Let's Go to Mutual" series, and the last for this season, salutes Waterloo Ward in Wells Stake. Attendance at Mutual in this ward frequently taxes the capacity of the ward chapel. Outstanding Assembly Programs and excellent leadership in the various departments are given as the reasons for this most successful season. The special activity programs, including drama, dancing, and music, have also been contributing factors. The complete and hearty support of the bishopric was reported by General Board visitors at a recent meeting.



(Continued from page 305)

class, played games, and talked over winter activities, and served light refreshments.

It seems that the Barnwell ward was successful in socializing the group. Music evenings and book reviews occurred after the regular Sacrament services. These evenings were profitable and well-attended in the main, the leader stated. Here are some of the projects she listed:

To plant trees in the cemetery and parks in the spring; to erect a swimming pool and tennis court on park grounds; to organize parties to obtain funds for these activities. . . . We have obtained a place to store old relics and costumes. . . . Certainly our manual is well named. *The High Road is Progress* and we all feel it is. I am thankful to my Heavenly Father for the privilege that has been mine this year and wish all success to the M. I. A.

It is interesting to note that this group took out memberships in the Lethbridge public library which have kept the class members in good reading material.

Fred G. Taylor, of the 18th ward, Ensign stake, Senior class, has reported many activities which have been carried on by his organization. The Senior class instructor is Dr. M. Hyrum Harris, who has attracted a fine membership to his organization. At one of the earliest meetings Dr. Harris caused the class to be organized under the name of 18th Ward Senior Class Association, with the following committees: general, recreation, refreshment, mixing, transportation, publicity, and arrangements. Several educational trips were outlined early in the season. Newspapers cooperated by giving publicity to the undertakings of the class. The group visited KSL, both its studio and transmitting set-up on the shores of Great Salt Lake. Approximately sixty people attended. The group also held other social functions, one of the timely ones being an illustrated talk on the Holy Land during the Christmas holidays.

The Senior committee of the General Board is planning some socializing activities for June conference, as well as educational opportunities. Plans are being laid for several interesting functions, and it is hoped that every stake senior supervisor and every ward senior teacher who can possibly do so will attend these conference sessions

Gleaners

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

OVER THE TOP

The recent survey shows that ninety-two wards have bound a ward sheaf. Congratulations on such a remarkable feat! The enthusiastic members of these wards must be happy to know there is not one girl of Gleaner age within the ward boundaries who is not a member, not one girl who does not

M MEN-GLLEANER ACTIVITIES

First and second pictures are of Pioneer Ward, Utah Stake, "after church" Sunday evenings. The third picture is of North Idaho Falls stake M Men-Gleaner banquet; fourth an Older-Gleaner class from Maricopa Stake; fifth, the "WIA" chorus of Wells Ward, Wells Stake.



feel she is an important part of an interesting organization.

WHAT THEY ENJOY

Reports concerning future courses of study indicate that thirty-nine wards would like lessons on religion, thirty-nine on personality, and fifty-nine on courtship and marriage, eighty-three on

social problems of today. Classes also expressed enjoyment of meetings with the M Men and lesson course for this year.

SUMMER MONTHS—FRIENDSHIP CIRCLE

Gleaner leaders are urged to stimulate attendance now even if their classes

have arrived at the 100% membership goal. Keep all of the girls coming—once a month at least.

This is the time to think of the summer program. Friendships gleaned from camaraderie nights should not be broken abruptly merely because regular M. I. A. meetings cease. So keep the girls together in organized groups, "friendship circles," meeting regularly semi-monthly or weekly if possible. Sewing bees, swimming parties, hikes, and lawn parties and games are always fun. Wards that have bound their sheaves will want to keep in touch with their members this summer so that the girls will continue to realize the importance and benefits of their Gleaner class.

CORRESPONDENCE COMMITTEE

Summer time is the logical time for the correspondence committee to function energetically. So many girls return home or leave their group for a week or two at least, and if they are invited once or twice, (a postcard will do) they will be more eager to return to their friends in Gleaner class.

CARRY ON

Leaders, the Gleaner committee hopes each of you will continue being a leader, if invited, for the girls need someone experienced like you. By now, too, you will have realized the many blessings and benefits that come from your service. How true that "all we put into the lives of others comes back into our own." As Gleaner leaders you will grow and progress and find true happiness through helping others. Surely there is nothing so fine or satisfying as doing the work of our Heavenly Father.

WHAT HAVE YOU TO OFFER?

Please send to your General Committee all photographs or bulletins—or favors or decorations for banquets. We are proud of the achievements of our Gleaner groups and will use them in our display section in June Conference. Good luck and happy gleaming.

Explorers

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

EXPLORER registrations have reached an all-time high record, as reported by Scout Executives in the central areas of the Church. Celebration of the Silver Jubilee of Scouting in the Church with which is merged the commemoration of the tenth anniversary of the Explorer program will find this plan for Senior Scouts, not only in the best position it has occupied at any time since its organization, but at peak performance in organization, advancement, uniforms, projects, explorations, and expeditions.

For many reasons it will be a time of rejoicing and commemoration. It will also be the occasion for giving recognition to the outstanding leaders

who have made this one of the noteworthy older boy programs in all America.

One of the feature presentations of the program to be offered is the anniversary service in the Tabernacle, Sunday evening, June 12th, as the climax of the Silver Jubilee will be the Explorer depiction of its field in the Church and in the life of older boys. This will be the first presentation of its kind and is expected to be one of the highlights of the program.

Reports from the field indicate excellent progress in forming separate Explorer units and separate committees. This is one of the motivation objectives of the Silver Jubilee preparation and is being urged wherever practical in view of the standards established in connection with the Silver Jubilee certificates.

Explorer-Junior Girl Socials and parties continue to be special features of the program. A number of successful events have been held. It is urged that careful supervision be provided for these groups and that special care be exercised in view of the youth of the participants and the extreme desirability of establishing proper standards. The new Explorer Log Number 8 will contain suggestions for this phase of the program.

Juniors

Martha C. Josephson, chairman; Lucile T. Buchner, Emily H. Bennett, Angelyn Warnick.

JUNE CONFERENCE PLANS

FOR June Conference, the Junior Committee is especially eager to display *My Story, Let I Forget*, the Question Box, and Junior Festival ideas. We invite all wards and stakes to send this material at least three days before June Conference opens.

The program for Junior Leaders in attendance at June Conference includes: Friday morning in the General Program; Friday afternoon, Joint Explorer-Junior activities and the display of *My Story*, the Question Box, and Junior Festival; evening, social at Saltair; Saturday morning, department affairs; Saturday afternoon, joint session with Explorers, Scouts, and Beehive on vital problems; Saturday evening, music festival and reception; Sunday morning testimony meeting and meeting under the direction of the Executives; Sunday afternoon, meeting in the Tabernacle; Sunday evening, Tabernacle.

SUMMER ACTIVITY

RIGHT now begin to plan for your summer work. If you cannot carry the work forward during the summer months, select someone who will hold the girls together so that the good work which you have done through the winter season may not be undone and so that the group loyalty may not be lost.

Plan also with the Explorer leader for one joint hike or wienie roast with the boys and girls together.

NEW COMMITTEE MEMBER

THE Junior Committee is pleased to announce the addition of a new member, Miss Angelyn Warnick, who has been active many years in Church work. Miss Warnick is the author of the words of the song, "Oh It's Joy To Be A Junior Girl," which we have all loved.

Miss Warnick is state director of home making in the office of the state department of education of Utah. She was formerly a member of the faculty of the home economics department of Brigham Young University.

Scouts

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

SILVER Jubilee Plans for the celebration of the twenty-fifth anniversary of Scouting in the Church have been completed, except for minor details. The program in outline will be printed in the *Era* for June. Special provisions are being made for the recognition and entertainment of the official delegates from each troop and each stake.

Early selection of these delegates is urged upon troop and district committees. Each delegate is to be in every way a representative L. D. S. Scout. He is to be ununiformed and registered with the National Council. Committees making the selections are permitted to choose delegates in any way they desire, but care is urged to make sure that each delegate is living in accordance with the oath and law as interpreted by our Church.

When these boys assemble they are to represent Scouting as conducted by the Y. M. M. I. A. under Church leadership and guidance. They should therefore represent our standards and our ideals.

Twenty-five year veterans, those who have been connected with scouting continuously since 1913, the year the national program was adopted by the Church, and L. D. S. Silver Beaver Scouts are to be given special recognition at the Jubilee. Photos of Veterans and Silver Beavers are now being gathered for special publicity features.

Of the General Board committees planning the celebration, four members are twenty-five year veterans and four are Silver Beavers. All Committee Members are either Veterans or Beavers and two members have won both distinctions.

Plans to give recognition to district and troop committeemen, Commissioners, and Scoutmasters are being developed. Notifications of all plans will be sent to Council and District officers and a complete outline of all arrangements will appear in the *Era* for June.

Bee-Hive Girls

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

LIKE a great dial slowly turning, turning, move the events of the year. Now that the arrow points most emphatically to June Conference, we hope you are eagerly waiting for this event. The purposes of June Conference are many. Perhaps the most important is the inspiration and renewed enthusiasm it imparts to those who attend. Closely associated with the above purpose is that of becoming better acquainted with the Bee-Hive program and the assistance it offers in mastering the mechanics of the program. If there were no other reasons for attending, it would be worthwhile, and we hope you are perfecting your plans to make this possible.

If any reorganizations are necessary in your department, won't you please bend every effort to see that the vacancies are filled before conference, that these new Bee Keepers may attend and have a better start in Bee Keeping. Your attention has also been called to the fact that Bee Keeping is a twelve months' job and should be accepted with no other thought in mind. It is decidedly old-fashioned and unprofessional to leave your girls during the summer to their own resources. Plan your summer activities well and see that a Bee Keeper is in charge the entire time.

We ask all Stake Bee Keepers to check with the Ward Bee Keepers for the three year and five year Service pins. Requirements and particulars have been published in last year's *Eras* and the last M. I. A. leader now in possession of your stake executives.

BEE-HIVE JUNE CONFERENCE PROGRAM

1. Friday—1:30 to 3:30 p. m.

Progressive demonstrations under four activities: Dance, Drama, Story Telling, and Music. (Each period about 20 minutes. All will be permitted to attend each period.)

2. Saturday—10 to 12 a. m.

Building Latter-day Saints through better teaching. (Divide into the three ranks. Discussion of the new Hand Book.)

3. A Bee-Hive Buzz.

M MEN BASKETBALL

(Concluded from page 303)

ketballs so that every team that won the final night was given a trophy.

The teams finished as follows:

- | | |
|------------------------|---------------------|
| 1. Cowley | *9. Huntington Park |
| 2. Logan Fourth | 10. Dimond |
| 3. Eighteenth | 11. Magrath |
| 4. Harvard | 12. Heber Third |
| 5. Pocatello Institute | 13. Overton |
| 6. Manavu | 14. Richfield |
| 7. North Ogden | 15. Oakley |
| 8. St. John's | 16. Twenty-sixth |

* Standings of last eight determined by total points scored.

MARTHA HORNE TINGEY

(Concluded from page 304)

was right it was right, and if she found weaknesses in it, we willingly laid it aside.

She might have been said to be a little old-fashioned, but it was a lovely "old fashionedness." There was a sweet way about her that was charming. Once at a big meeting of the National Council of Women in New York City she was among a limited number of presidents invited to speak on the evening known as "Presidents' Night." Her simple brief speech was listened to most attentively and when she modestly said, "I am a product of the Mutual Improvement Association" a sympathetic smile went through the audience. Somehow, looking at her, the women there felt the fineness of her nature and honored the M. I. A. because of her.

On several occasions the changing of the name of our organization from *Young Ladies* to *Young Women* had been considered, but although Sister Tingey could see the justification for it, it hurt her to make

the change, and she said, "Wait until I leave before you do it."

The officers and girls of today cannot hear her voice, but they can feel something of the love she had for them in these words quoted from her addresses:

Daughters of Zion, hold yourselves high. Maintain your dignity and self-respect.

Give heed to the President of the Church. We are safe when we follow his words. He will never lead the Church astray.

Above all things we must have love in our hearts for our girls. Do not let us be too hard upon them; do not let us scold them or reproach them, but let us help them in love and kindness.

With all our hearts we wish our young people to understand that the Mutual Improvement officers do not wish to coerce them. We do not wish to keep them from anything that would bring them joy; but we do wish to save them from that which would bring everlasting sorrow into their lives.

Farewell, Sister Tingey, our well-loved leader!

Priceless Possession

(Continued from page 286)

closes its doors tomorrow—and I've lost everything."

He heard her draw her breath in sharply.

"I've given up everything: the town house, Deepvale—" he felt her soft hand close over his own. The warmth from it seemed to give him courage to go on,—"the cars, this cottage. There will be no more trips to Europe, no more long summer vacations, no more furs, jewels. We're broke."

There was a silence while the small hand held his own tightly. Barney waited an eternity for her to speak, then he heard Martha laugh a happy, relieved little laugh.

"For a moment I was frightened, Barney. I thought, you said you had lost everything."

"But I have!" Barney turned sharply towards her in the darkness. "Don't you understand? I've given up everything. We're back where we were thirty-five years ago. We haven't a thing!"

"You are mistaken, my dear. You still have a priceless possession—your good name." She said it simply, but the force behind the words silenced Barney.

"You are still Barney Deerfield," she went on, "the man whose word can be relied on; the man who lives

Following are the round-by-round results:

FIRST DAY

Manavu 39, Overton 31.
St. Johns 39, North Ogden 42.
Oakley 25, Twenty-sixth 23.
Logan Fourth 31, Dimond 25.
Cowley 55, Heber Third 34.
Eighteenth 43, Richfield 26.
Harvard 45, Magrath 27.
Huntington Park 38, Pocatello 31.

SECOND DAY

Championship Flight
Cowley 37, Harvard 35.
Eighteenth 34, Huntington Park 20.
Manavu 34, North Ogden 29.
Logan Fourth 50, Oakley 27.

Consolation Flight

Dimond 31, Twenty-sixth 24.
Pocatello 34, Richfield 28.
Magrath 32, Heber Third 30.
St. Johns 49, Overton 32.

THIRD DAY

Championship Flight
Cowley 43, Eighteenth 37.
Logan Fourth 34, Manavu 29.
Harvard 51, Huntington Park 37.
North Ogden 33, Oakley 32.

Consolation Flight
Pocatello 41, Magrath 20.
St. Johns 36, Dimond 35.

FINAL ROUND

Championship Flight
Cowley 39, Logan Fourth 34.
Eighteenth 45, Manavu 37.
Harvard 47, North Ogden 45.

Consolation Flight

Pocatello 45, St. Johns 36.

The *Deseret News-Improvement Era* All-Church team follows: Forwards, Fon Johnson, Cowley; Jerry Vaculin, Harvard. Center, Mel Dalton, Cowley. Guards, Reed, Oldroyd, Manavu; Guy Wilson, Cowley.

JOHN F. BENNETT

(Concluded from page 265)

ceived to be his duty was his master. No personal consideration or pleasure could ever swerve him from the line of duty. He sometimes had to choose between duties, however, and I have heard that he always elected to do the thing that would contribute most to the individual happiness and welfare of someone else. I have known him to spend the greater part of a night comforting and helping a family whose father or son had been caught in speculation or other dishonest conduct in some of the businesses with which he was connected, and then afterwards force himself to work the remainder of the night at his desk that all his assigned tasks should be currently cared for.

SPEAKING of defalcations on the part of employees, I doubt that any man in the community has ever had more trying situations to deal with than came to John Bennett in his long and varied business career. After all, these are the saddest of all experiences for families who prize honor and virtue. Disgrace is harder to bear, even than death itself. John realized this and he made such cases the special object of his attention and benevolence. He used to say to me, "I suppose I ought to but I just can't let that man or that boy go to jail. Think what it would mean to the wife, the mother, or the family. Think what it would mean to the culprit himself. Why, I'd rather make up the defalcation myself." No one will ever know how many defalcations of others he actually did make up. Nor will the

extent of his boundless charity ever be known. It is doubtful if he himself could have even approximated the total of it all.

Devoted as he was to his friends, his business, and his charities, he was even more devoted to his family. And they were devoted to him. They admired and respected him, and they required his abundant generosity by taking full advantage of the liberal opportunities he accorded them in educational, cultural and spiritual development. He was immensely proud of his family, as he had occasion to be. His sons were prepared to and have taken his place in many of the large enterprises in which he was engaged and have carried on with honor and credit. Even in the Church they have been found worthy to succeed him in places of responsibility and trust. All of his children have founded homes after the pattern of the one from which they came. From these homes have come grandchildren—lovely, sweet, and beautiful—the benediction of his life. On his 72nd birthday, he sat in the midst of them, posed for a picture, took this picture among his friends and the cup of his happiness was filled and running over.

I scarcely need to point out that such a measure of contentment, joy, and success comes to a man's life only in the companionship and loving help of a dear wife. Rose Wallace Bennett, well-known throughout the Church for her long and effective labor in its organizations, brought to her husband a rare charm and culture, artistic temperament and

ability, an understanding philosophy, a keen sense of humor, a loving nature, and a convincing faith that made the perfect complement of this noble man. These loving, capable parents infused into their children the highest ideals and lofty ambitions.

When John died there was found among his possessions a container bearing an inscription which directed that the box should not be opened until after his death. When it was opened, it was discovered that years before his departure he had secured beautiful tokens of his love in the form of exquisite pieces of jewelry for members of his family. With these lovely presents was a verse of poetry reading as follows:

In one mother's arms we were locked,
Long be her love repaid,
In the same cradle we were rocked,
Around the same hearth we played.
Shoulder to shoulder, let us stand
Until side by side we are laid.

The following inscription was in his own handwriting: "This verse expresses the strongest of all my heart's hopes. God grant that it may be so. Your loving Father."

This was his final message to his children: to love one another and to stand together. I think he would have liked to have left the same message for all his friends who were legion—to love one another; to stand together, without discord or dissension, with tolerant, sympathetic understanding, benevolence, and charity for all men. That, I believe, would have been his last message, for it was the message of his whole life.

Priceless Possession

up to his high principles no matter what the cost; the man who pays his debts and a bit more. Fifty-five years it has taken you to build that reputation. Oh, my dear, had you lost that, nothing could buy it back. With it you can climb to any heights again. Don't you see?"

And Barney did see. It was as if he had been standing on shifting, treacherous sands and they suddenly became firm, hard granite beneath his feet. He could start over again. He had friends who would trust him. There was a plan he had had in the back of his mind for years, but had never had the time to try out. Now—

"We'll move into just a small place, Martha. I have a plan. Listen . . ." His shoulders straightened; he felt young.

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Hawaii Calls Again

(Concluded from page 273)

finding conditions a little unlike those which we find at home, the wonderful preparation and understanding of the programs of the auxiliaries of the Church was inspirational. The responses made by the native people in perfect English and with such intelligence and spiritual understanding will never be forgotten. The M. I. A. meetings were carried out in exactly the same efficient manner as the meetings at home. When we visited the Japanese Sunday School, under the supervision of President Robertson of the Japanese Mission, we were delighted to find in each class the exact Sunday School program going forth that we find here in our own Sunday Schools. The Japanese hymn books were intriguing to us, with their peculiar figures running up and down and opening from the back to the front, but they were our hymns, our own melodies, and sung with the same fervor which we hear in all of our Sabbath schools here. In the kindergarten the rest exercises and finger plays were led by an excellent Japanese teacher to a group of about twelve cunning little Japanese youngsters who responded with rapt attention and delight.

When one realizes that there are 60,000 natives in the Islands, and of this 60,000, 16,000 of them are Latter-day Saints, we know that the missionary work there, now headed by President Bailey, is ever going forward.

Perhaps to those of us who were sent in the interests of M. I. A. there was no greater thrill on our trip than the Sunday evening meeting conducted by the young people. The chapel was filled to capacity. A chorus of seventy-five young men and women, ranging in ages from about seventeen to twenty-five years, sang beautifully. The talks given by the young people and the manner in which the entire service was conducted was manifestation to all of us that truly this was the work of the Lord. Brother Deering and Sister Keaka led the M. I. A. with the cooperation of President Woolley and his counselors, Brother Parker and Brother Clissold. The intelligent preparation and response and the steady growth in membership gave evidence of the efficient leadership of these people.

No story of Hawaii would be complete without telling of the native Hawaiian feasts or *luau*s.

About three or four hours before

the arrival of the guests, a pit is dug in the ground and lined with a certain kind of stone. A fire is then built on the rocks and left burning until the rocks are baking hot; then they are covered with leaves and a freshly killed and cleaned pig is placed therein. Next the pig is covered with tea leaves, burlap, and, finally, earth. It is then left to steam until thoroughly cooked to a tender turn.

We were all directed to the tables—tables decorated and set with beautiful flowers, whole delicious pineapples, and leaves. Before us were glasses of pure fresh pineapple juice, large wooden bowls of *poi*, the native dish made from the taro tuber, and by the time we were seated, the pig had been carved and served. Deliciously cooked fish, a dish of squid, which is a real delicacy, especially if one doesn't know until after it is consumed that he has been eating the tentacles of octopus cooked in cocoanut milk, are served and eaten with relish. The dish of raw, red snappers, I confess, was the dish which the *malihini* (stranger) has a bit of difficulty enjoying. But the chicken cooked in cocoanut milk, the delicious bread fruit cooked to a turn, and cocoanut cake and ice cream were all so good that we were really glad that there was one dish we didn't care for.

After the feast, and feast it was, we all gathered under the banyan tree to be entertained by hula dancers and Hawaiian melodies.

The hula dance is one of the world's most expressive, beautiful dances. With the feet and body the rhythm of the dance is born, and every movement of the hands, every expression of the face tells a story. These lovely girls, in their skirts, made that very day from split tea leaves, their bodices of fresh flowers, tell stories in dance, first of a great love, now one of the death of their royal chief, and every movement, to those who understand, means joy, sadness, the delight of a fishing trip, the beauty of the waves rolling into the sands, or of long sandy beaches in the moonlight.

The hula of the native Hawaiians expresses their emotions as sincerely and beautifully as great poets and singers express theirs in song and verse. To those of us who sat watching them this night, there came a new appreciation for this native dance, and a little sense of shame for those who try to weave into it anything that is not wholesome, beautiful, and delightful.

AT LAIE is the Latter-day Saint settlement, comprised mostly of Samoans who have come to Hawaii to do their temple work. On a Sunday afternoon, after a Samoan feast similar to the Hawaiian feast, the great group of Samoans gathered before the thatched pavilion to hear a message from their Apostle, Brother George Albert Smith. It was late afternoon, and under the swaying palm trees and the grass, the natives sat. With faces upturned and in anticipation, interest, and reverence, they heard words of instruction and praise. It was a gathering long to be remembered. As the final hymn was sung, the long shadows of early evening began to fall, a soft breeze caressed us, and as we said "Amen" to the benediction, we all felt the peace of a beautiful spiritual experience.

Our visit to the temple that afternoon climaxed a perfect day. A rare edifice of pure white in a natural setting of superb surroundings, the temple stands. We walked up the long approaching paths on each side of the ponds which stretch out before the temple, with real appreciation for its beauty of design and architecture, and the sacredness of its purpose.

On the final night of our stay in Honolulu, as we were gathered in the lovely homey room of President Woolley and his wife, there came strains of Hawaiian music, and as we went out on their *lanai*, or porch, a group of Hawaiian Saints came up from the garden serenading us. They gathered around us on the porch and sang their *aloha*s to us. Virginia Woolley, the lovely seventeen-year-old daughter of President and Sister Woolley, danced for us the truly beautiful hula dance in all of its sacredness, grace, and beauty. The picture of our last evening in Hawaii, with the Saints all about us, the palms silhouetted against a moonlit sky, the sweet grace of Virginia's dancing, will never, never be forgotten.

At high noon the following day we said our *aloha* oes. As our ship weighed anchor and slipped its moorings, the farewell strains of the Hawaiian music reached us. One by one we took the flower *leis* from around our necks and threw them back in the ocean in hope that the kindly waves would wash them back to Hawaiian shores as a symbol that some time, some day, we too would return to the land of Hawaii and to the people we had grown to love.

Beckoning Roads

(Continued from page 271)

They had reached the section line that marked a lane running through the ranch. They turned east into it and Nancy spoke to her horse. He stretched his long length ahead. The mounts were evenly matched and where the road started climbing they were racing neck and neck. The riders tightened their reins and looked with laughing eyes to each other.

"I am taking you," he told her, "to a place. But we shall have to take it slowly from here. It is a real climb."

Half an hour's slow mounting and they left their horses with reins hanging. On the edge of an out-jutting rock he stopped. They could see from one end to the other of the brown and green patched-quilt valley. Before them a covey of grouse took wing. From far away came the restless tinkle of a bell.

"How is this?" He watched her closely.

"Marvelous."

His voice dropped to a faintly reminiscent tone. "I used to run away when I was a kid and come up here. Mother always fussed. She was afraid of horses and the wide open spaces. Thought something would get me, I guess."

AT THE edge of the cliff Nancy stood very straight, breathing air that carried the heat of day, the cool of evening, and the promise of moonlight. Below, lay the Wood ranch, a huge green block among the brown. In the west the mountains were outlined against a fading day. As she watched, night unpinned her blanket and let it drop softly and gradually over the quiescent earth. The boy and girl sat side by side. In the veins of each was a consciousness of the other. "Marvelous," she whispered again.

"Evening or the ranch?"

"Both."

"Piffle." The spell was broken. "I will admit, however, it has more appeal for me than ever before. I'm tottering."

"You should be without shade and grass and the feel of green things growing. Then you would have a reason for discontent."

"Who said I was discontented? But since you seem to know, I am. I have tried to get the old man to sell out and go away with me but he won't talk about it for fear he will grow to like the idea."

"But he couldn't go away. His roots are sunk too deeply here for that. Sell this place? That would be a crime."

"What value is it to either of us? It isn't a home. Neither of us gets any pleasure from it. All we do is snarl. We might get into something that would let us live in peace."

"I wonder."

"Explain yourself." He sat up suddenly.

"Isn't it temperament, not geography, that destroys peace?"

"Of course you know."

"No. I wish I did." She spoke quietly, vehemently. "I wish I did. I wish I knew what makes one person run from the thing another is aching and longing to possess. Perhaps if you had to stay here it would help."

He glanced at her shrewdly. "Are you by any chance trying to tell me to go to work?"

"Why not?"

"What do you think I have been doing?"

"Following your impulses."

From the peak back of them the moon had crept slowly upward. It cast their shadows on the slope and showed her the quick temper that flared in his face. Then unexpectedly he laughed.

"Go ahead and preach. I know another girl that has been saying that for years."

"Your sweetheart?"

"No." There was such bitterness in his tone she caught a glimpse of something.

"Tell me about her."

"Nothing to tell." Then after a pause. "She couldn't see me."

"Was there someone else?"

"No. I fancy she rather liked me. But she has ideals and courage to live them. She has no time for a wastrel like me."

"Is that her picture I saw on your desk?"

"No. That is Helen."

She did not ask who Helen was nor did he explain. She must be the one Mr. Wood had referred to, Nancy thought. His voice when he spoke again was more sincere than she had heard it.

"You know, you remind me of Ruth. There is something about your eyes. Yet they are not alike. And she has straight black hair while yours is yellow and curly. I suppose it is your serious young souls."

"I think I should like very much to meet Ruth."

"You would; but that does not

(Continued on page 312)

Silence Itself

SERVEL ELECTROLUX

THE Gas REFRIGERATOR



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BECKONING ROADS

(Continued from page 311)

relieve me of this," he indicated the ranch, the hills, the plains. Nancy sighed in dismay. There was so much to love and to hold about this place! If he had to live on her father's farm!

"You might subordinate your desires and stay here, for a while, at least. Your father is a lonesome old man."

"Who told you that one?"

"It shows in the shadows in his eyes and in the echoes of his voice."

"If so he takes good care to hide it from me. One would think I was coyote poison." He leaned forward and looked long and searchingly at the buildings and fields below them. "Helen would make a great farmer's wife. I can see her out here—even part of the year."

"I think she would." Nancy was thinking of another scene. "Girls do not mind hardships when—they are in love."

He turned quickly. "Then what about you and your Pete?"

"Our break," she answered positively, "had nothing to do with hardships—on my part. It was the road."

"Tell me again."

"The beckoning roads. We took one that led nowhere and had to turn back."

He did not answer and then presently they were on their horses going back. They walked the horses this time, knee to knee. These moonlit hours were too fleeting, too poignant, to hurry through them. Here and there they caught glimpses of trails running through the sage and

rocks, and there came to Nancy the feeling that once again she had set her feet to a path.

They entered the lane and where it crossed a small slough bed they stopped to inhale the romance of slough grass and fragrant evening air. Reid leaned from his saddle and picked a venturesome, wild rosebud that the spring had nearly unfolded. Then turning to his companion he thrust it in her hair.

"What is sweeter than a wild rose?" he asked.

They were alone in a silver flooded world. The beauty of it brought an aching to Nancy's throat. With her chin cupped in his hand the man looked full into her eyes.

"I am going to try. Just to prove you are wrong."

(To be Continued)

THE PROTESTORS OF CHRISTENDOM

(Continued from page 279)

when he presided in person. The patriarch Alexander was attended by his archdeacon Athanasius.¹

AT THE beginning of the Council there were three parties: the Arian party, the Athanasian or Alexandrian party, and a party of moderate Arian views. This last party was the most numerous.

Arius was invited to speak. What did he say? Did he subordinate Jesus to the Father and maintain, as he is said to have done before, that the Savior was the firstborn of all men and consequently that He had not existed from all eternity as the Son of God? Probably. His enemies attributed to him also the statement that Jesus was created of "non-being," out of nothing.

According to Hefele the Arians made use of the same quotations throughout the controversy:

"The Lord possessed me in the beginning of his way, before his works of old." Proverbs 1:22; "But

of that day and that hour knoweth no man, no, not the angels which are in heaven, neither the Son, but the Father." Mark 13:32; "For my Father is greater than I." John 14:28; "and this is life eternal, that they may know thee the only true God, and Jesus Christ, whom thou hast sent." John 17:3; "The Son can

do nothing of himself." John 3:19; "Why callest thou me good? There is none good, but one, that is, God." Mark 10:18; "Wherefore God also hath highly exalted him, and given him a name which is above every name." Philippians 2:9. They also quoted passages representing Jesus as suffering, growing in wisdom, etc.: Luke 2:52; John 11:33, 38; Matthew 26:39.

Athanasius, who was the spokesman for Alexander, made use throughout the controversy, both before and after the Council of Nicea, of the following texts: "I and my Father are one." John 10:30; "The Father is in me and I in the Father." John 10:38; "He who has seen me has seen the Father." John 14:9.

Arius subordinated Jesus to the Father. Athanasius did not, but maintained the "perfect equality," and that from all eternity, of the Son with the Father.

The Arian views favored the idea of three Gods, The Father, The Son, and The Holy Ghost. Not only Western (Roman) Christian thought was opposed to this, but throughout the pagan world the idea of one supreme God, to whom all others were subordinated, had gradually taken form. If the Arians believed in three Gods, then they were not monotheistic.

Historians admit that the Athanasian views were not to be found in the writings of the Fathers of the

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¹Smith, *Student's Ecclesiastical History*, p. 256: Athanasius was "a small insignificant-looking young man, but of bright serene countenance, hardly twenty years of age." He was probably a Copt, or pure Egyptian, and he had attracted the attention of Alexander through a curious incident. From the windows of a lofty house, in which the patriarch was entertaining his clergy, his attention was drawn to some children who were playing a strange game on the sea-shore. On being brought before Alexander, they reluctantly confessed that they had been acting a baptism, and that one of them, having been chosen to play the part of a bishop, had dipped them in the sea. Finding that this boy-bishop had administered the rite with all the proper forms, Alexander declared it to be a valid sacrament, himself added the oil of confirmation, and, struck with the knowledge and gravity of the young Athanasius, he took under his charge this boy who was to be his successor as anything but a mock bishop of Alexandria.

²Hefele, *Histoire des Conciles*.

The Protestors of Christendom

preceding centuries.²⁰ Not only do they admit that the Athanasian teachings were new, but they take the Fathers of earlier centuries sharply to task.²¹

The newness of the Athanasian views has alarmed some scholars,²² and well it may.

Arius agreed largely with the earlier Fathers, "almost all (of whom) have that in common among them that, without denying in specific terms that the Son is God, they nevertheless subordinate Him more or less to God."²³

THE doctrine of the "perfect equality" from all eternity was "in particular the doctrine of the Roman Church and had few adherents in the east." With little or no foundation in revelation as found in the scriptures or interpreted by the earlier Fathers, the Council did not hesitate to make definite that about which the Lord had said little, and with that little, their discussions were not in harmony.

Mourret says, "The role of the emperor, who was present at all of the sessions, seems to have been only to prevent conflicts from becoming bitter and to impose on all, by the ascendancy of his authority, the spirit of concord. 'He followed,' says Eusebius, 'with attention the discussion of the problems. He took up the assertions of some, correcting and moderating them, in a manner to prevent discussions from degen-

erating into conflicts. . . . Those whom he could not convince, he made to blush by the force of his words. If someone spoke judiciously, he gave him praise. He preached concord to all. He attained his objectives, and he brought all minds to an agreement on the point in dispute."²⁴

As already noted Arius was invited to speak. "When he had finished, it was manifest that his cause was lost. . . . The two Eusebius (in sympathy with Arius) had to intervene to prevent the emperor from taking severe measures against the person of the prime heretic."

"No one from that moment dared support pure Arianism any longer in the Assembly."²⁵

A first statement or formula of belief was proposed by Eusebius of Nicomedia who, after Arius, was the most influential man of the Arian party. "He suggested the idea of composing the symbol almost entirely of expressions taken from the Holy Scriptures."²⁶ Mourret is of the opinion that the proposal of Eusebius was defeated by Athanasius. The Fathers had said, "The Word is the virtue of God, the eternal image of the Father, unchangeable and true God. When this passage was read they (of the Arian party) exchanged signs of intelligence. They were surprised, saying among themselves, 'All of these expressions are applicable to the Son of God, since according to the Bible, they are applicable to man. Is not man called the image of God, the splendor and virtue of God?'"²⁷ This proposal of Eusebius of Nicomedia was rejected.

Eusebius of Caesarea then proposed the baptismal formula in use in his own church. In this formula, Jesus was called "God of God, light of light, life of life, only Son, first-born of all creatures, engendered of the Father before all the centuries, by whom everything was made."

To prevent false interpretation, the Fathers declared that Jesus was "of the essence (*eks ousias*)" of the Father. Athanasius it appears, would have been content with this statement, but someone, thought to have been Hosius, proposed the term *omoousios*, composed of two words, of which one meant the same and the other substance.

(Continued on page 314)

²⁰C. J. Hefele, *Histoire des Conciles*, pp. 337, 338: "The Apologists (the writers of the second century) placed too low an estimate on the Son in regard to His divinity and power, they attributed to His being a beginning, and consequently did not recognize His equality with the Father (thus, Athanasius and Theophilus; Tatian, Tertullian, and, especially, Origen), and emphasized too much, the personal distinction of the Son from the Father."

²¹"After affirming the co-eternity of the Logos, they make Him proceed from the bosom of the Father by means of generation, which would imply an origin in time."

²²C. J. Hefele, *Histoire des Conciles*, pp. 337, 338: "In general, the Apologists and their contemporaries basted themselves much more with the exterior manifestation of God than with His intimate life, with the relations of the Logos to the creation, than with His relations with His Father."

²³The theological language lacked precision; it is this fact that explains a certain vagueness in the expressions of the Fathers when they treat of the trinity and the divine persons before the definition of Nicea. The concepts of *hypostase* (substance) and of person are not precise, the nature of the relations between the divine persons is explained in a manner that is incomplete and sometimes erroneous."

²⁴C. J. Hefele, *Histoire des Conciles*, pp. 337, 338: The historical exposition of J. Kuhn (*Dogmatik und Die theol. Streitigkeiten in der rom. Kirche im III. Jahrhundert*) "as free as it is learned, frightened the Anglican Bull, *Defensio fidei nic.*, who thought the faith of the high church had been attacked and who sought with great expense of erudition to demonstrate that which is not capable of demonstration; namely, that before the Council of Nicea all the Fathers had clearly and exactly professed the doctrine of Nicea."

²⁵Funk, *Kirchengeschichte*, p. 118.

²⁶Mourret, *Histoire generale de l'Eglise*, vol. II, p. 46.

²⁷Mourret, *Histoire generale de l'Eglise*, vol. II, p. 44.

²⁸Mourret, *Histoire generale de l'Eglise*, vol. II, p. 49.

²⁹Mourret, *Histoire generale de l'Eglise*, vol. II, p. 50.

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The Protestors of Christendom

(Continued from page 313)

According to Duchesne, Hosius, bishop of Cordoba, Alexander of Alexandria, and the bishop of Antioch, favored the term, *same substance* (*omoousios*). Moreover, the emperor made it known that he desired the use of the word. "This was for many a capital argument."⁷²

With the exception of Eusebius of Nicomedia and four other bishops who openly made fun of the new term that had been proposed, "all the members of the Council accepted the use of the word, *same-substance* (*omoousios*) to express the fundamental relation of the Son to the Father."⁷³ All of the bishops except two finally signed. It is said that Eusebius of Nicomedia added an *i* to *omoousios*, making it read, *omoi-ousios*, and changing the meaning to *similar or like substance*, and thus escaped anathema and exile.

Constantine exiled Arius and the two bishops who had refused to sign, together with all the priests who remained faithful to them; "he commanded that the books of Arius and of his friends should be committed to the flames, and even threatened, it appears, with the pain of

death, those who should conceal them."⁷⁴

The formula thus decided upon was the famous Nicene Creed:

"We believe in one God, the Father Almighty, Maker of all things, both visible and invisible; and in one Lord Jesus Christ, the Son [Word] of God, begotten of the Father, only-begotten, that is, of the essence [substance] of the Father. God from God, Light from Light, [Life from Life], very God from very God, begotten not made, of one essence with the Father, through whom all things came to be, both things in heaven and things on earth; Who for the sake of us men and for our salvation came down, and was made flesh, and became man, suffered, and rose on the third day, ascended into the heavens [to the Father], is coming to judge living and dead; and in the [one] Holy Spirit."⁷⁵

This came to be the fundamental creed of Christianity, Catholic and Protestant alike. The consubstantiality (*one-substance, one-essence*) has been considered a great mystery and, although 'this is life eternal, that they may know thee the only true God, and Jesus Christ, whom thou hast sent,'⁷⁶ the faithful have been generally admonished not to try to understand or to fathom the mystery.

⁷²Duchesne, *Histoire ancienne de l'Eglise*, vol. ii, p. 155.

⁷³Mourret, *Mistoire generale de l'Eglise*, vol. ii, p. 51.

⁷⁴Mourret, *Histoire generale de l'Eglise*, vol. ii, p. 53.

⁷⁵Bartlett and Carlyle, *Christianity in History*, p. 265.

⁷⁶John 17:3.

The Church Takes Stock of Itself

(Continued from page 277)

contributions have been made in place of which no record was at the time made because the mechanics for keeping full records had not yet been perfected.

Furthermore, there are no available records of the money value of the very great work done by Priesthood quorums and by the Relief Society with and for individuals, in such matters as assistance in building homes, in planting gardens, making small home improvements and renovations, in making clothing, and many like activities. In some states the major part of the whole Welfare Program work has been of this sort. Some of the most valuable assistance has been rendered in this way.

THE CHURCH UNEMPLOYMENT SITUATION AS OF DECEMBER 31, 1937, IS AS FOLLOWS

Employable needing employment, Jan. 1, 1937	6,544
Employable needing employment, Dec. 31, 1937	7,760
Skilled workmen unemployed, Dec. 31, 1937	1,134
Unskilled workmen unemployed, Dec. 31, 1937	6,525
Heads of families needing employment	5,651
Number employed during year	6,071

Number of persons used on Church Work Projects during year 2,532
Number of persons assisted by Bishops, Relief Society, and the General Committee agencies 44,440

It should be understood that there are, in the aggregate, a considerable number of cases in which relief is being furnished to individual families both by the Church and by governmental agencies, through arrangements worked out between them. The statistics hereinbefore given represent only the contributions made by the Church in such cases.

The same principle operates in a considerable number of hospital cases, but the figures given herein represent only the Church contribution.

The Church has not yet made any effort, or pretended to make any effort, to take its members from governmental work projects; it has merely urged those on such projects to do a full day's work for a day's pay.

It should also be understood that Utah and adjacent areas have very large populations of non-members who, in considerable part, are engaged in the industries. The Church has made no effort to take care of these, leaving them to be cared for by other organizations and the government.

While the Church Welfare Program aims of course to help those in need, its real purpose is not merely to substitute Church gratuities for others furnished by

The Church Takes Stock of Itself

charitable or governmental agencies but to rebuild the characters of its members and to promote and to foster the patriotic, civic, and spiritual qualities of the people.

CHANGES IN CHURCH OFFICERS, STAKE, WARD, AND BRANCH ORGANIZATIONS SINCE LAST OCTOBER CONFERENCE

Y. W. M. I. A. GENERAL PRESIDENCY REORGANIZED

President Ruth May Fox released as president of the General Board of Young Women's Mutual Improvement Association, Lucy Grant Cannon, formerly first counselor, appointed president; Mrs. Helen Spencer Williams appointed first counselor and Mrs. Verna W. Goddard appointed second counselor.

NEW MISSION ORGANIZED

From the two German-speaking missions (German-Austrian and Swiss and German) three new mission units were created to be known as the Swiss-Austrian Mission, presided over by Thomas E. McKay, with headquarters at Basel, Switzerland; East German Mission, presided over by Alfred C. Rees, with headquarters at Berlin; and West German Mission, presided over by Philemon M. Kelly, with headquarters at Frankfurt-on-the-Main, Germany.

NEW MISSION PRESIDENTS

Matthew Cowley appointed president of the New Zealand Mission to succeed President M. Charles Wood.

James Judd appointed to preside over the Australian Mission to succeed President Thomas D. Rees.

Kenneth R. Stevens appointed to preside over the Tahitian Mission to succeed President Thomas L. Woodbury.

Richard E. Folland appointed to preside over the South African Mission to succeed President LeGrand P. Backman.

M. Douglas Wood appointed to preside over the West German Mission to succeed President Philemon M. Kelly.

NEW TEMPLE PRESIDENTS

President Harold S. Snow appointed to preside over the St. George Temple to succeed President George F. Whitehead.

Castle H. Murphy appointed to preside over the Hawaiian Temple to succeed President Edward L. Clissold.

NEW MEMBER APPOINTED TO GENERAL COMMITTEE CHURCH WELFARE PROGRAM

Elder John A. Widtsoe appointed an advisor to the General Welfare (Security) Committee.

C. Orval Stott appointed as field representative. Roscoe W. Eardley appointed storehouse supervisor.

OTHER SPECIAL APPOINTMENTS

Joseph S. Peery released and Joseph J. Cannon appointed to preside over the Temple Block Mission in Salt Lake City, with headquarters at the Bureau of Information; Brother Peery retained as Bureau manager.

Richard P. Condie appointed as assistant Salt Lake Tabernacle Choir leader to succeed D. Sterling Wheelwright.

Mrs. Belle Smith Spafford appointed editor of the *Relief Society Magazine* to succeed Mary Connelly Kimball, deceased. Elder and Mrs. Joseph A. McRae appointed to preside over the Church landmark at Carthage, Illinois.

Lester F. Hewlett appointed to succeed Bishop David A. Smith as president of the Salt Lake Tabernacle Choir.

NEW STAKES ORGANIZED

Smithfield Stake created by a division of the Benson Stake on Jan. 9, 1938. The new stake embraces Amalga, Clarkston, Newton, Smithfield First, Second, Third, and Fourth Wards, Coleville, Lewiston First, Second and Third, Richmond, Richmond South, Cornish, and Trenton wards retained in Benson Stake.

Mount Graham Stake created by a division of the St. Joseph Stake on February 20, 1938. The new stake embraces Duncan, El Paso, Franklin, Layton, Lebanon, Safford, Solomonville, and Virden Wards, and Gila Branch from the St. Joseph Stake and Las Cruces and Lordsburg Branches from the Western States Mission. Central, Eden, Emery, Globe, Kimball, Miami, Pima, Ashurst, Bryce, Thatcher Wards retained in the St. Joseph Stake.

Phoenix Stake created by a division of the Maricopa Stake on February 27, 1938. The new stake embraces Glendale, Papago, Phoenix 1st, 2nd, and 3rd, and Temple Wards. Lehi, Mesa 1st, 2nd, 3rd, and 4th, Chandler, Gilbert, and Pine Wards retained in the Maricopa Stake.

NEW STAKE PRESIDENTS APPOINTED

Vernal C. Webb appointed president of the West Jordan Stake to succeed Almon T. Butterfield.

Alfred W. Chambers appointed president of the newly organized Smithfield Stake.

James Hyrum Riley appointed president of the Weber Stake to succeed President George E. Browning.

Spencer Kimball appointed president of the newly organized Mount Graham Stake.

Jesse A. Udall appointed president of the newly organized St. Joseph Stake.

James Robert Price appointed president of the newly-organized Phoenix Stake.

Lorenzo Wright appointed president of the Maricopa Stake to succeed President James Robert Price.

H. Fred Egan appointed president of the South Summit Stake to succeed President Zach J. Oblad.

NEW WARDS ORGANIZED

Evanston 2nd Ward, Woodruff Stake, created by a division of the Evanston Ward.

Grant Ward, Los Angeles Stake, created by a division of Maywood Ward of that stake.

Montebello Ward, Los Angeles Stake, created by a division of the Eastmont Ward. Smithfield 4th Ward, Smithfield Stake, created by a division of Smithfield 1st Ward.

Bountiful Third and Orchard Wards, South Davis Stake, were created by dividing Bountiful First, Second, and South Bountiful Wards of that stake.

Duncan Ward, Mount Graham Stake, was created by a division of Franklin Ward of that stake.

INDEPENDENT BRANCHES MADE WARDS

Hayward Ward, Oakland Stake, formerly Independent branch.

Romeo Ward, San Luis Stake, formerly Independent branch.

Boulder City Ward, Moapa Stake, formerly Independent branch.

NEW INDEPENDENT BRANCHES

Evans Branch, Box Elder Stake, created from a dependent branch of Bear River Ward.

Flagstaff Branch, Snowflake Stake, created from a branch dependent on Winslow Ward.

Pittsburgh Branch, Oakland Stake, created from a branch formerly dependent on (Concluded on page 316) Martinez Ward.

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The Church Takes Stock of Itself

(Concluded from page 315)

West Suburban Branch, Chicago Stake, created by a division of the Logan Square Ward.

Utah Branch, Duchesne Stake, created from a dependent branch formerly of Duchesne Ward.

Rains Branch, Carbon Stake, created by a division of the Standardville Branch.

Lordsburg Branch, Mount Graham Stake, taken from branch in Western States Mission.

WARDS DISORGANIZED

Frankburg Ward, Lethbridge Stake, disorganized, members moved away.

Rockport Ward, Summit Stake, disorganized and annexed to Wanship Ward.

Widsoe Ward, Garfield Stake, disorganized and annexed to Antimony Ward.

Mt. View Ward, Curlew Stake, discontinued and membership transferred to other wards of Church.

BRANCHES DISORGANIZED

Coutts Branch, Taylor Stake, disorganized and made dependent branch of Raymond First Ward.

Centerdale Branch, Bear River Stake, discontinued.

Wheatland Branch, Malad Stake, discontinued and membership sent to other wards of Church.

THOSE WHO HAVE PASSED AWAY

John F. Bennett, member of Church Auditing Committee and Senior Member of General Sunday School Board.

Mary Connelly Kimball, editor of *Relief Society Magazine* and member of Relief Society General Board. She was former editor of *Young Woman's Journal* and member of Y. W. M. I. A. Board.

William Henry Smart, former president of the Eastern States Mission and of the Wasatch, Uintah, Duchesne, and Roosevelt Stakes.

Lucy Emily Woodruff Smith, wife of Apostle George Albert Smith.

Hyrum H. Goddard, first secretary of the first Y. M. M. I. A.

Lottie Paul Baxter, former member of Relief Society General Board.

Henry E. Giles, Professor of Music and Assistant Tabernacle organist to John J. McClellan. In recent years has served as conductor of the Old Folks Choir.

Martha Horne Tingey, former general president of the Y. W. M. I. A.

Mary Louisa Woolley Clark, mother of President J. Reuben Clark, Jr.

Heber Manning Wells, first Governor of State of Utah.

Willard Telle Cannon, vice president and general manager of Utah-Idaho Sugar Company and former President of Netherlands Mission.

David Bennion, Star Valley Stake Clerk.

James W. Eardley, bishop of Baker Ward in Union Stake.

David M. Haun, bishop of West Jordan Ward, West Jordan Stake.

E. Ray Beck, bishop of Sandy Third Ward, East Jordan Stake.

John Peterson, president of Bay Ridge Branch, New York Stake.

Richard Ott, bishop of Tropic Ward, Panguitch Stake.

Human Liberties and the Gospel of Jesus Christ

(Continued from page 267)

of the Gospel of Jesus Christ, which teaches that man, the spirit of him, was in the beginning with God; that Jesus Christ is in truth his "elder Brother," that as the offspring of Deity, through free acceptance of and adherence to the eternal law of progress, man's congenital immortality may unfold till he reaches the plane achieved by his "elder brother." This, the very essence of the theology of the Latter-day Saints, is flatly denied by the authoritarian whose chief exponent has said that the ideal of happiness and indefinite progress is a "myth," and the inevitable consequence of whose teaching is the exaltation of the barbarities of paganism over the humane precepts of the Son of Man.

ANY system of government which depends for its continuance upon the compelled obedience of any considerable part of its citizens is foredoomed to ultimate failure, because it is violative of the principle of freedom, which is a God-given quality, coextensive with life, and, like life, one of man's inalienable rights.

The people of America have been the freest people on earth precisely because more of the activities of life have here been left to self-direction than has been the case anywhere else and the domain occupied by government has been correspondingly more circumscribed. It is an historical certainty that the express purpose of the framers of the Constitution of the United States was to establish under it a government for the protection of their newly won liberties. Its highest sanctions are free speech, free press, free elections, a free legislature, a free judiciary and a definite limitation upon the powers of government over the lives of men. All these the modernistic despotisms—under whatever name—deny.

Latter-day Saints believe that these are divine principles and that the men who formulated them into a system of government were acting under the inspiration of the Almighty, in the majesty of whose name every man who comes into office under it binds himself by oath that he will preserve and defend it. Here we clasp hands with the honorable Hatton W. Sumners, chairman of the judiciary committee of

HUMAN LIBERTIES AND THE GOSPEL OF JESUS CHRIST

the House of Representatives of the United States, who recently said: "They were great men who sat in the Constitutional Convention but it has been withheld from human genius to write the constitution of a living government. It never has been done and never will be in a creative sense. Our Constitution came from the same source that trees came from. * * * The people no longer believe that there lived at one time a group of supermen, who met in a convention and out of their own creative genius fashioned the constitution of a living government. * * * The fact of it is our Constitution is worthy of all reverence among a people who love liberty, because it came from God Almighty." Parenthetically may I remark that in this sabre-rattling, demagogue-shouting, Deity-banishing age of arrogant self-sufficiency, it is refreshing to hear words of humility issuing from the mouth of one in high station.

FREEDOM signifies more than a release from outward restraint. It is an essence, a quality of the spirit whose rarest blossoms, in an atmosphere of oppression, wither and die. As is said by Justice Maxey: "Wherever autocracy has prevailed, thought has been enslaved, society stratified into castes and enterprise discouraged. The era of Autocracy Ascendant was the 'dark ages of the world.' Progress came only when shackles began to be loosed from minds and chains from limbs."

In our conception, the whole purpose and object of life is to achieve individual perfection through the unfolding of individual potentialities and the ripening of all the virtues. Learning, extension of horizons, expansion of vision, poise of character, serenity of soul—these coveted fruits of the spirit—are the consequence of voluntary free acts. In the foul and noisome air of despotism they may neither quicken nor flower. They are outside the power of human bestowal or coercion; they are in the realm of freedom. As these transcend physical acquisitions in value, so the principle of freedom transcends the power of force or compulsion.

It is said that in the seed is a complete design of the tree. Planted in fertile soil, moistened by gently falling rains, warmed by the caressing rays of an effulgent sun, it unfolds: roots, trunk, branches, blossoms and fruit, the completed real-

ization of its design. No amount of despotic terrorism can cause a seed to unfold into a tree.

Our institutions which protect us in our freedom of thought and of worship were the product of a thousand years of struggle against tyranny. But they have no guarantee of immortality except such guarantee as inheres in the will and the fitness of our people to be free.

Freedom is not bestowed; it is achieved. It is not a gift, but a conquest. It does not abide; it must be

preserved. Long ago John Stuart Mill wrote: "A people may prefer a free government, but if from indolence or carelessness or want of public spirit they are unequal to the exertion necessary for its preservation; if they can be deluded by the artifices used to cheat them out of it; if by temporary panic or a fit of enthusiasm for an individual, they can be induced to lay their liberties at the feet of even a great man or trust him with powers which

(Concluded on page 319)

FOR TIME AND ETERNITY

(Concluded from page 269)

day. If you want to keep your wife in your home for always, make sure that she is happier there, understood more completely, cherished more tenderly than she could possibly be anywhere else on earth. This rule applies equally to the wife; she must be more charming and lovable as the years pass if she would keep her husband's love from wandering. Marriage is successful only when both partners understand their mutual obligations as well as their privileges and use wisdom and intelligence in making their united lives a bit of heaven on earth.

One of my personal gifts to you is to be a Family Record Book, so that you may begin keeping your important family events in order.

Then as your children come, see that they are each given a Book of Remembrance early in life that therein they may keep their precious records and note important events. Thus they may learn to take pride in their family and do their part to keep their record clean and honorable. This will help you and them also.

I rejoice in your understanding that by building your united lives right from the beginning you will enjoy the most lasting happiness throughout your lives here and hereafter. There is no deeper joy than the knowledge that you and your true mate are united for Time and all Eternity.

GOOD NEWS for Anyone Interested In

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All the above will be held in connection with the B. Y. U. Summer Session, which is bringing to Utah an unequalled group of experts in many lines of instruction.

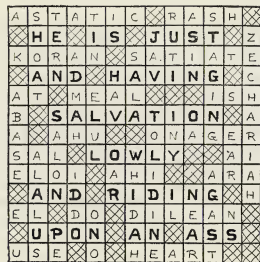
First Term
June 13-July 22

Alpine Term
July 25-August 27

For catalog, write Dean, Summer Session

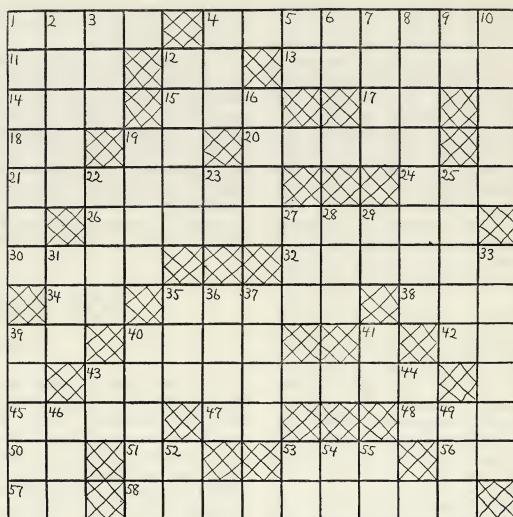
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SOLUTION TO APRIL PUZZLE



NO. 31

Scriptural Crossword Puzzle—The Gospel Teacher (Luke 4:14)



ACROSS

- 1 Island owned by United States
 4 Traitor, such as Judas became
 11 "... he said unto them"
 12 "and when ... had opened the book"
 13 "and ... them on the sabbath days"
 14 "bored a hole in the ... of it"
 15 Christ rode on one
 17 No good
 18 "the place where ... was written"
 19 "This day is this scripture fulfilled ... your ears"
 20 "They have ... reward"
 21 Coal hauling distance (Eng.)
 24 This chapter of Luke contains Christ's lineage
 26 "he preached in the ... of Galilee"
 30 "but deliver us from ..."
 32 Giving up a right
 34 Hawkeye State
 35 "live, and move, and have our ..."
 38 "Sir, come down ... my child die"
 39 Yes (G)
 40 Fly aloft
 42 Type measure
 43 "Herein is my Father ..."
 45 Scare away
 47 Canadian province
 48 "For he taught them as ... having authority"
 50 Abraham's home
 51 "the gracious words which proceeded out ... his mouth"
 53 "and they were ... amazed"
 56 "... else he will hold to the one"
 57 Sunday School
 58 The Holy Land
 Our Text from Luke is 11, 12, 13, 19, 20, 26, 35, 43, 51, and 53 combined

DOWN

- 1 "And Jesus, walking by the sea of ..."
 2 "... my heart to fear thy name"
 3 "... to your faith virtue"
 4 A thing
 5 Luke is in this part of the Bible
 6 Half of each
 7 Son of Naphthali Gen. 46: 24
 8 Afflict
 9 Deadhead
 10 A Gershonite Levite; thine (anag.)
 12 One of Ezra's helpers Neh. 8: 7
 16 Stalk about (Dial. Eng.)
 19 Pastoral poem
 22 "seven churches which are in ..."
 23 Southern state
 25 River of France
 27 "No prophet is accepted in his ... country"
 28 Choke
 29 As below (L.)
 31 By way of
 33 "... therefore unto Caesar the things which be Caesar's"
 35 Hoot
 36 Merit
 37 Rainbow
 39 "what have we to do with thee, thou ... of Nazareth?"
 40 Vessel
 41 "And ... closed the book"
 43 "because I ... unto my Father"
 44 "this ... and thou shalt live"
 46 Periods of time
 49 "until the day that ... entered into the ark"
 52 Note
 53 "and, ... his custom was"
 54 Army officer
 55 Life begins this way



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Human Liberties and the Gospel of Jesus Christ

(Concluded from page 317)

enable him to subvert their institutions, they are unfit for liberty."

Today, before our very eyes, this process has been enacted. We have witnessed the spectacle of effete legislative bodies, after having for a time gone through the hollow form of registering the will of one who has seized and absorbed their powers, voting with cheers their own extinction. The menace to a nation's freedom lies within. Its destruction does not come from without.

WHEN signing the Constitution, Franklin said that the government it created "can only end in despotism * * * when the people become so corrupted as to need a despotic government, being incapable of any other."

So important is the principle of liberty, so essential is it to man's higher self-realization and so inexorably necessary to the dignity of his status as the issue of Deity that the omnipotent God Himself does not countenance compulsion. Ample ancient and modern evidences of this have been scripturally recorded. For example, when the Prophet Samuel was grown old the people of Israel requested of him that he make them a king to judge them "like all the nations." Samuel was disturbed, thinking that Israel had repudiated him, but the Lord comforted him with these words: "Hearken unto the voice of the people in all that they say unto thee, for they have not rejected thee, but they have rejected me, that I should not reign over them." Certainly there is nothing here of compulsion on the part of One omnipotent.

Closer to us in time, there is a like example of the Lord's respect for the liberty of men. Nine years after the organization of the Church of Jesus Christ of Latter-day Saints (which event occurred April 6, 1830) came the revealed law that the Priesthood of God, the governing authority of the Church, neither could nor ought to be maintained

except by persuasion, by long-suffering, by gentleness and meekness, and by love unfeigned; by kindness and pure knowledge, and that it could not with impunity be exercised to gratify pride or ambition or to gain unjust control or compulsion upon the souls of men.

Self-government involves self-control, self-discipline, an acceptance of and the most unrelenting obedience to correct principles. Its demands are commensurate with its high privileges. Duties are the inseparable companions of rights. No other form of government requires so high a degree of individual morality. "It is ordained in the eternal constitution of things," said Burke, "that men of intemperate minds cannot be free." It is one of the missions of the Church to foster in men those virtues, without which there can be no self-government, and the alternative to which is the mentally and spiritually sterilizing scourge of tyranny.

Before we import despotic principles into our own land, which are so raucously clamoring for admission, we would better count the costs. Three weeks ago I read one morning the sickening, revolting story of an old world trial where the mockery of it was rendered the more cruel by the observance of outward legal form but devoid of every semblance of justice as known to freemen. The sole offense of the accused was political disagreement with the will of the dictator. Then I walked into a United States Court where a grand jury was being impanelled. It comprised sixteen men of the district of varied stations in life. They were instructed that under the Constitution no one could be called to answer for an offense against the Government except upon presentment by a grand jury; and that they alone, without fear or favor, without regard to the station of the accused, be it high or low, without extraneous influence of any sort, but solely upon the evidence, must decide whether indictments should be returned. Thank God for liberty.

May we, and all the generations to come, be as heroic in its preservation as were the fathers in its establishment, that in all our land freedom may abide forever.



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Your Page and Ours

LET'S SAY IT CORRECTLY

AWFUL—is an adjective, meaning literally awe-inspiring, majestic, and terrible. *Awful* is not in good usage in such statements as the following: "awfully good time," "awful cold," "awful pretty." Get *The Tyranny of Words*, by Stuart Chase, from your neighboring library, if you can't buy it, and learn to distinguish words.

THANKS FOR THE PRIESTHOOD SECTION

NOW may I offer a few comments on our magazine, *The Improvement Era*. In the past year the magazine, as a whole, has improved more than 100%. In my opinion it is on a par with the very best of the national magazines, as to cover, makeup, etc.) such as *Time*, *Redbook*, etc. It is certainly a magazine we can all recommend, purely on its own merits. We like it! And, as second counselor of the Elders' quorum, I must say we appreciate the enlarged, active, and detailed Melchizedek Priesthood sections which have been appearing since the December, last, issue. Good work!

Sincerely yours,
L. M. Jensen.
Cowley, Wyoming.

FROM GERMANY

Leipzig, Germany,

AFTER reading "Companionship," appearing in the September issue of the *Era*, I thought how true that is; our life depends so much on the companions we have—or choose.

Every young member of the Church of Jesus Christ, who is choosing the companions for his life, should read and then re-read this article. Since being in the mission field, with the opportunity to see a little more of the world, I can understand the necessity of having the right companions. Such articles make the *Era* really interesting to me, and it is with anticipation that I wait for the *Era* on the first of each month. I wish to express my thanks to the *Era* and especially to Dr. Adam S. Bennion.

Sincerely,
Grant R. Lamb,
East German Mission.

FROM SWITZERLAND

RAIN AGAIN, and a cold dark day. No blue sky, no beautiful white clouds, no children on the walks, no farmers in the green fields, just a lonely dull day. Staying at home, reading, studying and getting little done, feeling blue all day until. . .

The Improvement Era just arrived. Am I still blue? How could one be blue with the *Era* to read? This book brings more joy to the Elders than any other religious magazine they might read. We all watch for it and devour the contents. Educational editorials, interesting items, Words of Wisdom, pleasing poetry, illustrious illustrations, stirring stories, a joy in every picture, and wisdom on every page, it is truly the leading magazine for the "Youth" of this age.

Elder Daryl Huish.

FROM DUSSELDORF, GERMANY

Feb. 10, 1938.

Dear Brethren:

WHILE at home the *Era* was always one of my choicest magazines but its value to me in the mission field has increased immeasurably. Many of our friends and members who read English await anxiously, as do we missionaries, the arrival of each new issue. We only regret that there isn't a German edition of it that we could use it even more extensively for proselyting purposes.

Elder Richard E. J. Frandsen.

CHURCH SECURITY

TOMMY, age three, was sitting on the back step enjoying a cherry sucker, when Norma, age six, came from school. Norman: "Oh, Tommy, give me some of your sucker." Tommy: "No it's mine." Norma: "But please give me just a little. Don't you know all good Mormons are supposed to divide what they have with folks who haven't any?" Tommy: "But I want all of it—go away." Norma: "Please give me some. Aren't you a good little Mormon?" Tommy: "No, I dess not, I'se jes a little human person."

—Submitted by Eliza M. Wakefield.

WHICH KIND, DADDY?

REID, aged five: "What day is tomorrow?" Daddy: "Tomorrow is Sunday." Reid: "Is it a Fast Sunday or a slow Sunday, Daddy?"

—Submitted by Agnes Just Reid.

JUSTIFIED

WHEN Tommy was told that he shouldn't play cards, he objected. "Well, Mother, there must not be anything wrong with playing cards—even angels do it. My Sunday School teacher says that everyone will surely wake up when Gabriel plays his trumpet."

—Submitted by Marion Platt.

DOMESTIC SITUATION

SHE (with newspaper): "It says here that the Eskimos use fishhooks for money."

He: "Geel! It must be tough on their wives getting fishhooks out of hubby's pocket while he's sleeping."

She: "Oh, well, the nights are six months long up there, dear."—*Boston Transcript*.

HELLO

"**W**HAT," said the warden, "you back again?" N. Z.) "Yeh. Any letters?"—*Weekly News* (Auckland,

NO CONTEST

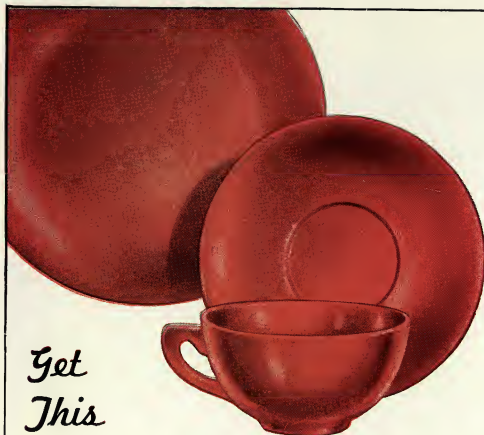


"**W**ELL, Sam, I see you're back for fighting with your wife. Liquor again?" "No, sah, Jedge, she licked me dis time."—*The Earth Mover* (Aurora, Ill.).

MODERN SENTINEL

COMMANDER: "Now, suppose you are on your post one dark night. Suddenly a person appears from behind and wraps two strong arms around you so that you can't use your rifle. What will you call then?"

Cadet: "Let go, Honey."—*Illinois Siren*.



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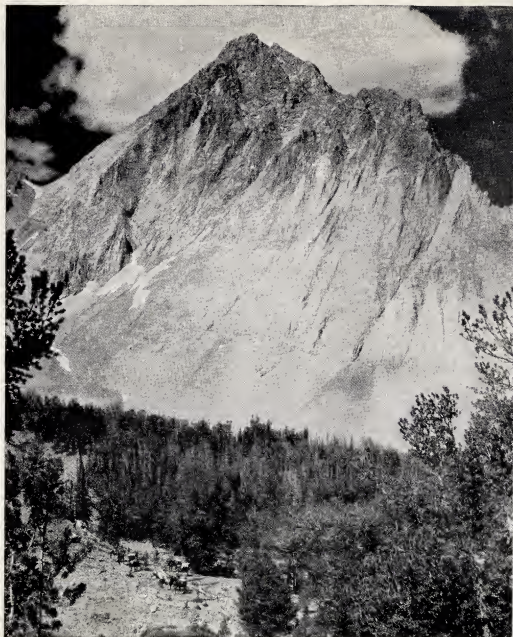
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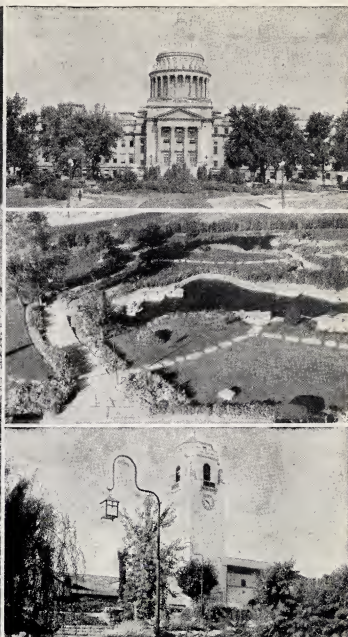
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Majestic Sawtooth Mountains near Sun Valley, Idaho.
(Photo courtesy Union Pacific Railroad.)



Top—Impressive state capitol at Boise, Idaho.
Center—Howard Platt gardens at the Union Pacific Depot
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stations of the country.
Bottom—Boise's attractive Union Pacific Depot which has
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