



The Improvement Era

Thanksgiving, 1938

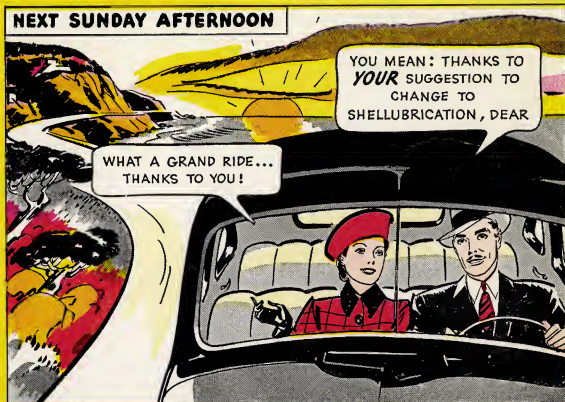
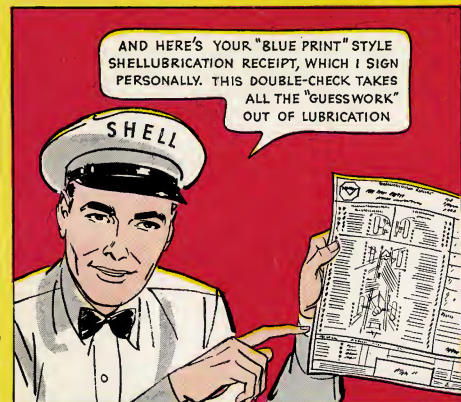
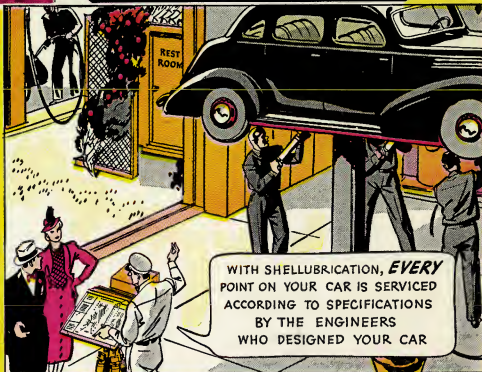
SEE PAGE 642

NOVEMBER, 1938

VOLUME 41 NUMBER 11

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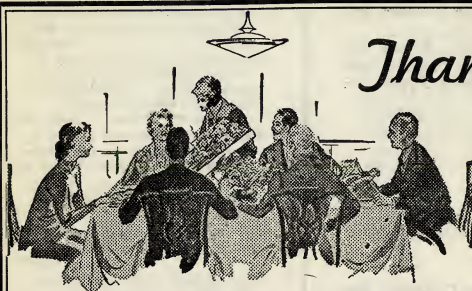


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LOS ANGELES
"TWO PERSONS — ONE CHARGE"

A new story of the Southwest begins in this issue—"The Native Blood," by Albert R. Lyman, author of the "Outlaw of Navajo Mountain." See page 662.

The Improvement Era

"The Glory of God is Intelligence"

NOVEMBER, 1938
VOLUME 41 NUMBER 11

"THE VOICE OF THE CHURCH"

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

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Lucy G. Cannon, *Associate Mgr.*
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The Cover

THIS silhouette by H. Armstrong Roberts typifies the season of American "Thanks-
giving" with its mood of deep thoughtfulness, and its emblem bird, the turkey.

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EXECUTIVE AND EDITORIAL OFFICES:

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Exploring the Universe —●

A NEW telegraph system uses tones from an electric organ to permit the sending of 96 messages in one direction over a single circuit. The system uses the organ tone generator to give a number of electric currents, each with a different frequency.

BIBLICAL plagues still afflict the land of Egypt, according to Dr. Isabel Garice of the Egyptian health service at Cairo. Every August, today as well as in Moses' time, the Nile turns blood-red from its load of heavy mud. Though to drink this Nile water is to invite disease and death, Egyptians drink it instead of well water because they believe the latter will turn the hair grey and make them old before their time. The blood-red water brings the plague of boils, children often having 10 to 20 boils on body and face. After the flood lessens, the plague of boils is followed by the plagues of frogs, flies, and death to babies. Even the three days of darkness is still experienced, especially in upper Egypt, where the sand storms still last three days.

PLANTS need vitamins too. Experiments have shown that plant roots need very small amounts of vitamin B; or they will not grow.

By FRANKLIN S. HARRIS, JR.



ULTRA-VIOLET light seems to be as important in the growth of deer's antlers as in ordinary bone formation. It has been found that the antler growth of deer in the Austrian Alps is greatest in years, showing the most sunny days and average temperatures above normal.

BATTERY-CHARGING windmills which convert wind power directly into electric current and work on comparatively slow winds have been developed. One feature is airplane-type propellers; another is the enclosing of the generator and vane in one streamlined piece.

WHOLE WHEAT bread is greatly to be preferred to white bread, both from the point of view of national economy and for better health, scientists at the recent International Physiological Congress were told. That complete substitution of fat for carbohydrate in the diet, or carbohydrate for fat, is impossible was also reported.

THERE are nearly 800 passenger trains running in the United States at speeds of 60 or more miles an hour. The fastest train run, start to stop, is 81.3 m. p. h., although in some stretches some trains go 90 to 100 m. p. h. The average speed of freight trains increased from 11 miles an hour in 1922 to 16 in 1937.

THREE miles down is the new record in drilling oil wells. A producing well has been drilled at Wasco, California, to 15,010 feet below the surface. The oil is brought up through 175 joints of steel casing, each 90 feet long.

TOMATOES without seeds are being grown by the use of chemicals at the University of Missouri. The tomatoes instead of containing seeds and pulp are solid meat.

(Concluded on page 647)



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the Generations—
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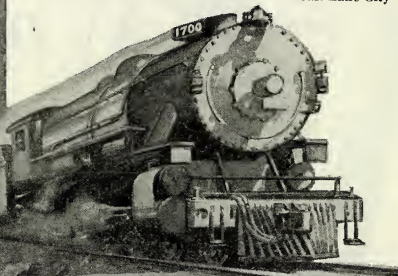
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Exploring the Universe

(Concluded from page 645)

SOME animals have interesting weapons of defense and offense. The vicuña, a wild cousin of the llama of South America, wards off attack by throwing a non-poisonous saliva with deadly accuracy, usually at the white of the eye. The duckbill uses a hypodermic needle. This small hollow spur is carried just inside the heel of each hind foot and connected with a venomous gland on the thigh. Pain, swelling, and drowsiness, though never death, follow from a "shot" from the duckbill.

HUMAN and animal skins are permeable to various poisons and drugs, as shown by the work of Swiss doctors, who analyze the subject's breath and body secretions for chemicals which have been placed on the skin under a glass. Alcohol, ether, and chloroform penetrate the skin readily, as will camphor and cocaine when dissolved in alcohol or other solvents.

RATTLESNAKES can swim, and their age is not given by the number of rattles, since 2 to 4 may grow each year and old ones break off. Perhaps more interesting are two-headed snakes. Since there are two minds, in an emergency there may be no action at all, resulting in disaster. The two heads may play with each other, or compete for the same piece of food, or even engage in desperate struggles to the death. When feeding two-headed snakes in captivity, only one head is fed at a time since there is only one stomach.

A NEW copper alloy, called "Cup-alloy," has been announced which has the strength and hardness of steel. Containing small amounts of chromium and silver, an insignia engraved on a block of the alloy when pressed against a steel block left a deep impression, though scarcely marked itself.

TO study Egyptian mummies without possible damage by unwrapping, X-raying has been used at the Metropolitan Museum of Art, New York City. With a mummy of a serving man from ancient Thebes, it was found that in addition to ornaments and jewelry there were two mice inside. Since there was no opening in the wrappings it is thought the mice burrowed into the linen sometime when the mummy was left half wrapped during mummification.

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Wm. Jefferson

President.

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Mural in the Union Pacific Depot in Salt Lake City depicting the conquest of the Inland West by Brigham Young and the Mormon people.



PRESIDENT GRANT'S PHOTOGRAPH

By NONA H. BROWN

You asked about this photograph, my laddie;

You say this pictured face looks, oh, so kind!

You somehow know this man's both fine and noble.

You feel the splendor of his soul and mind.

Yes, son, you're right,—no finer man is living.

He's president of our Church—he stands for much.

A man who's "walked with crowds and kept his virtue

And talked with kings, nor lost the common touch."

Once, long ago, he paid our home a visit.

Your father was a bishop then, my son,

And I was young and I was very nervous

To be a hostess to so great a one.

How kind he was, and how at ease he made us;

Our humble home seemed blessed beyond compare.

How interesting were the things he told us.

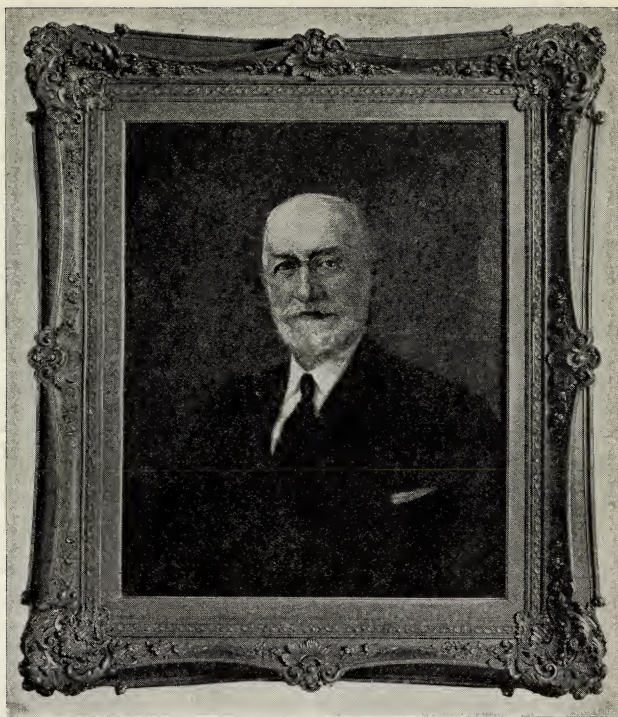
How wonderful it was to have him there!

And afterward he sent a friendly letter
And those two books we've always valued so.
He sent us, too, this picture, marked "Sincerely,
Your Friend." The writing's beautiful, you know.

They say that once he wrote just like hen's scratching
And that he was not very strong at all.
They say too that he had no ear for singing
But longed to sing and write and to play ball.

He's played ball on a team of champion players,
He's sung before a crowd ten thousand strong.
His fine handwriting you see there before you,
All three prove those who say, "I can't," are wrong!

In life's long race his courage matched his valor.
With God's help he's won each race he's run.
So when you make your choice of mortal patterns,
Then let me say, "There stands a man, my son!"



From the Painting by John W. Clawson.

The EDITOR'S PAGE

The President's Thoughts on His Call to Apostleship

AS WRITTEN BY HIS OWN HAND MORE THAN FIFTY-SIX YEARS AGO IN A LETTER TO HIS COUSIN AND CONFIDANT, ANTHONY W. IVINS.

FIFTY-SIX years ago, in October, 1882, President Heber J. Grant was called by revelation through President John Taylor to become a member of the Council of the Twelve Apostles of the Church. President Grant was then not quite twenty-six years of age, was very much involved in business, and had other ideas concerning his own life. This unexpected call had not been a part of his planning or thinking, and his reactions to it, and to other matters of the moment, were confided in a twenty-page letter to his cousin and confidant, Anthony W. Ivins, who was then in Mexico. In going over the President's voluminous and carefully kept papers, his daughter, Rachel Grant Taylor, came upon this letter, from which the following brief excerpts are taken. We reprint these words here as a thoughtful insight into the straight thinking and resignation to the purposes of God of a young man who became a great man:

Logan City,
Oct. 22nd, 1882.

Anthony W. Ivins, Esq.,
City of Mexico.

Dear Cousin Tony:

Your welcome and interesting letter of the 18th ult. came to hand the morning of the 17th inst. I had almost given up hope of hearing from you again. I can not have written less than six or seven letters to you since receiving your last one. . . .

You have my consent to maintain your position with reference to my financial prosperity. I certainly hope your predictions may come true and that I may eventually secure the wealth you have predicted for me provided our Heavenly Father will give me wisdom to make a proper and beneficial use of the same. I am free to confess that I have always had a very strong desire for the wealth of this world, but *always* with the above proviso. I, like you, would prefer to live and die poor rather than to possess unlimited wealth provided this would cause my mind to become darkened and the light of the Gospel taken from me. . . .

It is a fact fully demonstrated that very few can retain their faith to any considerable extent after becoming possessed of this world's goods. I agree with you that there is no good reason why this should be the case and to me it looks like the very opposite should be the rule. I agree with you most fully on the "homesick and courage questions" and my ideas as to the true man are the same as yours.

Well, Tony, your predictions made last March as we were going to St. George, that I would be one of the Apostles, has been fulfilled. You know the true sentiments of my heart on this subject (as well as many others), and that they were not in accord with your prediction. Not that I feel to shrink from my duty, but because I did not, nor do I now, feel that my knowledge, ability, or testimony are of such a character as to entitle me to the position of an Apostle. The Lord knows what is for the best and I have always trusted in Him for assistance in the past and shall continue to do so in the future. As advised in my last letter of the 16th, George Teasdale and myself were ordained as Apostles, the First Presidency and Twelve officiating. Brothers Rich, Carrington and Thatcher were absent, President Taylor

was mouth in Brother Teasdale's ordination, President Cannon in mine.

I shall return to Salt Lake in the morning, when I expect to get a copy of the revelation calling Brother Teasdale and myself as Apostles, Brother Seymour B. Young as President of the Seventies, etc., also a copy of my ordination, and I will forward these documents with this letter.

I don't know how things will shape with me in the future from a financial standpoint. You will notice that President Cannon warned me particularly about setting my mind on the things of this world. While I have devoted most of my time to acquiring this world's goods in the past, I can truthfully say that *never* in my life have I seen the time that I was not willing to change my plan of action at the word of command from God's servants. I did not do as good in Tooele as I might have had I not been engaged in business. I knew this, and several times expressed my willingness to drop my business if thought best by the authorities. While I have worked hard for *Cash*, you know as do all of my friends that have a full knowledge of the innermost sentiments of my heart that *Cash* has not been my god and that my heart has never been set on it, only to do good with what might come into my possession. I most earnestly desire that I may always feel this way.

Brother Erastus Snow comes the nearest to my idea of what an Apostle should be of any member of the Twelve. When I recall his life and labors and stop to think how little time and attention he has for his family or his financial interests and how much time he has for the people and their interests and how freely and without a word of complaint he neglects his own comfort and worldly welfare for the benefit of others, I am fully convinced that I should follow his noble example, and I shall try to do so, and face the fact that my financial interests are comparatively speaking at an end.

My heart is full of thankfulness to my Heavenly Father for His goodness and mercy to me. I have no language to express the feelings of gratitude in my heart but I have made up my mind that from this time forth my life shall be devoted to the work of God upon the earth.

If He gives me time to do my duties in His kingdom and also make money, all right; if not, all right. I feel in my heart to say "Father, Thy will not mine be done."

Dear Cousin, I feel with God's aid and the faith and prayers of my friends, especially those that know me as you do, that I shall be able to accomplish some good; without this assistance I shall fail in my calling as an Apostle.

I can hardly realize that I am an Apostle. I suppose the fact will become more real as I get down to work. I will now stop talking of myself for a few minutes.

October 27th, 1882.

Dear Cousin Tony:

I am ashamed of myself for letting this letter remain so long unfinished, and yet I hardly know when I could have found a time to finish it. My time has been very much occupied. November 1st Lucy and I will have been married five years. I can hardly believe it. We are going to have a family gathering.

You will find a copy of my ordination. I have to go to Tooele in the morning; have not time to write you more at present.

With much love, I remain

Your affectionate cousin,
(signed) H. J. Grant.

(copy enclosed)

EVIDENCES AND RECONCILIATIONS

iii

Does the Church receive revelations today as it did in the days of Joseph Smith?

THE answer to this question is a simple "yes." The Church of Christ is guided by continuous revelation. The Lord speaks to His Church now as in the time of the Prophet Joseph Smith, or in ages past, whenever the Church has been upon earth.

The question merits, however, a fuller answer.

There are at least three classes of revelations:

First, there are revelations dealing with the organization and basic doctrine of the Church. Such revelations form the foundation of the Church, upon which is built the superstructure of teaching and practice throughout the years. These revelations are necessary at the beginning of a dispensation, so that the Church may be properly organized and sent upon its way to bless mankind. In this age, these indispensable revelations were given to Joseph Smith who was commissioned to effect the organization of the restored Church. As given to the Prophet, they suffice for the salvation of man in this dispensation. Other such fundamental revelations dealing with organization and doctrine may, at the pleasure of the Lord, be given, for there is a universe of truth not yet known to us, but they will in no way change or abrogate the principles set forth in existing revelations.

Second, there are revelations dealing with the problems of the day. Though the essential doctrine, forming the foundation, framework, and structure of the Gospel, has been revealed, the Church, directed by mortal men, needs divine guidance in the solution of current questions. Many of the revelations received by the Prophet Joseph Smith were of this character. There were missions to organize, cities to be built, men to be called into office, temples, meetinghouses, and homes to be constructed. The Prophet presented his problems to the Lord, and with the revealed answer was able to accomplish properly the work before him. It is comforting to know that our Heavenly Father helps in the minor as in the major affairs of life. The revelations directing the building of certain houses in the early days of the Church, are, for example, among the cherished words of God, for they throw a flood of light upon the precious, intimate relationships that may be established between God and man.

Such revelations, directing the Church in the affairs of the day, have been received continuously by the Church, through the President of the Church. One needs only review the history of the

AIDS TO FAITH IN A MODERN DAY

Saints to assure himself that such revelations have constantly been vouchsafed the Church. Perhaps more of this type of revelation has been received since, than during the time of the Prophet. Because they are not printed in a book as revelations does not diminish their verity.

Third, every faithful member of the Church may be granted revelation for his daily guidance. In fact, the members of the Church can testify that they in truth have and do receive such daily guidance. The testimony of the truth of the Gospel, the precious possession of hundreds of thousands, has come through the spirit of revelation. By desire, study, practice, and prayer, one must approach the testimony of the truth, but it is obtained finally only under the spirit of revelation. It is by this power that the eyes of men are opened to understand the principles and the truth of the Gospel. Without that spirit, truth cannot be comprehended. In the words of President Brigham Young:

Without revelation direct from heaven, it is impossible for any person to understand fully the plan of salvation. We often hear it said that the living oracles must be in the Church, in order that the Kingdom of God may be established and prosper on the earth. I will give another version of this sentiment. I say that the living oracles of God, or the Spirit of revelation, must be in each and every individual, to know the plan of salvation and keep in the path that leads them to the presence of God. (*Brigham Young's Discourses*, p. 58.)

We may go further. Every person born into the earth has claim upon the assistance of the spirit of God. That is a species of revelation. Consequently, all good achievements of man, in science, literature, or art, are the product of revelation. The knowledge and wisdom of earth have so come.

It must be remembered that revelations usually come as needed, no faster. The Prophet Joseph Smith made this clear: "We cannot expect to know all, or more than we now know, unless we comply with or keep those we already have received." (*Teachings of the Prophet Joseph Smith*, p. 256.) The question then should not be "Do we receive revelations now as in the days of the Prophet Joseph Smith?" but rather, "Do we keep so fully the revelations already given us that we have the right to expect more?"

Another important principle of revelation in the organized Church of Christ is the limitation placed upon those who secure revelations. Every member of the Church may seek and receive revelation, but only for himself and those for whom he is responsible. Every officer of the Church is entitled to revelation to help him in the field into which he has been called, but not beyond. The bishop can claim no revelation except for his ward duties, the stake president for his stake duties only; the President of the Church is the only person who can receive revelations for the guidance of the Church

as a whole. These limitations, coming from the Lord, protect the orderliness of the Kingdom of God on earth.

It is not the business of any individual to rise up as a revelator, as a prophet, as a seer, as an inspired man, to give revelation for the guidance of the Church, or to assume to dictate to the presiding authorities of the Church in any part of the world, much less in the midst of Zion, where the organizations of the Priesthood are about perfect, where everything is complete, even to the organization of a branch. It is the right of individuals to be inspired and to receive manifestations of the Holy Spirit for their personal guidance to strengthen their faith, and to encourage them in works of righteousness, in being faithful and observing and keeping the commandments which God has given unto them; it is the privilege of every man and woman to receive revelation to this end, but no further. The moment an individual rises up assuming the right to control and to dictate, or to sit in judgment on his brethren, especially upon those who preside, he should be promptly checked, or discord, division, and confusion will be the result. Every man and woman in this Church should know better than to yield to such a spirit; the moment that such a feeling presents itself to them they should rebuke it, as it is in direct antagonism to the order of the Priesthood, and to the spirit and genius of this work. We can accept nothing as authoritative but that which comes directly through the appointed channel, the constituted organizations of the Priesthood, which is the channel that God has appointed through which to make known his mind and will to the world. (President Joseph F. Smith, *Gospel Doctrine*, p. 51, 52.)

All faithful Latter-day Saints have the assurance that the Church is led today as in earlier years by revelation from God. The history of the Church furnishes to all who will look for it ample evidence of the fact of continuous revelation within the Church.—J. A. W.

iv

What are the facts concerning the Adam-God myth, so frequently mentioned by enemies of the Church?

THOSE who peddle the well-worn Adam-God myth, usually charge the Latter-day Saints with believing that: 1. Our Father in Heaven, the Supreme God, to whom we pray, is Adam, the first man; and 2. Adam was the father of Jesus Christ. A long series of absurd and false deductions are made from these propositions.

Those who spread this untruth about the Latter-day Saints go back for authority to a sermon delivered by President Brigham Young "in the tabernacle, Great Salt Lake City, April 9th, 1852," (*Journal of Discourses*, Volume 1, page 50.) Certain statements there made are confusing if read superficially, but very clear if read with their context. Enemies of President Brigham Young and of the Church have taken advantage of the opportunity and have used these statements repeatedly and widely to do injury to the reputation of President Young and the Mormon people. An honest reading of this sermon and of other reported discourses of President Brigham Young proves that the great second President of the Church held no such views as have been put into his mouth in the form of the Adam-God myth.

In the discourse, upon which hangs the Adam-God myth, President Brigham Young discussed the

earthly origin of Jesus Christ. He denied that the Holy Ghost was the father of Jesus Christ; and affirmed that the Savior was begotten by God the Father. He explained that "Our Father in Heaven begat all the spirits that ever were or ever will be upon this earth; and they were born spirits in the eternal world. Then the Lord by His power and wisdom organized the mortal tabernacle of man." That is, every human being is in direct descent from God, the Father. In the course of his remarks President Young was led to discuss the high place of Adam among the generations of men, for Adam "helped to make and organize this world," and as first man, the father of us all, Adam stands at the head of the human race, and will ever be the representative of his children, before our Father in Heaven, the Father of our spirits. It was in connection with this thought that the oft-quoted statement was made about Adam, that "he is our Father and our God, and the only God with whom we have to do."

He spoke of Adam as the great Patriarch of the human race, a personage who had been privileged and able to assist in the creation of the earth, who would continue his efforts in behalf of the human family, and through whom many of our needs would be met. All this was in contradiction to the common doctrine the world over that Adam was a great sinner, and not to be held in affectionate remembrance. Nowhere is it suggested that Adam is God, the Father, whose child Adam himself was. On the contrary, in the sermon of April 9th, 1852, itself, there is a clear distinction made between Adam and God the Father, in the following words: "The earth was organized by three distinct characters, namely Eloheim, Yahovah, and Michael"—the last previously defined as Adam. There can be no confusion in this passage of the separate personalities of these three great beings. A discourse delivered August 8, 1852, within four months of the discourse in controversy (*Journal of Discourses*, Vol. 3, page 94) contains the following: "The Lord sent forth His Gospel to the people; He said, I will give it to my son Adam, from whom Methuselah received it; and Noah received it from Methuselah; and Melchizedek administered to Abraham." Clearly, President Young here distinguishes between God, the Father, and Adam, the first man.

The sermon of April 9, 1852, also makes the statement that, "Jesus, our Elder Brother, was begotten in the flesh by the same character that was in the Garden of Eden, and who is our Father in Heaven." The dishonest inference has been drawn and advertised widely that President Young meant that Adam was the earthly father of Jesus Christ. This deduction cannot be made fairly, in view of the context or of his other published utterances on the subject. Adam and Eve were not the only persons in the Garden of Eden, for "They heard the voice of the Lord God walking in the garden in the cool of the day" (Genesis, Chapter 3, verse 8). President Young undoubtedly had this personage in mind, for he did not say Adam, but "our Father in Heaven."

In many discourses, President Young refers to Jesus as the Only Begotten of the Father, which would not have been true, had Adam been the
(Concluded on page 690)

TO THE MELCHIZEDEK PRIESTHOOD:

By
JOSEPH FIELDING SMITH
*Of the Council of the Twelve and
Chairman of the Melchizedek
Priesthood Committee*

Greeting:

All Its Officers and Members

As you are well aware, the General Authorities of the Church for many years past have been earnestly pleading with the brethren who hold the Melchizedek Priesthood to magnify their respective callings and in the spirit of faith and humility feel the weight of the responsibility which is upon them. In behalf of the Church it is the duty of the Council of the Twelve to supervise and direct this labor among the quorums of the Priesthood throughout the entire Church. In keeping with this responsibility the Apostles have endeavored to bring the Priesthood quorums to a higher plane of efficiency. In this endeavor they have met with a measure of success, and the Priesthood quorums have in the main been brought to a better understanding of their responsibilities. This measure of success has not, however, come up to the expectations and in some quarters has been a disappointment because of a lack of interest in spite of the earnest pleas that are constantly made. Where there has been a failure, it must be laid to the charge of the leadership on the part of those who have been given the authority of presidency.

In theory the Lord has given to His Church a perfect organization. In practice the organization is far from being perfect. The reason for this is the fact that the Lord has to depend upon weak mortals to carry on his work in the earth. The responsibility of Church government has not been confined to one individual, but in His wisdom the Lord has distributed responsibility so that each member of the Church may carry his portion of the load, and each member is expected to carry his portion of the load.

It is a very strange thing that the idea should prevail in the Church that the higher a man advances in authority in the Priesthood, the greater is his responsibility to be faithful in keeping the commandments of the Lord, and the less authority which he has the less is his responsibility to be faithful before the Lord. In other words, if a man is called to act as a bishop, a high counselor or president of a stake, he is expected to walk circumspectly and obediently in the discharge of the office which he holds. One of the presiding authorities, the Apostle, for instance, is expected to be a consistent and faithful Latter-day Saint. He must eschew every evil practice and keep every commandment. Should he fail, or even should the bishop or the high counselor fail, to walk consistently with the commandments of the Lord, the whole Church would rise up and declare that he should speedily be brought into the line of his duty or be relieved of his responsibility.

But if it happens to be an ordinary Elder, Seventy, or even a High Priest, who has not been given special responsibility, the majority of the people of the Church seem to feel that it is not a matter of very serious consequence. It seems that the body of the Church has been trained—but erroneously—to think that an Elder in the Church who has not been called to some position of prominence or authority, may be guilty of almost any violation of the commandments and regulations of the Church, and he should not be called into very serious question. What the Lord has revealed in relation to the Priesthood teaches us that the Elder, even if he is not given some special responsibility, is under just as great a responsibility to be true to "every word that proceedeth forth from the mouth of God," as is the man who is called to preside over a stake, or even over the Church. The Apostle is under no greater commandment to be true to his covenant and membership in the Church than is the ordinary Elder, or Seventy, or any other individual holding the Priesthood. It is true the Apostle has a greater responsibility, or calling, in the Priesthood; but no greater responsibility to be true to Gospel principles and commandments. Especially is this so, if the Elder has received the ordinances of the House of the Lord. In defense of this stand I quote the following:

For whoso is faithful unto the obtaining these two priesthoods of which I have spoken, and the magnifying their calling, are sanctified by the Spirit unto the renewing of their bodies.

They become the sons of Moses and of Aaron and the seed of Abraham, and the church and kingdom, and the elect of God.

And also all they who receive this priesthood receiveth me, saith the Lord.

For he that receiveth my servants receiveth me;

And he that receiveth me receiveth my Father;

And he that receiveth my Father receiveth my Father's kingdom; therefore all that my Father hath shall be given unto him.

And this is according to the oath and covenant which belongeth to the Priesthood.

Therefore, all those who receive the priesthood, receive this oath and covenant of my Father, which he cannot break, neither can it be moved.

But whoso breaketh this covenant after he hath received it, and altogether turneth therefrom, shall not have forgiveness of sins in this world nor in the world to come.

And wo unto all those who come not unto this priesthood which ye have received. (Doc. & Cov. 84:33-42.)

The punishment for the violation of this covenant will come as readily and

as surely upon the ordained Elder as it will upon the Apostle in the Church, who may turn away into forbidden paths and to the neglect of duty.

The responsibility for the success of Priesthood quorums in the stake is placed, first, upon the presidency of the stake and, second, upon the presidency of the Priesthood quorum. The General Authorities hold the stake presidency, with the aid of the high council, responsible for the condition of the quorums of Elders and the quorum of High Priests, and to some extent the quorums of Seventies. It is the duty of the stake presidency to see that these quorums are properly officered with men who understand the nature of their callings and the responsibilities of the Priesthood. In this direction they may call to their aid the stake Priesthood committee.

Too frequently in the past, the best material has been taken to officer the auxiliary organizations, and then what was left was considered good enough to officer Priesthood quorums. It is hoped sincerely that this day has perished and that no vestige of it now remains. The presidency of the stake should see that the very best available material is called to positions of presidency in Priesthood quorums. Auxiliary organizations are the helps to the Priesthood in the Church.

Moreover, the presidency of the stake, aided by their high council and the stake Priesthood committee, are under the responsibility of seeing that quorums are fully organized, not only with presiding officers, but with live, active committees which are faithfully functioning. Where a quorum of Priesthood has failed to function, and has been indifferent to the responsibilities assigned to them, the presidency of the stake will be held responsible first, and then officers of the quorum next. If officers refuse to work, or are incapable, then they should be released and faithful and willing men called to act in their stead. Before any man is ordained to any office in the Priesthood, those who call him should carefully consider the following:

1. Worthiness of the individual to hold the Priesthood.

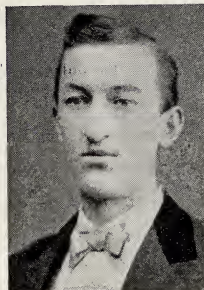
2. His willingness to serve in the calling whereunto he is to be called, and his previous faithfulness to the Church and to responsibility.

3. He must be sustained by the vote of the people concerned.

Those who are called to preside hold the keys of authority. President Joseph F. Smith has said:

It is necessary that every act performed
(Concluded on page 680)

Portrait of a YOUNG MAN



HEBER J. GRANT AT ABOUT AGE 21

Heber J. Grant, the President of the Church, is a well known figure—but here we introduce you to the Heber J. Grant of more than half a century ago—whose life's ambitions were as yet unrealized.

By RACHEL GRANT TAYLOR

I DID not know my father when as a young man of twenty-three he was called to preside over the Tooele Stake. I was so young, and parents are never young to a little child. The wide abyss of years keeps narrowing as birthdays come with their gifts of increasing love and understanding.

Although I did not know my father, in my mind I have a clear picture of him, driving up to the front of the house, springing out of the buggy, opening the gate of the white picket fence, while I ran rather unsteadily down the path to be caught up in his outstretched arms. Perhaps that picture has been painted by seeing his grandchildren and great-grandchildren run to him as he calls to them an invitation that has rung like a chorus through the years: "Come, give your grand-dad a kiss."

It have always had a desire to know more of those early days in Tooele, days that were the beginning of father's long service in the Church. A few months ago my sister Florence and I went to Tooele and made sketches of the old homestead. Outside the fence along the ditch bank was a row of towering cottonwood trees. I wondered if they were planted when we went there to live; now the front yard is a lawn; then it was a strawberry patch.

I had often wished that father had started writing a journal when he went to Tooele, instead of waiting until he was called to be an Apostle in 1882. Then I would have known more of the story of our small family of four when the quaint old-fashioned house was our home.

OBSERVING the President's eldest daughter, Rachel Grant Taylor, turning and noting the leaves of her father's journal and letter files, we suggested that she bring to light some of the details of the early life of this young man who is well known as the present head of the Church, but not so well known as a young man. The result of our request is this, the first of a series entitled the "Portrait of a Young Man."

Very unexpectedly, I found that my wish was a reality. In sorting and filing some of father's early journals and letters, I ran across two thin leather books. The first one I examined was evidently purchased as a student's note book for keeping notes in a Grammar, Orthography, and Punctuation class taught by John R. Park in April, 1876. (See picture, page 700.)

On page two was a jingle, not pertaining to grammar notes. It reads:

Little puffs of powder,
 Little daubs of paint,
 Make a face deceitful—
 Look like that of saint;
 Likewise judicious padding
 And hoops and purchased curls
 Transform the living skeleton
 Into a gushing girl.

On turning to page five I came to the words, "Journal of H. J. Grant." They gave me a real thrill. The first entry was dated October 5, (1880), and when I examined the other book I found that it, too, was a journal, the last date recorded being July 24, 1881.

Most of the readers of these pages



LUCY STRINGHAM GRANT, WHO SHARES IN THIS ACCOUNT OF "A YOUNG MAN."

know the eighty-two-year-old President of the Church, May I now introduce you to the twenty-four-year-old president of a stake.

Let me flash on the screen of your mind a few word pictures taken during the years 1880-1881:

Pictures of him as an inexperienced stake president, a business man, a family man, a lover of sports, a true friend, and a maker of friends. To give these pictures perspective, you must know something of the material that went into their making.

Father was the only child of a widowed mother, a mother who had sacrificed material things because the Gospel was for her the greatest thing in life. To live according to its principles and to implant those principles deep in the mind and heart of her son was her constant desire.

Their home was a humble one, quite different from that in which father was born nine days before his father died. His father, Jedediah M. Grant, was, before his untimely death, the mayor of Salt Lake City and counselor to President Brigham Young.

By sewing and taking in boarders his mother earned enough to maintain their humble home. At the age of fifteen, Father went to work. Early in life he decided on two things he wanted to accomplish before he was twenty-one: to build a new home for his mother, and to be married. He was successful in both. He has told me that it required a great deal of persuading to get my mother to consent to marrying him so soon.

AT THE time of his marriage he was prospering in his insurance business. He has always said that one of the farthest things from his ambition was to hold office in the Church. To be in the legislature, mayor of the city, or to go to Congress were more in harmony with his plans for the future.

Then, just before he was twenty-four, came the call to go to Tooele and preside over that stake. Without hesitation, he accepted the call, offering to give up his business. The Presidency of the Church told him to move his family to his new stake, but to continue his business interests in Salt Lake City.

THE YOUNG STAKE PRESIDENT

Father had many varied experiences during the month of October,

THE TOOELE HOMESTEAD OF HEBER J. GRANT, THE YOUNG MAN, AND HIS FAMILY, FROM A SKETCH IN WATER COLORS BY RACHEL GRANT TAYLOR.



1880. The first entry in the journal reads:

October 5th, visited Park City. On my return picked some autumn leaves. They were poison ivy. October 6th, visited the Salt Lake Theatre; play, The Romance of a Poor Young Man. Seventh of October the poison ivy broke out. . . . Did little or no work, and from the 18th to the 28th was confined to my bed.

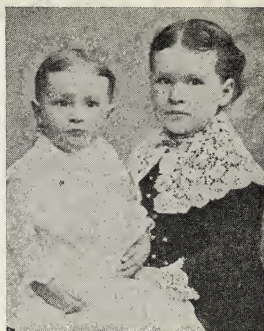
Father has often told me the story of those days in greater detail. His trip to Park City was made horseback, and when he saw the beautiful leaves, he gathered a big bunch to take home to mother. The motion of the horse caused the leaves gradually to drop off, until, as he reached home, and dismounted, the last leaves fell in the mud at his feet. He has always felt so grateful that they did not last. It would have been tragic if mother had received the gift, for on the 22nd of the month her second child was born. Father was so ill at the time that it was with great difficulty and pain he stepped inside her bedroom door to see his new daughter, whom they named Lucy, after her mother.

The journal continues:

Thirtieth of October, visited Tooele City in company with President John Taylor, George Q. Cannon, and Joseph F. Smith, and Elders George F. Gibbs and W. W. Taylor.

October 30th, attended the Tooele Stake quarterly conference. President Lyman reported the condition of the stake and gave a brief history of the stake politically and religiously since his appointment. In the afternoon I spoke a few minutes, was followed by President Joseph F. Smith, whose discourse was very interesting.

He was followed by President John Taylor, who announced that the Presidency of the Church and the Twelve Apostles had chosen Heber J. Grant to preside over the Tooele Stake, and called for a vote of the saints to sustain him in the position. There were no negative votes, but a goodly number of the saints did not vote for the new president. After the vote President



A CHILDHOOD PORTRAIT OF PRESIDENT GRANT'S TWO ELDEST CHILDREN, RACHEL GRANT TAYLOR, RIGHT, (THE AUTHOR), AND LUCY GRANT CANNON, LEFT.

Taylor called upon me to again speak to the saints. Sunday morning President Cannon spoke to the saints. In the afternoon Apostle Francis M. Lyman presented the General Church Authorities, and those of the stake. I did not notice that there was any falling off in the votes when my name was presented as there had been the day before.

I was ordained President of the Tooele Stake of Zion under the hands of President Taylor, Counselors George Q. Cannon and Joseph F. Smith, and Apostle F. M. Lyman, President Taylor, mouth. He stated that I should seek God to aid and assist me in performing my duties, should consult with the authorities of the Church often, and stated that I should have power to perform a mighty work in the Kingdom of God if faithful.

Welfare work was a subject considered at the first Priesthood meeting held after Father's appointment. He writes:

Saturday visited Grantsville. In the afternoon attended a Priesthood meeting. The only business transacted was the allotment of cows and sheep, voted to be given the poor at the April Conference held in Salt Lake City in 1880. The allotment was made as follows:

	Total Cows	Total Sheep	Church Cows	Church Sheep	Ward Cows	Ward Sheep
Grantsville	10	54	4	21	6	33
Tooele	10	75	4	30	6	45
St. John	1	6				4
Lake View	1	13	1	5	2	8
E. T. City	1	5		2		3
Vernon						
Total	23	153		60	14	93
				None Needed.		

Monday, November 22nd. I am twenty-four years old today.

Father was advised to leave the choosing of his counselors until he became acquainted in the stake, and it was not until the next quarterly conference, January 30, 1881, that the choice was made. His record says:

Hugh S. Gowan was chosen my first counselor, and Thomas W. Lee my second.

The first time father mentions mother's going to Tooele was:

(Continued on page 700)

RICHARD L. EVANS

of the First Council of Seventy

OUR managing editor, Richard L. Evans (born March 23, 1906), was called at the recent General Conference to be a member of the First Council of Seventy as the youngest man to be called to a place among the General Authorities of the Church since 1906. His appointment comes to him at age 32. Fortunately, this new work will not deprive the *Era* of his notable editorial service. Instead, his new connection will enhance his labors.

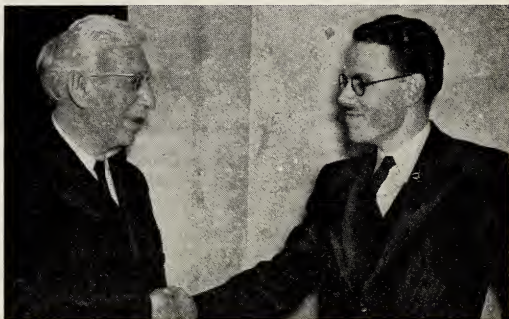
Brother Evans is in every particular worthy to fill the vacancy among the General Authorities occasioned by the death of Elder J. Golden Kimball. In natural endowment, education, spiritual comprehension, and integrity, he will rise to the best traditions of the Council which he enters. He is an intelligent, sturdy, and fearless defender of the Gospel. Best of all, he is a sincere, consistent, and active Latter-day Saint with a firm testimony of the truth of the Gospel—the first requisite for acceptable service in the Church of Christ.

The call was unexpected and unsought, as all calls to service in the Church should be. Office-seeking has no place in the Church. We know that Brother Evans stood in fear and trembling before the new opportunities for service and the ac-

RICHARD L. EVANS AND HIS WIFE, ALICE THORNLEY EVANS, AND TWO SONS, RICHARD L., JR. (LEFT) AND JOHN THORNLEY EVANS RIGHT.



BY PUTTING YOUTH IN HIGH PLACES, THE CHURCH MANIFESTS ITS FAITH IN YOUTH. RICHARD L. EVANS BY HIS INDUSTRY, INTEGRITY, HONESTY, DEVOTION TO TRUTH, WILLINGNESS TO SACRIFICE, AND OTHER VIRTUES HAS MARKED HIMSELF AS A LEADER OF AND AN EXAMPLE TO THE YOUTH OF ZION.



RULON S. WELLS, SENIOR MEMBER OF THE COUNCIL, WELCOMES RICHARD L. EVANS.

BY

DR. JOHN A. WIDTSOE

Of the Council of the Twelve

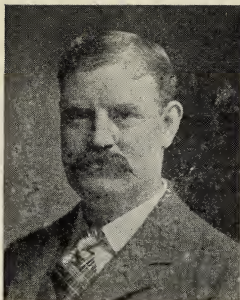
companying heavy responsibilities to a great people. But there was no hesitation. He accepted the call gladly, though conscious of the required personal sacrifices. The dreams that he may have had of distinction in secular fields were buried. The larger labor in the Church of Christ was faced with steady vision. In his own words, "to turn back is to turn away"; and Brother Evans does not turn away from his convictions. Of this no one has doubt who has known him or who heard him respond to his call before the Tabernacle congregation at the recent General Conference of the Church.

Richard Evans knows the life of a widow's son. He was only ten weeks old when his father, John A. Evans, a former general manager of the *Deseret News*, died as the result of an accident. His mother, Florence Neslen, of firm English stock, reared her family of four sons and five daughters to be faithful Latter-day Saints. The eldest, 18 years of age at the death of the father, was immediately sent on a mission for the Church. All had to work, but, standing together, the needs of the family

were met. Brother Evans can testify that the Lord is a friend of the widow and the fatherless, and that the sacrifices of a family bereft of husband and father, understood only by those who have gone through it, become converted into blessings. It was so with this family.

So, from earliest childhood, Richard learned the lesson of work. Delivering papers, selling flowers, service at a soda fountain, driving trucks, traveling as a salesman for wearing apparel, and surveying with a railroad were among the tasks that drilled the boy in habits of industry and thrift. A keen business sense was developed, reflected later in his outstanding business activities at KSL and with *The Improvement Era*, and in his affiliation with the Rotary and Advertising clubs. He always heeded his mother's counsel; one-tenth of his earnings has been given to the Lord, from his first earned dime to his present income. Strength comes to those who command their natural love for temporal possessions, and acknowledge, through obedience to the principle of tithing, that all good gifts come from the Lord.

In the midst of jobs to earn money, schooling was not forgotten. He has an excellent education. He graduated from the Latter-day Saint



JOHN ALLBRIDGE EVANS, FATHER OF
RICHARD L. EVANS

High School in 1924, from the University of Utah with the degree of A. B. (major in English) in 1931; with the degree of M. A. (major in Economics) in 1932. While in high school he was editor of the school paper and won a state championship for debating, and an award for distinguished service to the school. In college he affiliated with Pi Kappa Alpha fraternity. Wide reading, extensive travel, and association with worth-while people, have extended his educational horizon. He has firsthand acquaintance with many lands and peoples.

FROM his earliest boyhood, also, Richard Evans was taught the Gospel. He attended Priesthood and auxiliary meetings, took part in Church activities, as quorum leader, Boy Scout, Sunday School teacher, counselor in the Y. M. M. I. A. superintendency, etc., and gained experience in Church procedure. At the end of his second year in college, in the fall of 1926, he went on a mission to Great Britain, where he served until the fall of 1929, first as traveling Elder, next as Associate Editor of the *Millennial Star*, and

last as Secretary of the European Mission. In 1935 he was made a member of the Y. M. M. I. A. General Board.

It was while Brother Evans served as a traveling Elder in the Norwich District of the British Mission, that Dr. James E. Talmage, then President of the European Mission, observing the keen intellect and literary gift of the young missionary, called him to be Associate Editor of the venerable *Millennial Star*, oldest of the present-day Church publications. He was continued in this work by the writer, who succeeded Dr. Talmage, and Richard later became Secretary of the European Mission, traveling widely and showing matured insight into the varied business and administrative problems of the far-reaching European Mission.

His *Star* service revealed such fine literary judgment and craftsmanship that when the late Professor Harrison R. Merrill withdrew from the editorship of *The Improvement Era*, Brother Evans was, in January, 1936, selected to fill the vacancy. The volumes of the *Millennial Star* and *The Improvement Era* under Brother Evans' collaboration are eloquent witnesses of his literary ability. Among his writings is *A Century of Mormonism in Great Britain*, an authoritative history of the British Mission.

Soon after his return from England, in 1929, Brother Evans became connected with Radio Station KSL, and showed outstanding ability in that field as announcer, producer, administrative officer, and writer. He has been the coast-to-coast announcer for the Tabernacle Choir weekly broadcasts since 1930. He



FLORENCE NESLEN EVANS, MOTHER OF
RICHARD L. EVANS

was the radio announcer for the Tabernacle Choir at the San Diego Exposition and for other Church events, such as the dedication of the monument at Winter Quarters. He prepared and delivered a series of twenty-three radio talks for the Church Sunday Evening Hour. His announcing activities have been varied, including presentation of presidents of the United States, and coverage for international networks of speed tests on the Bonneville Salt Flats. Not only has his announcing been of such quality as to win him nationwide distinction, but he has shown himself able to write and produce scripts of such appeal that they are now awaited every Sunday morning, in connection with the L. D. S. Church Tabernacle Choir broadcast, throughout and beyond the nation, in response to which tens of thousands of letters have come from listeners. Indeed, his classical, faith-promoting sermonettes, made alive by the Gospel spirit, furnish weekly joy, comfort, and instruction to a radio audience of untold millions. This radio work he will also

(Concluded on page 671)

AN INFORMAL CONFERENCE PICTURE OF THE FIRST COUNCIL OF SEVENTY, READING FROM LEFT TO RIGHT, RICHARD L. EVANS, JOHN H. TAYLOR, ANTOINE R. IVINS, RULON S. WELLS, LEVI EDGAR YOUNG, SAMUEL O. BENNION. RUFUS K. HARDY WAS ABSENT BECAUSE OF ILLNESS.



PROBABILITY

There is a law, irrevocably decreed in heaven before the foundation of this world, upon which all blessings are predicated—and when we obtain any blessing from God, it is by obedience to that law upon which it is predicated.—Doc. and Cov. 130:20, 21.

THIS is a generalized statement of the law of cause and effect. If then we know the laws and their attendant blessings, we ought to be able to predict what will happen to a person, if we know what laws and commandments he is keeping. In other words, on the face of it, it would seem that by the life a man is living we should be able to predict more or less precisely what will be his circumstances. To make this line of reasoning more concrete, some examples are here given:

In section 89 of the Doctrine and Covenants, following a statement of law known as the Word of Wisdom, this promise is given:

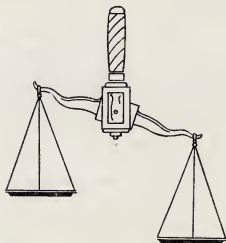
And all saints who remember to keep and do these sayings, walking in obedience to the commandments, shall receive health in their navel and marrow to their bones; and shall find wisdom and great treasures of knowledge, even hidden treasures; and shall run and not be weary and shall walk and not faint; and I, the Lord, give unto them a promise that the destroying angel shall pass by them and not slay them.

This is one of the most direct and definite promises of reward for keeping a commandment that we have.

In III Nephi 24:10, we read the following:

Bring ye all the tithes into the storehouse, that there may be meat in my house: and prove me now herewith, saith the Lord of Hosts, if I will not open you the windows of heaven, and pour you out a blessing that there shall not be room enough to receive it.

This was given to the Nephites, and although not a direct promise, it is usually interpreted as one and as applying to us. At least we know that our leaders, from Brigham Young down to the present, have preached that if the Saints honestly pay their tithes, they will be blessed both spiritually and economically. Further, through Joseph Smith the Lord promises blessings for the payment of tithes. He says in two places in the Doctrine and Covenants (85:3 and 64:23) that he that is tithed shall not be burned and that he who does not pay tithes is not worthy to abide among the Saints. Therefore, I choose to believe that the doctrine that the Saints will be



There is one law to which the uncertainty principle does not apply—and it is of this law that the author here writes—

blessed economically if they faithfully pay their tithes is a true one. But I want to emphasize the fact that the plural "Saints" is used in the preceding sentence.

Another commandment with an inferred promise of a particular blessing is the fifth of the Ten Commandments, namely:

Honor thy father and thy mother that thy days may be long upon the land which the Lord thy God giveth thee.

It is usually taught that this applies today as well as to the Israelites of old, and I think it does apply.

These examples are sufficient to illustrate what is meant by laws and their attendant blessings.

As a young man, these laws with their attendant blessings became almost a mathematical certainty with me, until one day something happened which upset this philosophy.

A young couple, having two lovely children, lived neighbors to us. They kept strictly these commandments which I have mentioned, and, as far as I could see, they were also keeping all the other commandments as far as they knew them. They were frequently referred to as among the few very faithful ones in our ward. One day, when I came home from school, I was horrified to learn of the accident that had befallen the father of this little family. That day he had been caught in the wheels at the factory, torn limb from limb, thus dying a terrible death and leaving his wife with two little children dependent upon the ward. It

certainly shattered the philosophy in which I had put such confidence.

As I thought upon this experience, I remembered that my father was still suffering from what seemed like an act of injustice on the part of Providence. He was a contractor and builder. In the middle of a building boom, he was called to go on a mission to the Central States. He answered the call and left his wife and seven children. Near the end of this mission, his mother died, and he was granted leave to go home to attend the funeral. He had been home only three days, when he became totally deaf and remained so during the remaining thirty years of his life. This was not the reward expected for faithful service.

My mother, as a Relief Society president, performing her duty, sat up all night with a sister who was mortally ill with pneumonia. My mother contracted the virulent disease and died within ten days. Except for this disease, she probably would have lived many years longer, as she was well and strong before contracting pneumonia.

One other example will be sufficient to show that good people fully performing all their duties frequently suffer even unto death. The wife of one of my former stake presidents became very ill. She had been so successful in spreading joy, sunshine, and faith in God everywhere she went, that everyone loved her. I had never before heard such fervent prayers as went up in her behalf.

BY

DR. HARVEY
FLETCHER

Director of Physical
Research, Bell Labor-
atories, and President
of New York Stake.

Some of the more zealous almost demanded of the Lord that she should be permitted to live and continue to be a blessing to the whole stake. These prayers seemed to be of no avail: the disease continued until it finally snuffed out her life.

With the relating of these experiences, each reader will no doubt think of similar experiences close to his life. We do not talk much about them, because they seem to be flat contradictions of what the Lord has promised.

For a number of years, these apparent contradictions gave me considerable mental unrest. On the face of it, it seems that we must either shut our eyes to such experiences or say that the laws proclaimed by God's servants are wrong. Now I want to show you that we do not have to do either, but we must modify our interpretation of these laws. This brings us to the significance of the word "Probability." The word is unusual and I think you will remember it and hope it will be a peg in your memory on which to hang the lesson which this article hopes to teach.

Similar contradictions arose in the physical sciences. For a long time, scientists clung to the dogma that every cause produced exactly the same effect; consequently, since the causes at one time are all fixed, then the world's history forever is fixed, and all we can do is to watch it unfold.

HOWEVER, experiments, particularly in the world of tiny things, showed that the observed phenomenon could not be explained by such a simple picture. Scientists concluded that it was a waste of time to argue whether this fatalistic philosophy was true or not true, since it was of no value in predicting results. For if the observed result differed from that predicted, one could easily say that some of the causes were left out in the calculated result. And indeed, some of the causes man can never hope to find; for as soon as the probe for making a measurement of conditions is introduced, it disturbs those conditions. So there is no way of knowing what the conditions were before the introduction of the disturbing probe.

So, according to the current philosophy in physics, you can never predict exactly what will happen under a given set of measured conditions, but you can calculate the probability that such a thing will happen under such conditions. But before

understanding the import of this statement, it must be made clear what is meant by the word "Probability":

If I hold in my hand three balls, one red, one blue, and the other



DR. HARVEY FLETCHER

yellow, and then place them in my coat pocket and mix them around in the pocket, and then I put my hand into the pocket to withdraw a ball, what is the probability that the color of the ball drawn will be red? We say that it is one in three, or one-third. If I place 99 white balls together in a basket with just one black ball and thoroughly stir them together, and after being blindfolded, I reach into the basket and draw out a ball, what is the probability that such a drawn ball is black? We say that the probability is one in one hundred or one-hundredth. However, it is possible that the first ball drawn will be black, although the probability of its being white is very great (99 out of 100).

At the present time, this uncertainty principle reigns supreme in the physics world. If I take a ball and throw it at a brick wall, most of you would say that any simpleton could see that the ball would be stopped when it reached the wall. However, a modern physicist would say that there is a probability, although extremely small, of the ball's going through the wall without touching it. This probability increases as the ball gets smaller. When it reaches the size of atoms, then the probability of such a fast-moving tiny particle's piercing the wall is high. So if a large number of such particles bombard the side

of the wall, then a large percentage will be found to go through to the other side without in any way disturbing the wall.

Physicists can predict with considerable accuracy the behavior of large groups of individual atoms or molecules, for then the behavior corresponds to the calculated probability. For example, if 1,000,000 people tried picking the black ball out of the 99 white ones, approximately 10,000 would pick the black ball on the first trial. The same number would pick it on the second trial, and so on for the other trials. Such is the meaning of probability.

Now can we not apply these principles to our religious problems? There is no doubt that the group of Saints who keep the Word of Wisdom will score a much higher average on a health basis, and that there will be more vigorous old men and women in such a group. Statistics would show this to be the fact. The other promises that *they* shall find wisdom and great treasures of knowledge, even hidden treasures, is likewise being fulfilled for this group.

But what can we say of each individual in the group? He who keeps the Word of Wisdom increases greatly his probability of having good health, of living a long life, and of finding great treasures of knowledge. He who honors his father and mother increases greatly his probability of living a long life. He who pays his tithes increases greatly his probability of not being burned and of being found worthy to abide among the Saints and of having the windows of heaven opened and blessings poured out upon him. But we cannot say with certainty that these blessings will follow for each individual case, because each individual is subject to so many other laws and forces, some of which we can understand, but many more that we can never hope to know or understand. For example, each must be influenced by the sins as well as by the good deeds of his father and mother, even unto the third and fourth generation back. Each must be influenced by what went on in the spirit world before he came to earth, and by what is planned in the spirit world to which he is going. Of these things we know nothing and never can expect to be able to learn of them, except in the few cases where revelations have been received concerning them.

Indeed, some of the trials and trib-

(Concluded on page 698)



MARTYRDOM OF JOHN HUSS
From a painting by C. F. Lessing.

The PROTESTORS OF CHRISTENDOM

ix. The Great Schism—John Huss

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

VERY early the writings of Wyclif found their way to Bohemia. The sister of King Wenceslaus of Bohemia became the wife of Richard II of England, and this brought about an unusual exchange of ideas between the University of Prague, the oldest of the German universities, and Oxford University, and the ideas of Wyclif were widely diffused in Bohemia. Before the influx of Wyclifian ideas, John Militz, Matthias of Janow, and others had protested against the abuses of the Church and had directed attention to the apostolical Church. However, the influence of Wyclif was so great that in the time of Huss, the Bohemian protestors, and especially Huss, were accused of teaching Wyclif's doctrines.

John Huss was born July 6, 1369, at Husinec, a Bohemian village near the borders of Bavaria. His

parents were poor. In 1396, Huss received his Master's degree at the University of Prague and, in 1398, he began to lecture at the University.

In 1391, John of Milheim, a member of the royal council of Bohemia, and Creutz, a merchant, "founded a chapel which they named 'Bethlehem,' or the House of Bread, for the use of the common people. . . . Over this church a preacher was to be placed. . . . whose special duty it should be to hold forth the word of God, on every Sunday and festival day, in the Bohemian tongue." In 1401, Huss was chosen preacher over this church.

At Wilsnach, a church had been destroyed by a knight in the fourteenth century and part of the altar left standing. Three wafers, colored red, were found in the altar and regarded as a symbol of the blood of

Christ. Wonderful cures were performed on the spot, and pilgrims came there from afar. The archbishop of Prague, who was opposed to superstition and the abuses of the church, appointed a commission of three, including Huss, to investigate the miracle. The committee decided that the miracle was a fraud. Huss wrote: "The glorified body of Christ exists dimensionally in heaven alone, though truly and really in the Sacrament of the altar. (Huss did not deny transubstantiation.) Nothing that belonged to this body could be separated from it and present, by itself, alone on the earth. All that is said, therefore, about relics of Christ's body, or of his blood, as being in this place or that, must be false."

At an early period, Huss had read many of Wyclif's writings. "I am drawn to him (Wyclif)," he says, "by the reputation he enjoys with the good, not the bad priests, at the University of Oxford, and generally with the people, though not with the bad, covetous, pomp-loving, dissipated prelates and priests. I am attracted by his writings, in which he expends every effort to conduct all men back to the law of Christ, and especially the clergy, inviting them to let go the pomp and domination of the world and live with the Apostles according to the life of Christ. I am attracted by the love which he had for the law of Christ, maintaining its truth and holding that not one jot or tittle of it could fail." He had also studied the Bible and the church Fathers and regarded the New Testament, in particular, as the source of doctrine.

As early as 1402, Huss was known at the University of Prague as a defender of the doctrines of Wyclif. In 1403 the University authorities forbade the teaching of forty-five articles taken from Wyclif's writings. In 1405, Innocent VII called upon the archbishop of Prague to seize Wyclif's writings and to stamp out heresy.

In 1410, Alexander V ordered the archbishop to seize and burn Wyclif's writings and forbade, at the same time, all unauthorized preaching. Huss appealed to his successor, John XXIII, but in vain; two hundred copies of Wyclifian manuscripts were burned to the tolling of the church bells. Two days later, Huss was excommunicated. Huss, (Continued on page 691)

¹Huss, *Glorification of all Christ's Blood*, in *Neander's Church History*, vol. ix, p. 344.

²Huss, *Replica contra Anglicum Joannem Stokes*, Opp. I, fol. 108, in *Neander, General History of Christian Religion and Church*, vol. 9, p. 341.

³Huss, *Replica contra Anglicum Joannem Stokes*, Opp. I, fol. 108, in *Neander, General History of Christian Religion and Church*, p. 348.

"MOTHER, what's 'powder of zernment'?" Just like that, out of a clear blue sky, Billy asked his question.

"Oh, my word," gasped Mother. 'Powder of zernment?' Why I never heard of it."

Billy was silent a moment, then said unexpectedly, "How far is it to Sunday?"

Mother saw no connection at all between the questions, but she was used to this from Billy. "This is Saturday, so tomorrow is Sunday. Now run and play."

Billy turned and ran, but his mind was very busy. Miss Brown would know what "powder of zernment" was. Miss Brown knew everything. Of course Mother knew some things, like "Where's my cap?" and "What day is this?" and she was a very good sliver-puller-out-of, but she didn't know things like "Is China up or down?" She said, "Oh, my word, even the Chinese don't know these days." But Miss Brown knew. She didn't laugh, or say "Oh, my word." She just said, "Sometimes it's up, and sometimes it's down. Our Father in Heaven made the world turn around and around so that China wouldn't always be up, or always be down." That made it easy to think about, and told about night and day, too.

With restrained eagerness, like a jack-in-the-box, Billy sat through the opening exercises of Sunday School. They were longer than usual, because visitors were on the stand. Miss Brown sat next to him, quiet and sedate, her soft gray hair in an old-fashioned bun at the crown of her head. Abraham, who was Isaac's daddy, and the bishop, and Miss Brown all had gray hair. Some day Mother and Dad would have gray hair, then they'd know everything, like Abraham, who was Isaac's daddy, and the bishop, and Miss Brown.

Finally the kindergarten marched down to their room and Billy's



POWDER of ZERNMENT

A SHORT
SHORT
STORY
TO DWELL UPON

By
LEONE AMOTT ROSE

golden moment had arrived. "Miss Brown, what's 'powder of zernment'?" There wasn't the slightest doubt in his sweet little face as he gazed up at her.

Miss Brown's heart turned over, and landed theoretically on its knees. She silently prayed, "Dear Father, help me to understand what he means. He has such faith in me."

"Where did you hear the words, Billy?" Her lips trembled slightly.

"My daddy prayed for it when they had the Sunday School meeting at our house. He said, 'And give us 'powder of zernment' in selecting teachers!'"

The relief on the kind teacher's face was visible. "Billy," she said, "power of discernment" means to let an old gray-haired lady like me teach kindergarten, because I love all little children."

Sunday School was over. Billy waited around for Mother and Dad to come out of a special meeting with the visitors. He was bursting to tell them what he knew. The meeting was not long, the mind of a little boy to the contrary, but when they came out, they kept right on talking. Even when some of them got into Billy's auto they didn't stop. One lady was saying over and over such things as "visual aids," "methods of approach," "background of psychology," and many other things which Billy was storing in his mind to pop out as sticklers for Mother, and eventually be carried to Miss Brown for solution.

Then his daddy said to the lady, "She may not be trained in the modern manner, but she's a born teacher; she loves her work; and her attendance is perfect."

Billy had no idea what they were talking about, but there was a moment's silence after his daddy's remark, and that was what he had been waiting for.

"Daddy, I know what 'powder of zernment' is."

"Forevermore," laughed the lady, "what is it?"

"It's a thing you pray for, and it gives you teachers like Miss Brown. She's the wonderfulest teacher in all the world."

The lady, stake supervisor of kindergartens, who had graduated from all her courses with honors, had forgotten to pray for the power of discernment. She sat very still, and learned a lesson from a little child.



HE PLUNGED DOWN OVER DANGERS WHERE NO BROKE HORSE COULD BE INDUCED TO FOLLOW, AND HE LEAPED UP WHERE NONE COULD FOLLOW, HOWEVER MUCH HE TRIED.

This illustration is from a sketch in water colors by Buck Lee, cowboy artist, born on the reservation, and now running the W-L guest-ranch and a trading post within Monument Valley.



CHAPTER ONE

THE black stallion plunged over the broken rim of the mesa and the wild band followed in a thundering stream after him. They raced down the slope; they leaped rocks and brush and gullies, beating and plowing the earth with their flinty hoofs. They are gone, their cloud of dust drifts away on the wind and the roar of their flying feet dies on the desert silence. When they have crossed the low hills at the bottom, they become a comet-like disturbance in the haze of that distant ridge.

And down the slope from the broken rim, intent and eager on the deep-cut trail, comes Yoinsnez and his stripling son—raised quirts—full speed—their mustangs a-puff and flecked with hot lather. They reach the low hill with fagging bound—they dwindle to a trot, to a walk, to a dead stop on a low ridge.

Oh, the mysterious endurance of that black horse! "*Shi dobahusen!*" (I can't understand it) panted Yoinsnez, knitting his retreating brow.

The chase is lost to Yoinsnez and his son, but not yet lost to their rival, Husteele. Away over yonder in the misty distance Husteele is waiting on his fleet black mare, eager to tread on the heels of the desperate band when they are dropping with exhaustion.

The NATIVE BLOOD

By ALBERT R. LYMAN

ANOTHER GRIPPING STORY COMES FROM OUT OF THE SOUTHWEST BY THE AUTHOR OF "THE OUTLAW OF NAVAJO MOUNTAIN."

As they approach his lookout on the hilltop, he hurries cautiously down expecting to surprise them at a certain rocky point, to ride through the staggering procession and lasso king of the mesa when his breath is spent from his long run.

Before Husteele reaches that rocky point, the black horse makes a surprise turn down a ravine to the left, leading his panting herd away over a spread of dangerous rocks. Husteele rides eagerly after them—quirt raised—top speed. Surely he will overtake them; they are weary, so he whips forward, nursing big hopes.

He finds a colt sprawled in the rocks from exhaustion; he finds a mare with blood on her labored breath—she has burst a lung trying to keep pace with her black king. Husteele's mare responds less and less to the fierce quilt, until he has to relent, for her heart is pounding as if about to break. But what difference, supposing he had a fresh horse right now, the black stallion would leave

one after another of his band spent or dead behind him, but the stallion himself would pierce the distance alone, secure from all pursuit.

Moping to the top of a sandhill, Husteele scans the distance behind him, wondering whether his rivals have detected his fruitless effort to profit at their loss.

THE gods of the desert nurse their children with hardship and want. With stern hands they develop endurance and strength by killing the weak and the unfit, and they bring forth a breed of men and animals to laugh at weariness and defy death.

It is alleged that Ishmael, Hagar's son of Bible fame, by some unusual stroke of fortune, concentrated in one mare the stamina of all the good horses in that part of the world. That mare's foal was the invincible Arabian who fought his way westward through persistent generations over the deserts of the Barbary coun-

tries and northward with the Moors into Spain. From there he went with the old conquerors into Mexico and fought his way northward again among inferior breeds to appear at frequent intervals as a mysterious freak with the mustangs.

Hidden for generations in the wondrous possibilities of desert cayuse stock, he appeared again as a miracle individual in a wild band on Huskaniny Mesa of the Navajo country on the line between Utah and Arizona. According to the Navajos he was a full grown horse when he first appeared. At all events, he had reached his magnificent maturity when they discovered him among the wild horses of the desert, and that discovery started the sharp rivalry between Yoinsnez and Husteele.

The pronounced tendencies of the black horse, dating from forced response to hard embargoes long ago in Arabia and in the Barbary states, found native relish for the desert demands of the reservation. By some magic of nature he had reverted to the invincible Arabian of ancient countries far away.

And now in this modern desert, as in those deserts of the past, this Arabian horse found a race of men injured to privation and hardship, a tribe selected through ages of biting difficulty and want as the fittest to survive. And the fittest among these desert men had an instinctive desire to share the glory of the black stallion's survival, to ride with matchless honor on his back and be thus kingly among men, as the stallion was kingly among horses.

To them he was *Beleeh thlizhen* (Blackhorse), and they competed determinedly for his capture. It was all in vain—Blackhorse maintained his freedom and snorted his exultation of defiance in the solitude. He grew more lithe of body and more cunning of mind with every experience. He plunged down over dangers where no broke horse could be induced to follow, and he leaped up where none could follow, however much he tried.

He would disappear for weeks at a time, and all their hunting failed to reveal his hiding place or his tracks. When they withdrew from his retreat in the wilderness and stayed away long enough, he returned to his band as mysteriously as he had come.

He was a phantom. He made tracks in the dust; he could be seen and heard, but no man had been able to touch him. He was the kind of

creature that appeared nowhere but in the enchanted remoteness of the extreme far-away. Yet wild admiration impelled Yoinsnez and Husteele to race after him, to lay snares and make blind corrals in his trail, and then to admire with astonishment when he steered clear of every one of them.

YOINSNEZ and his son waited under cover of trees and brush along the rim for days at a time. They rode their cayuses to a frazzle over hill and canyon, determined to have the magnificent wild creature, no matter how many ordinary horses they rode to death on his trail. But he went always where they figured he would not go, and he mocked them in the captivating game where horses match wits with men. The minute they made sure he was captured, they found only his deep-cut tracks or saw a mocking little dust drifting away on the wind.

In Husteele's blood from vigorous generations, ran the eager passion of the race-track. His most precious asset was the fleet black mare, next to her his bay mare and then his white mare. He cherished a scheme for an extraordinary relay chase by which he hoped to exhaust and capture the wild stallion or decoy him into a trap. But the mesaking entrusted by nature with the one supreme task of preserving his own liberty, seemed to travel in his thoughts two full jumps ahead of men and their cunning plots against him.

Every time he proved he could not only run faster but think faster than the Navajos, they became just that much more crazy to have him for their own. The eager rivalry became all-absorbing—*Beleeh thlizhen!* Surely he had some supernatural power and their admiration amounted to little less than worship.

They caught glimpses of his black figure in the distance, always in the distance, his coat shining like polished metal. He loved the uplands of Huskaniny Mesa, but he could slip easily from it to the far-away, and sometimes he took his course among the mysterious buttes of Monument Valley, where two of those buttes called "The Mittens," reached up like ponderous hands against the sky-line.

Weird shapes and deceiving mirages hovered over the monuments and over the magnificent stretches of yucca and prickly-pear between them. Enchantment of distance gave fanciful profiles to rocks and mountains far away, all of them confirming fabulous stories of the invincible black horse. He was alleged to be in league with the ghosts of the mirage, and the ghosts told him when to fly and where.

A PLAGUE of influenza rode the winds over the reservation. It prostrated Yoinsnez and every one in his hogan—it crushed the life from his stripling son and hung grimly on his little daughter, Elteeesie. While they lay helpless and sorrowing on their blankets, Husteele and his little son, Peejo, went hunting again on the mesa. Tormented with his utter helplessness to follow cautiously on their tracks, Yoinsnez contrived to make sure that they did not bring with them the mesa king. They returned under cover of night, but daylight showed their horses sleek and full, proving they had not been in any recent chase. That meant they had not found Blackhorse; he had not yet returned from another mysterious vacation; and Yoinsnez could still be first to pursue him when he came back.

(Continued on page 698)

"THE MITTENS," MONUMENT VALLEY, UTAH
(Used by courtesy of Harry Goulding,
who runs a trading post in the valley.)

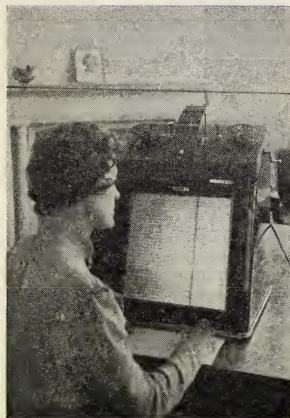


THE MAGIC of the MICROFILM

*This New Aid to Genealogical
Research Makes Copying Easier,
More Accurate, More Rapid and
Less Expensive*

By ARCHIBALD F. BENNETT

Secretary Utah Genealogical Society



ELLEN HILL, ASSISTANT LIBRARIAN, VIEWING
A PAGE FROM THE EDINBURGH CONFERENCE
RECORD IN THE ARGUS READING MACHINE.

A NEW era has arrived in record searching. Ready to do our bidding stands a tiny giant, powerful as the genie of Aladdin's lamp. At a word he can bring to us promptly whatsoever we may wish in the nature of records. He is a most faithful servant. From sources both near and far, from records whether written in our own or in foreign languages, he brings a most faithful reproduction of what we require, which varies not a whit from the original.

With such an assistant at his command, the seeker after genealogical knowledge must speedily revise all his previous methods of research. The horizon of his possibilities in research has widened immeasurably. There is no limit to the records he may ask for and get, for this little

giant of the microfilm can bring any record to his very desk.

The microfilm is a new development in its present form and use. The motion picture industry made available vast quantities of good and cheap films. Further experimentation developed a cellulose acetate base film that was non-inflammable, and, according to official tests, has as great durability as the best grade of rag paper. Upon a narrow roll of such safety film, page after page of desired records can be photographed in sequence at a remarkably rapid rate, and at an amazingly low cost. Upon this tiny roll of film is thus condensed an identical miniature record of the original, but occupying from only two to five percent of the storage space required by the original books or documents. From this original negative film, numerous positive films can be reproduced.

The next requirement was the development of a reading machine which would enlarge this miniature record so that each picture could be easily read in daylight in any room, laboratory, or library. The outcome was the production of two serviceable reading machines, the *Recordak Library Projector* produced by the Eastman Kodak Company, and the *Argus Reading Machine* marketed by the International Research Corporation. Both of these machines may now be viewed in the Library of the Genealogical Society of Utah.

The Genealogical Society of Utah, with a large membership whose ancestors hail from virtually all nations of the world, has long felt the urgent need of securing records from all countries—copies of parish registers, wills, deeds, marriage licenses, rare out-of-print and

inaccessible printed volumes, and copies of genealogical compilations that now exist only in manuscript form. The cost of many of these records has hitherto been utterly prohibitive. Now, by the introduction of the microfilm record and the reading machine with its clear-cut, enlarged image, all this has changed.

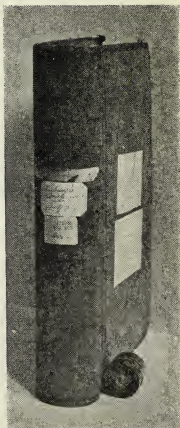
Recently we borrowed two records from the Church Historian's Office: The Edinburgh Conference Record, containing the names and records of all members of the branches of the Edinburgh District dating from about the year 1844, had 242 pages; the other, a Danish branch record, contained 90 pages. The two volumes included 5,629 separate entries. With equipment in our possession, these pages were photographed at the rate of one page in every ten seconds. From the negative a positive film was made. In less than two hours, both books had been photographed. When time, labor, and materials were counted up, the cost of both duplicate records per page was less than 2c.

With specialized, automatic equipment, eastern firms have been able to photograph records at the rate of 30 pages a minute, and at a cost not exceeding 1c a page.

There is no chance for error in copying by this process. The photo record is a true copy in every respect. In some cases, however, the photo copy is an improvement over the original. By means of suitable films, lighting, and filters, pages upon which, through the action of time, the ink has faded to a point where

(Concluded on page 685)

THE LARGE BOOK
IS THE EDINBURGH
CONFERENCE RE-
CORD. THE SMALL
BLACK ROLL AT
THE BOTTOM RIGHT
IS A MICROFILM
REPRODUCTION OF
THIS ENTIRE VOL-
UME, SHOWING
RELATIVE SIZE
AND CONVENIENCE
OF THE MICRO-
FILM.





A PAGE FROM THE LIFE OF A BUSINESS MANAGER

By RICHARD L. EVANS

Of the First Council of the Seventy

TO MULTI-MILLIONAIRES AND TO THE HUMBLE
AND INCONSPICUOUS THERE WENT OUT AS
MANY AS 8,000 LETTERS A YEAR, SIGNED BY
PRESIDENT GRANT, IN ORDER THAT THE ERA
COULD SEND FREE COPIES TO MISSIONARIES.
HERE BROUGHT TO LIGHT ARE SOME OF THESE
UNUSUAL DOCUMENTS:

SINCE that day forty-one years ago when the *Era* began its career, its first Business Manager and present Senior Editor, President Heber J. Grant, determined that it should be distributed without cost among the missionaries of the Church. To make this possible, financially, he signed as many as eight thousand letters in a year soliciting support. Some of these letters, human and interesting documents, written to the great and the inconspicuous without fear or favor, have recently come to light in an old letter book from which selections are here reproduced.

To David Eccles, multi-millionaire, President Grant wrote, under date of October 15, 1899:

David Eccles, Esq.
Ogden, Utah.

Dear Brother Eccles:

Last year you very kindly gave \$100.00 to aid in sending the *Era* free to our Elders who are on missions. I also gave \$100.00 last year and have given \$75.00 this year. We are short a few hundred dollars on our fund for Volume 2, and if you feel that you would like to aid in this matter I should be pleased to have your check for such amount as you may desire to contribute. I will forward copy of this to Baker City.

Yours sincerely,
(Signed) H. J. Grant.

Two days earlier, October 13, 1899, to Bishop John C. Sharp, he wrote:

Bishop John C. Sharp
Vernal, Utah.

Dear Brother:

If you have \$25 or \$50.00 that you do not know what to do with, and would like to lay up some treasures in Heaven, kindly send it to *The Improvement Era* to be credited to their free missionary account. I contributed \$100 for Volume 1, and \$75.00 for Volume 2, in sending the *Era* to our missionaries free.

In checking up our accounts for Volume 2, I find that we are several hundred dollars short.

Hoping that your business has been so prosperous during the last year that it will be a source of pleasure for you to help the *Era* Free Missionary Fund out with a handsome contribution, and with kind regards for yourself and family, I am as ever,

Your friend and brother,
(Signed) H. J. Grant.

No contribution was too small for acknowledgment, as shown by a letter to Bishop William Thornon, November 9, 1899:

Bishop William Thornon
150 W. 6th South St.
Salt Lake City, Utah.

Dear Bishop—

I am in receipt of two dollars for your subscription to Volume 3, of the *Era*. . . . Please accept of my sincere thanks. . . . I can assure you that it is very much appreciated.

We are doing all in our power to make the *Era*. . . a preacher of the gospel.

The words of commendation which we are receiving from missionaries to whom the magazine goes free are very gratifying indeed.

With sincere good wishes for you and yours, I am

Your friend and brother,
(Signed) H. J. Grant.

Advertising advantages were also sought for the growing young magazine, as shown by a typical letter to Frank R. Snow, dated November 14, 1899:

Frank R. Snow, Esq.
Sec'y Consolidated Implement Co.,
City.

My Dear Friend:—

I thank you for yours of the 10th which reached me this morning, upon my return from Montana. I shall call on George, and I hope, with your aid, to convince him that it would be to the advantage of your company to place an advertisement in the columns of the *Era*.

Yours sincerely,
(Signed) H. J. Grant.

And so the letters went out by the hundreds and by the thousands from the *Era's* vigorous promoter, until the magazine has been able to send free copies to missionaries at a cost exceeding \$50,000. In appreciation for this service, and for the advancement of the Church cause, the missionaries and mission presidents have in turn enthusiastically placed the *Era* in the homes of members and non-members of the Church in response to President Grant's statements made on various occasions as to its missionary effectiveness at home and abroad, of which the following are typical.

From Liverpool in a letter to Edward H. Anderson, dated October 10, 1906, President Grant wrote:

Dear Brother Anderson:

I am enclosing a lot of letters to mail to presidents of stakes and bishops. I will send you some more next mail or the mail following. To tell you the truth, I am surprised that one has to call the attention of the leading brethren to the lack of support of the *Era*. If the presidents and bishops knew just how valuable it is to their people to read President Smith's editorials, and how much unity and support they would have from the Saints if there were more *Eras* taken in their stakes and wards, there would be no need of work to get an increased subscription.

Personally, I would not do without the
(Concluded on page 694)

BECKONING ROADS

By DOROTHY CLAPP ROBINSON

CHAPTER TEN

CONCLUSION

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 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," 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, Nancy became rebellious and determined to better her situation. She finally secured a temporary clerical job with a large ranching operation in a nearby section of the country. There was something about Reid Wood, young, impatient, city-bred son of the ranch operator, 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. But with the passing days she found herself liking her job and drawing near to her kindly employer, father Ben Wood—and found her thoughts often drifting to his restless son, Reid, with whom she rode and talked much. A serious accident to Mr. Ben Wood put his son Reid in charge of the ranch, under which responsibility he showed some signs of commendable leadership and some signs of possessive arrogance. Nancy soon learned that her former sweetheart, Peter Holverson, was under serious financial obligation to the Woods—and that young Wood intended to force payment. The intrusion of a presumptuous nurse, Miss Meade, employed to care for Mr. Wood, further complicated an already difficult situation. A brief trip back to Nancy's home relieved the tension somewhat, after which she returned to her job at the Wood ranch to find that she had been missed by the household in general and by Reid Wood in particular. At a dance, where she went as Reid Wood's partner, Nancy observed her former sweetheart, Pete, in company with another girl, which added further confusion to her confused heart. . . . Then there followed one thrilling day—out of which came Nancy's engagement to Reid Wood—and the start of a new journey on a new road. But the death of Nancy's father interfered with wedding plans and started a new course of events.

TWO miles from town the old car gave an apologetic cough and stopped—out of gas! Nancy told herself she shouldn't have gone so far. Now she would have to walk in town or wait. She did not want to wait. It gave her too much time to think. She opened the door to get out just as a truck loaded with gravel came up.

"Hey, you," the driver called, "what do you mean by parking in the middle of the road?"

It was Lynn and he swung from one door while Mark opened the other. "What's wrong?"

"Misjudged my gas."

They began looking for a car into which they could siphon some from their own tank. Mark found one and went to the truck. "I can handle it," he said, so Lynn stopped by Nancy to have her tell him where she had been.

"Dale will go all the way. He has what it takes."

Nancy was struck by the difference in his expression. The lassitude and indifference he had shown at the dance were all gone. He spoke of Dale and of himself, wishing he had been more determined in seeking training; but even as he spoke Nancy knew he was scarcely thinking of what he was saying. Work, good work, was what he wanted. To be able to be his own boss was a pre-requisite.

"What are you doing?" she asked.

"Hauling gravel for the highway just now. I guess you knew I got me a truck."

"And are you satisfied, and reconciled about leaving the farm?"

"I'm making a living; guess it amounts to the same. Some day I am going to have a real truck."

"So am I," Mark called over his shoulder, "making a living I mean. Some day I will buy in with Lynn. There you are now. That will take you home."

Going back, Nancy thought over their remarks. Getting married when they had had been a good thing. Without that as a spur Lynn would still be drifting from one job to another, and with his father between times. He could be reconciled away from the land because it made Vera happier. Seeing them had made her lonesome. She would go by Phyl's on the way home.

Phyllis looked up from her mending to see Nancy standing in her doorway.

"Mark told me this was your day off. I have just seen Dale leave for school and I need to talk. No, keep on with your mending. I can talk better if you are sewing." She dropped to the floor by the other's chair.

When she did talk it was not of herself. "I saw Lynn and Mark out on the highway. Lynn is so changed!"

"Isn't he? I was afraid for them for a while. They live across the block. Since he got his truck so they have an income, their troubles have adjusted themselves. I hope we soon do the same."

"What do you mean?"

The young wife held up the sock she was mending. She looked carefully at it as if to satisfy herself that it was finished. Then laying it aside she picked up a fluffy white garment from her work basket. At sight of it Nancy caught her breath. Phyllis let her gaze wander through the open door across the way to a tree, the leaves of which were turning yellow. When she faced Nancy again, she smiled.

"I am working two more months and then I am quitting. I am using this for an excuse."

"What do you mean?"

"I am going to tell you. I hope I can make you understand. I have decided the only way to save my home is to quit work."

"Still I do not understand."

"Did you know why Mark left the work at the Wood's ranch?"

"No. Reid liked him."

"He gave several excuses, but the real reason was there was no necessity for his staying. We are living in an age when we dare to face facts, Nancy. You see we are not alike. We each have our virtues and our faults. I had always known Mark hadn't the force that Pete has, or even Lynn. But I have learned more about it since we have been married. He doesn't realize it but



"NO. I MUST TELL YOU NOW. I SENT REID A TELEGRAM. —"
 "I KNOW. YOU TOLD ME ALL ABOUT IT WHILE YOU WERE UNCONSCIOUS. ABOUT THE LETTER, TOO."

he is depending more and more on me."

"And to save him you are quitting?"

"Yes. Don't misunderstand me. If there was any good reason why Mark couldn't work I would gladly go on, but he must have his chance. He will not take it until he is forced to."

"Does it make any difference knowing that?"

"Yes," truthfully, "but not in the way you are thinking. Mark is Mark. To have him different would be to have someone else for a husband. I am forceful, and he is a follower, but he will never learn independence by leaning."

"Won't you be afraid to give up your work? About finances I mean?"

"I admit I am a little. Mother says we will have just as much if I stay home and take care of what he brings in. And no one can have a home with a mother working all day."

"But what of the years ahead? Have you no worry or fear about them?"

"Just now, no. But certainly I shall have. Mark will always be a laborer. My problem will be to keep sweet under it. I hope I can; for as I said before, Mark will always be Mark."

"Yes," the girl on the floor whis-

pered, "that is true. I know it is true. We shall always be ourselves. Reid can never be Pete." A tear ran down her cheek, then another and another. She brushed them savagely away.

"Cry if you want," Phyllis told her.

"No, I haven't anything to cry about. I—I guess I am thinking of Dale."

Phyllis did not answer. Stubbornly the girl on the floor brushed the insistent tears from her eyes. Then abruptly she crumpled in a heap, crying softly. When at last she raised her head, it was with sudden purpose. "What shall I tell him?" she asked.

"The truth." Phyllis did not seem in the least surprised. She thrust paper and pen at the other.

"No. I will telegraph. I want him to know before he leaves Chicago."

At the Western Union office, Nancy wrote:

"Reid, I find our paths refuse to merge. They only paralleled for a little way. Letter follows." She frowned, pencil poised, then added, "I shall look forward to meeting Ruth."

Leaving there she started for the postoffice. There was something else she must do. On the sidewalk she met Mr. Wood.

"I'll declare," he cried heartily. "If here ain't my girl. What air you doing gallivanting around?"

It was so comforting to see him. For a moment Nancy's purpose wavered. He was going to be hurt; but one didn't rationalize with men like him.

"I—I just sent Reid a telegram. I'm afraid, you see, I shan't be your girl after all."

His smile faded. "What happened? Has my boy—"

"He has been wonderful. Truly he has. The fault is all mine. I have just found out I was not being quite honest with him and myself."

The man turned his eyes toward the hills. When he faced her again his glance was as unclouded as ever. Only about his mouth there were faint lines of weariness.

"It's kinda hard. I had counted on it."

"I am sorry. I do love you."

His eyes searched her face. Gradually he smiled. "You are right. I think we have all been fooling ourselves. Better to face it now than later."

From her finger Nancy drew her beautiful ring. She gave it one lingering look then handed it to him along with the brown envelope. "Give it to him, please. And here is your money. I didn't use any of it."

Mr. Wood took the ring. Deliberately he placed it in his pocket book. She still proffered the envelope. He took it reluctantly, his eyes on the sidewalk. Then suddenly he raised his head and grinned. A smile so like his son's.

"I might a knowed you'd hand it back. Wouldn't let a body give a thing, would you. What you figgering on doing now?"

In spite of herself the girl's chin threatened to quiver.

"I—I don't know," she faltered. "I must work at something."

"Can you make them little thing-a-bobs as well as type?"

"You mean shorthand? Yes, I know it."

"Come with me." He started hobbling rapidly down the street. "Brig Williams just told me he needed help with this new government work he's got. He'll give you the job or I'll know why."

Afterward, when the position was a certainty, Nancy with face aglow was telling Mr. Wood goodbye.

"I have a feeling Ruth will be coming West."

"I kinda hope so," he answered. "I think it was her all along. But you'll still come over? The four of you could—could find something to do."

As Nancy sped along, her old car bumping over the soft rutted road toward home, she felt a song rising from

(Continued on page 695)

Talks to Young Men

CAUTION AGAINST DEBT

AMONG the most noteworthy writings that have appeared in past volumes of *The Improvement Era* were "Talks to the Young Men," which first appeared in Volume 2, forty years ago, and were written by President Joseph F. Smith, the *Era's* first editor. From these "talks" we have selected this one.

"Owe no man anything, but to love one another."—Romans 13:8.

"Be not thou one of them that strike hands, or of them that are sureties for debts."—Proverbs 22:26.

"We have borrowed money . . . upon our lands and vineyards . . . and, lo, we bring into bondage our sons and our daughters to be servants, and some of our daughters are brought into bondage already: neither is it in our power to redeem them; for other men have our lands and vineyards."—Nephi 5:4, 5.

"Debt makes everything a temptation. It lowers a man in self-respect, places him at the mercy of his tradesmen and servants. He can not call himself his own master, and it is difficult for him to be truthful."—Smiles.

"Nothing but actual sin is more paralyzing to a young man's energies than debt."—Success.

"For the sake of gratifying his vanity by dressing as well as others who have more than double his means; by wishing to appear what he calls as up-to-date as his friends or boon companions, many a young man mortgages his future, sells his birthright without even the excuse of Esau, whose necessity was at least real. His wants are imaginary, and their gratification only serves to create an army of unlawful desire, which drags him lower and lower into the slough of debt, despondency and degradation, until manhood, honor, hope, enthusiasm, self-respect, all that make life dear,—go out in night and darkness."—J. Lincoln Brooks, in *Success*.

WHEN the last few years the Latter-day Saints have had their share of experience with getting into debt. It has been an experience so full of valuable lessons that an effort should be made by those who have learned these lessons to impress them upon others who may not have been so fortunate, or unfortunate, whichever you please, as to have had this experience. The financial conditions are greatly improved, and with this improvement there is danger of a repetition of former experiences. It is to caution young men against such experience and its repetition that this is written. The second aim I have in writing is to show that debt is not a good thing for young men to enter into. That it is, on the contrary, a positive detriment to them, one of the burdens of life that tend to hold them down.

My advice to young men who are now earning money is that they save as much as possible while money is easy, and spend it in the near future when it is liable to be more difficult to obtain. Our recent experience taught us that it is not good to enter into obligations that, at best, mortgage our future for years, even should the good times continue. But if something should occur to tighten the money market, and hard times come again, then the slavery which you have entered thoughtlessly into will be extended indefinitely, perhaps for the remainder of your lifetime. There are a large number of cases where men in the prosperous times of 1890, created obligations that they cannot wipe out in a life time. "Get out of debt now," would be my counsel to everybody; and if my voice could be heard in all the land, I would still repeat the admonition, and add to it, "And let your income hereafter always be greater than your expenses." That is the only safe way to be independent. How can a young man who cannot now live within his means ever expect to retrieve his position? He who builds airy castles on such expectations will be crushed beneath the ruins of their fall. Youth is the seedtime, and it is your only seedtime. You will reap just what you sow. This doctrine is just as true in finances as in morals and religion. If you sow debt, will you not reap galling poverty?

It follows just as surely as that if you sow corruption and vice, your harvest will be unrighteousness and shame. And pray what need has the average young man to go into debt? There are cases where men must borrow money to further or save enterprises, or because of some unexpected disaster, but that is not necessarily going into debt. But even this class of borrowing, borrowing under necessity, should be restricted and limited to the smallest possible scope. But going into debt should not be tolerated or thought of by young men, who are dependent upon their own achievements, without the most serious consideration and investigation. It is a safe rule to treat all debt as you would a poisonous serpent or a dread contagion. Again, what have you to go into debt for? Vanity, vice, luxury, cigars, liquor, entertainment, card-playing, betting, racing, dressing, dancing, appearing as well as your neighbor who can afford it? Are these considerations worthy the pain and humiliation attendant upon the mortgaging of one's soul and body? I answer no, a thousand times. But they are nevertheless usually what young men go into debt for. It is not for necessities, for these are cheap and easily obtained even by the least favored. There is one more so-called reason why men go into debt. It is to make more money easily. It is to speculate, to gamble; to get rich speedily. As if to get wealth were to get happiness. "Can wealth give happiness? Look around and see what gay distress, what splendid misery," says Young. This desire for wealth is one of the reasons why men went into debt during the late "boom," and for which most of them have had to answer by a constant companionship of care and fear, because they have not been able to meet their promises—a care that has robbed them of sleep, strength and ambition, and stolen from them the power to accomplish good either to themselves or their families, or to the Church. Against such debt, too, such slavery and hell, every fibre of one's being should protest.

It is better to live simply, dress plainly, be sparing in every indulgence, even if it is harmless, than to replenish your purse for luxuries, by going into debt. Let this rather be done by lessening your desires, and by curtailing your needs. We have come to think that there is only one way to change the course of events, if our expenses are greater than the income. But there is another way to make ends meet which does not seem to have been seriously or often considered. It is to cut expenses, lessen desires, curtail needs; and without being penurious compel them to come, as far as possible, within the line of one's income, small though it be. For, as poor Richard says: "Better go to bed supperless than rise in debt."

Some have contended that it is good for a young man to go into debt, since he will then work hard to get out again, and by this system accumulate means. I do not agree with this philosophy. I believe it to be false. Any man that will work hard to get out of debt is not the kind of man that needs debt to spur him on to work. He is rather of the class who will work anyway, and to much better advantage without its withering influence. On the contrary, with most people, debt has a depressing and dulling influence, and a tendency to discouragement, and even dishonesty, carrying in its wake a long train of other evils that sap ambition and destroy usefulness. Let no one, then, entice you to go into debt on the plea that it is a sure way to save

(Concluded on page 673)

Page for Young Writers

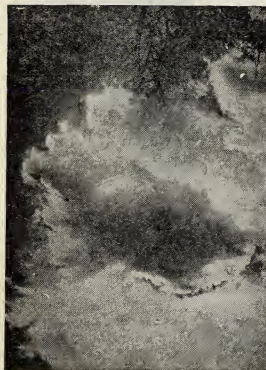
EXULTATION

By Lael Woolsey, 18

Lo, these lines have I penned—
A single, moon-pale dream
Entangled through their end—
Yet unconfined . . .

Aye, though it might well seem
Traitorous to pass on
My heart's one fragile gleam
To your far mind;

For, when I hence have gone,
Your soul will subtly bend
My thought to suit your own—
My dream unbend.



THE SUNRISE AND SUNSET

By Nadine Johnson, 15

WHEN all is peaceful, still, and fresh, a gleaming light appears over the lavender colored mountains made from the rays of the sun. This light denotes the beginning of a new day.

Whenever you watch the sun rise over the Eastern horizon, you find a calm atmosphere. The air smells so fresh and clean.

The sun gives a brighter, whiter light as if it is ready for a hard day's work, traveling across the downy heavens.

After it reaches the other end of the sky, it silently sets in the west, making the sky a vivid orange, yellow, and gold. Very slowly it disappears in the horizon, leaving a very colorful sky reflecting on the deep blue lake.

Now that it has set, the world seems tired and worn out. Soon the same peaceful feeling surrounds us in evening as in the morning.

A silent enchanting air fills every man's heart, saying:

"Day is done, gone the sun, from the lake,
from the sky,
"All is well, safely rest, God is nigh."



VACILLATING

By Leo Lott, 19

My thoughts are as the sandy dunes
That shift with every restless breeze.
My thoughts are as the racing waves
Foam-crested on the dashing seas.

A REAL BARGAIN

By Rose Jean Rasey, 15

I FOUND the nicest thing to wear today!
It makes me look so colorful and gay . . .
And best of all, it's never out of style.
Because, you see, I found myself a smile.



MY BOY

Marjorie Wakefield Huffman, 19

The neighbors say that the boy next door
Is so much like this boy of mine,
That his hair has the same unruly curl
And his eyes with mischief shine;
But I can't seem to see—for a blind Mother
love,

Though the neighbor's boy is fine,
For the boy next door is my neighbor's boy
And this little boy is mine.

REMEMBRANCE

By Harriet Hitt, 16

You only lived three years,
But I wrote a poem today
About the clever things you did;
The little things you'd say.

About your baby laughter
And your tuneless little song,
The way you'd pucker up your mouth,
Whenever things went wrong.

I wrote about your sandy curls,
Your morning-glory eyes,
The cutting of your baby teeth,
Your roly-poly size.

A friend of mine said after,
"Your poem would sell, I know."
But I burned it in the fireplace
Because it hurt me so.



MIDNIGHT REVERIE

By Larene Rowley, 18

SERENE this night . . .
In the quiet hush of the moonlight.
The wind is whispering sonnets to the
trees . . .
And from my eyes
The heaviness of sleep is gently lifted.
Over the painted fence and dew-wet flowers
The night is pouring shimmering sprays of
starlight;
My heart is heavy laden . . .
I will linger and watch this hour.

A TRIBUTE TO A FRIEND

By Irene Johnson, 16

IF I were, sometime, to be
As charming, as lovely,
As talented, and loved by all,
Yet ever heeding someone's call,
As calm when things go wrong,
Always ready, with some gay song,
Yes, my fondest dreams would be then true
If I were some day, just like "you."

The Church Moves On

THE ONE HUNDRED-NINTH SEMI-ANNUAL CONFERENCE CONVENED

FURNISHING a convincing report of Church activities in all parts of the world, and defining with renewed emphasis the position of the Latter-day Saints with respect to problems of international, local, and personal import, the 109th Semi-annual Conference of the Church, held October 7, 8, and 9th in Salt Lake, went on record as another faith-promoting experience in the lives of the thousands from far and near who participated in its manifold program.

The customarily crowded schedule of events—general sessions, Relief Society meets, mission presidents' conferences, reunions, foreign-language gatherings—had to make room for early morning meetings in the interest of Church Welfare. The program, now two-and-a-half years old, received particular attention from regional and stake

workers and was one of the subjects of the general Priesthood gathering in the Tabernacle.

An unusual number of well-trained singing groups—the Woodruff Stake Choir, the Singing Mothers, a 150-voice Aaronic Priesthood Chorus from Bonnevillie Stake, and a choir from Moroni—gained favorable comment, as did the widely-praised dramatized version of the *Elijah*. The conference was thus characterized by stirring messages rendered in song as well as in speech.

Of special interest is the fact that, with several of their number having recently returned from tours of the European and the Pacific Island missions, every member of the Council of the Twelve was in attendance.

The appointment of Richard L. Evans to fill the vacancy in the First Council of the Seventy occasioned by the death of J. Golden Kimball was announced at the opening session. The messages from the General Authorities, appealing for spiritual and material in-

tegrity and for devotion to Gospel principles, were inspired, forceful, and gratefully received by the representatives of a world-wide people.

DR. LYMAN SPEAKS ON NATIONWIDE NETWORK

ON Sunday morning, October 9, 1938, as part of the proceedings of the 5th session of the 109th Semi-annual Conference, Dr. Richard R. Lyman of the Council of the Twelve was the



DR. RICHARD R. LYMAN

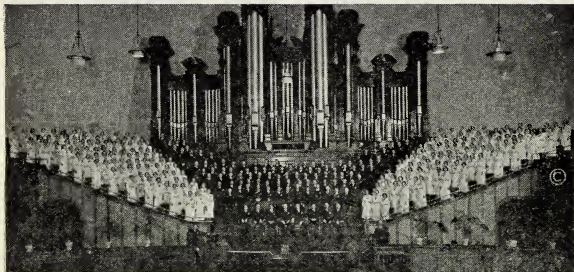
speaker of a nationwide radio network of the Columbia Broadcasting System on "The Church of the Air." Dr. Lyman's address discussed the "Contributions of the Mormon Missionary System to the Peace and Welfare of Mankind." The address was appreciatively received by the Conference congregation that filled the Tabernacle to overflowing during its presentation, and many requests for copies of it have come from throughout the nation, to the offices of the Radio, Publicity, and Mission Literature Committee of the Council of the Twelve.

NEW COSTUMES FOR TABERNALE CHOIR

THE Tabernacle Choir appeared in new costumes in September, with uniform white dresses for the women and black double-breasted coats and black ties for the men. This nationwide radio feature, which draws tens of thousands of tourists to Temple Square annually, now presents to the visitor an appearance that conforms to the highly favorable impression that has gone out on the air for more than nine years.

TABERNALE CHOIR-M. I. A. PRESENT "ELIJAH"

A NEW high in the notable history of dramatic-musical presentations in the inland west was reached on the evenings of October 5, 6, and 7 with the presentation of Mendelssohn's "Elijah" by the Tabernacle Choir and



SALT LAKE TABERNALE CHOIR IN ITS NEW ATTIRE



A SCENE FROM THE TABERNALE CHOIR-M. I. A. PRODUCTION OF THE "ELIJAH"



L. D. S. SEMINARY AND INSTITUTE TEACHERS, ASPEN GROVE, ALPINE SUMMER SCHOOL AND CONVENTION, AUGUST, 1938.

the M. I. A. with choruses of 325, orchestra of 50 pieces, and moving groups of dancers and actors numbering nearly two hundred. Directed by J. Spencer Cornwall, arranged and staged by W. O. Robinson, this production played to an audience that enthusiastically increased with each performance, until, on the last evening, many were turned away. Those who were responsible for the success of this feature include: J. Spencer Cornwall, Conductor; Frank W. Asper, Organist (at the organ); Wade N. Stephens, Assistant Organist; Arthur Freber, Concertmeister; Lester F. Hewlett, Choir President; W. J. Thomas, Business Manager; arranged in dramatic form and staged by W. O. Robinson. Soloists included: Elijah, Rollin Pease; Obadiah, Richard P. Condie; Ahab, Ralph Whitney; A Widow, Zola McGhie; Her Child, Lynn McGhie; Jezebel, Myrtle Checketts; A Prophetess, Ione Duncan; Messengers of the Lord, Jesse Evans Smith, Florence Erickson; A Herald Angel, Ruth Jensen Clawson; High Priestess of Eire Ceremonial, Elsa Jordan; A Voice from Heaven, James Haslam; Reader, Heber Q. Hale; Israelites, Followers of Baal, Soldiers, Slaves; M. I. A. Representatives of Salt Lake, Ensign, Bonneville, Liberty, Hyland, Wells, Grant, Granite, and Pioneer Stakes, and McCune School of Music and Art; Ballet, Elsa Jordan; Stage Manager, Joseph H. Williams.

FAVORABLE COMMENT ON MORMON HEALTH STATISTICS FROM NATIONAL PERIODICAL

IN THE November issue of the *Fact in Digest*, an article "Health of Mormons" is condensed from the magazine, *Vitality Records*. In it, the statistics comparing Latter-day Saints with other nations is commented on favorably and then the article reads in part:

The great superiority of the Mormon mortality seemed to the founder of *Vitality Records* so remarkable that at first he suspected they might be explained away by differences in age distribution, that perhaps the Mormon figures included fewer infants. He therefore turned the data over to Louis Dublin, statistician of the Metro-

politan Life Insurance Co., whose staff, after analyzing the age distribution, reported "an extremely interesting result entirely in favor of the Mormon group. I, of course, do not know what the differences are due to. It may be a matter of individual hygiene, but there are probably other factors."

Sunday, Sept. 4, 1938

The University Ward, Ensign Stake, Salt Lake City, held dedicatory services for its new organ.

Sunday, Sept. 11, 1938.

Elder George Albert Smith spoke at "Mormon Day" in Omaha, Nebraska.

Thursday, Sept. 15, 1938.

William R. Anderson celebrated the 96th anniversary of his birth. He is the oldest man in Beaver, Utah.

Sunday, Sept. 18, 1938.

President Heber J. Grant dedicated the Boise Third Ward Chapel, Boise Stake, Idaho.

The Pioneer Branch, Pioneer Stake, Salt Lake City, was organized out of parts of the Cannon Ward, Pioneer

Stake, and of Granger Ward, Oquirrh Stake. Delbert Heber Giles was sustained as president.

Sunday, Sept. 25, 1938.

William A. Dawson was sustained as bishop of the East Layton Ward, North Davis Stake.

Richard L. Evans

(Concluded from page 657)

continue as an assignment in his new Priesthood calling.

Miss Alice Ruth Thornley, of Kaysville, Utah, became Brother Evans' wife on August 9, 1932. In this choice he was blessed, for she supports her husband in his manifold and consuming public duties. Wives of public servants are called upon to make many sacrifices. They have two children, Richard L. Evans, Jr., 3½ years old, and John Thorneys Evans, 7 months old.

The life of Richard L. Evans is an example to the youth of Zion. Industry, integrity, honesty, devotion to truth, willingness to sacrifice—these and other virtues mark men of real distinction. It is from among such men that the Church must ever draw its leaders.

Brother Evans comes to the First Council of Seventy with an intelligent vision of the future of the Church of Christ, and with the hope and faith and vigor of youth. May the Lord bless him in his ministry for and among the Latter-day Saints.

(Note: An account of the life of Richard L. Evans in fuller detail may be found in *The Improvement Era* of February, 1936.)



MISSIONARIES LEAVING FOR THE FIELD FROM THE SALT LAKE MISSIONARY HOME ARRIVED OCTOBER 3, 1938—DEPARTED OCTOBER 13, 1938

Left to right, first row: Fred A. Bingham, Melba Thompson, Helen L. Leloudis, Leona Farnsworth, Eugenia Brinton, Idona Chatterton, Mae Hyde, Milda Swendiman, Woodward Evans.

Second row: Reeves A. Brady, Glen Dean Webb, Ruth Viola Terry, Elsie Sharp, Rose W. Muggleston, Alice Olsen, Owen Kimball, Clara Fern Goodman, George W. Poulson, Pres. Don B. Colton.

Third Row: Jesse D. Terry, Robert James Conrad, Mrs. Sadie Lewis, Ruth Romer, Erma Helen Rosenhan, Virginia Chatelain, Edna Brimhall, George Max Larsen, Warren Lynn Croner.

Fourth row: Theron J. Pickett, Ivan Stahl, Glen B. Greenwood, R. G. Gardner, Robert L. Cummings, William Grange, Jack Alex McDonald, J. Carl Blake, Howard Clinton Tate, Barton Reid Bowden.

Fifth row: J. Max Griffiths, Austin J. Erickson, John Glade Olsen, Paulus B. Svedin, Thomas Robert Paul, Myron R. Brown, Levon J. Elison, Joseph Dale Parkinson, Robert Bruce Douglas.

Sixth row: Vaun J. Williams, Gordon Curtis Kimball, Stanley P. Cardon, Gerrit Timmerman, Jr., Delmar J. Young, Robert L. McCall, Evan F. Skeen, LaVar Sitterud, Marvin Boyse Judd, Glen T. Nelson.

Seventh row: Lloyd A. Hamilton, Bryon Coulam Wheeler, Gleyce Coulam Frederickson, Squire Wells Cannon, Edwin Erickson, Jr., A. Warren Miller, Vincent Haslam, Keith Brimhall, Clarence Buchner.

Eighth row: J. David Johnson, Jean Wilson McDonough, Paul Kowallis, Levi Hunt, Jared Ross Parker, Walter M. Lewis, Don Derle Breinholt, Charles Stewart Brown, Thorald Mark Johnson, John Henry Meyers.

Ninth row: Winford H. Johnson, George A. Wimmer, Fred Austin Schwenjman, Claude W. Grant, Calvin S. Merrill, Henry Jensen, Lee Foster Brimhall.

Editorial

As President Grant nears 82

PRESIDENT HEBER J. GRANT approaches the eighty-second anniversary of his birth (November 22) in full vigor of body and mind. For this all Latter-day Saints, the world over, are grateful.

The life of President Grant is as an open book, an example that all Israel would do well to follow. Devoted to God, of unquestioned integrity, fearless for the right, tender of heart, generous to friend and foe, unwavering in his testimony of the truth of the restored Gospel, he stands before the Church and the world a fit successor of the great men who before him have presided over the Church. He is our inspired leader, chosen of the Lord to direct the Church of Christ on earth.

The *Era*, with its host of readers, extends hearty congratulations upon the attainment of this milestone in the long and noble life of its senior Editor. May his life be long continued.—J. A. W.

The President closes Conference with a blessing to honest men everywhere

DURING the closing moments of the final session of the 109th Semi-Annual Conference, in the Tabernacle, Salt Lake City, October 9, 1938, President Grant took his place before the audience in the Tabernacle, and before the microphone through which his words were transmitted by radio, and, in the space of two minutes, blessed the honest in heart everywhere with such depth of expression and power of spirit, that all who heard were moved to gratitude and filled with abiding peace. It was good to be there, and for those who were not, we reproduce his words here:

"Again I express my gratitude for the singing that we have had, for the wonderful "Elijah" oratorio, for the fine addresses that we have heard, for the marvelous attendance at this Conference, and for the blessings of the Lord that have been with us.

"I rejoice beyond all else in the growth of faith among the Latter-day Saints, and with all the power and authority that God has bestowed upon me—and I know as I know that I live that He has directed me from boyhood, that He has heard and answered my prayers, that I have had revelations, so to speak, from the Lord, and have endeavored to carry them out—I pray God to bless every honest-hearted soul at home or abroad. I pray that what has been said here may sink deep into the hearts of the people, that we will judge not that we be not judged, and that we will not condemn people in any of the countries today that are doing things that we think they ought not to do, because many of them are doing what they are doing because they dare not do otherwise, and are just as much opposed to it as we are.

"May the spirit of peace and brotherly love grow among the Latter-day Saints.

"Again, may I plead with the people to get down on their knees and ask God to direct them in every

act of life, and then if they get the Spirit of God they will feel happy and content in what they do. Do not do something that you cannot ask God to help you to do. Grow in the light and knowledge of the Gospel, and as a servant of God I promise you peace and joy and happiness, in the name of our Redeemer. Amen."

Waste

BLESSED is work, properly directed, unceasing work, throughout life! It preserves physical health and prolongs life. It adds to our material and spiritual possessions. Unwise is the person who flees from labor. The fruits of idleness are sorrow and sin. The doctrine that men and women must be usefully employed while life lasts, if health permits, is fundamental in the philosophy of the Gospel. It is the first law of prosperity.

It is of equal importance that the fruits of our labor, the possessions derived from our daily toil, should be used wisely, with judgment. Nothing must be wasted. The wealth of man, in mind and body, of earth and sea, are gifts of God. Man is the steward of them. If he serves his Master well he conserves them, watches over them, and applies them only to useful purposes. This is the second law of prosperity.

The waste of the world is a major cause of man's poverty and suffering. The Sunday motion picture, disobedience to the law of tithing, failure to attend meetings, are wastes that lead to spiritual poverty. Riotous living, indulgence in alcoholic beverages and habit-forming drugs are wastes of physical powers. Unwillingness to make full use of our possessions, by buying a new model automobile, new furniture, new clothes, while the old ones are yet serviceable, is an economic waste threatening men and nations with abject poverty. Almost the worst of all is the waste of food. They who waste their substance are not honest with their God.

The waste of soil, man's fundamental resource, is a frightful scar upon our civilization. Every nation stands aghast before soil erosion, diminution of soil fertility, and like soil evils. Utah, as an example, with her soils of incomparable fertility, settled by most intelligent people, has been so wastefully farmed that today the productive power of the pioneer farms has decreased one-fourth. By wise cultivation, the opposite would have been the case. Greed, ugly greed, is too often the bosom friend of waste.

The same may be said of the earth's water resources. Most of the Latter-day Saints live in irrigated regions. Using Utah again as an example, so wastefully is irrigation water used there, that the irrigated area might be doubled by the intelligent use, based upon well-known facts, of the water now available. Greed again, this time for water!

Sometimes ignorance leads to waste, but more often it is vanity. Fashions and fear of public opinion also drive us to waste. An honest patch on a schoolboy's trousers becomes a badge of social disgrace. And to wear last year's hat marks a

woman for social ostracism. How long will emancipated womanhood, having the economic, social, and political rights of man, permit distant groups, acting under selfish impulses, to dictate fashions to her economic distress?

A business philosophy that urges people to waste so that "business may be increased," is fundamentally false. The possessions of man come from the application of man's energies to the resources of earth—by work. When these possessions are wisely used, prosperity rules; when wasted, poverty continues to prevail.

To secure full use of our gains is not hoarding. The miser is in reality a waster. The intelligent man, who understands his stewardship, uses all his powers and possessions, but sees to it that he has full use of all that the Lord has given him. He abhors waste.

Waste is a sin.—J. A. W.

November

THIS November we cannot help recalling with vividness another November just twenty years ago, when the world went wild with joy because a world war had ceased: a world war which had cost more than any one person could realize in money, in life, and in morale; a world war that had left civilization cold with apprehension; that had been fought to eliminate the possibility of any future war.

Yet in September of this year, another holocaust threatened—a war that would probably end all wars, since it would mean the destruction of the peoples who could fight wars. This November, the world stands at the biers of its Unknown Soldiers, in each land where they may lie, and offers thanks that another general war has been averted. Many feel that the price paid for this peace was too great, but, surely, the gesture is a hopeful indication that reason rather than unreason can come to nations in dealing with important issues; that nations like individuals can look to the solution of the most vexing problems by a careful study of the situations that arise and the peoples who are involved.

As Armistice Day and Thanksgiving approach, the world would do well to recall with gratitude this important step that has been made; this significant accomplishment. But gratitude must be more than a mere thankfulness for past favors; it must be a positive resolution to live to merit those blessings. In the way of peace, this means a definite plan for making ways and means for peaceful solution of all vexing problems; it means the cultivation of the tolerant attitude which will permit those in one nation to view happenings in another impersonally and without bias. This means that we tend to recall that people the world over are brothers and sisters in very deed; that when we come to know people, whether they live in China or South Africa, Tahiti or Sweden, Mexico or Germany, we learn to respect them and to love them. We may not agree completely with all that they do or believe, any more than we are in absolute harmony with every idea which our closest friends may have.

We can build for peace in our homes by expressing appreciation frequently for the very exceptional contributions which each nation has made to the heritage of the world. From Germany, France, and Italy has come music which has enriched the lives of all of us; from Greece and Rome has come a heritage of art, democracy, and literature; from each country there is some priceless gift to enhance the pleasure or satisfaction of living. Instead of doing nothing but finding fault with certain conditions which exist in countries other than our own, we could comment on their benefits; for instance, when we sing "Holy Night" we could mention that this song was composed in Germany; when we look at the exquisite Thorvaldsen's "Christus," we could mention that the sculptor was a native of Denmark. In this way, we can build a thorough respect in the minds of the children for the good that each nation holds.

In church and school also, we could do much to instill a genuine respect for those outstanding qualities that all men should possess. In this way, by educating in all countries for those lasting qualities of goodness, we could be certain of progression, regardless of which country we may call our own.

November should then be a month of dedication because it recalls the heritage that has come to us from past Novembers with their memories of peace, plenty, and the right to enjoy life; it should also be a month of dedication because it impels us to build on that heritage for succeeding Novembers to insure an even greater ability to enjoy all the good things of life, both for us and for our posterity. By so dedicating ourselves to the continuity of blessings we shall best further the plans of our Elder Brother who looks eagerly forward to the day when swords shall be beaten into plowshares and spears into pruning hooks.—M. C. J.

CAUTION AGAINST DEBT

(Concluded from page 668)

money. Nor let your own arguments run in that direction, for you will surely be deceived. The advice of Benjamin Franklin should ever stand clearly before you: "Pay as you go."

"Few young men would willingly go into debt, if they could lift the veil of the future, if they could see every step of the thorny way to which it leads. If they could see the moral degradation, the course of lying, prevarication, dishonest subterfuge to avoid meeting promised payments, which the borrowing of the first dollar . . . too often involves; if they could see the grinning phantom which robs the harassed debtor of peace by day and sleep by night, that stands forever by his side mocking at his impotence to shake off the chains by which he has bound himself, hand and foot, they would shrink back appalled from the sight; they would suffer any privation, endure any hardship, rather than become the slaves of the grim jailer, debt."

Young men, learn a lesson from the recent past: get out of debt now, if you are in debt; and hereafter, let your income always exceed your expenses. Never enter into debt to save money: such a course depresses rather than exhilarates. Be free, by owning your own time; and "owe no man anything, but to love one another" if you would prosper and be happy.

—Joseph F. Smith.

Homing

ARE you cramming these glorious days with the beauties and fun of each season so that you may carry ahead some of the joy-someness from the young days of your children? Are you planning those little Saturday afternoon hikes that bring light to the eye, glow to the body, and warmth to the heart?

The boy who sits on your knee now, content to look at the picture book which you show him, eager to do what you tell him, will soon lengthen into a young man who will be embarrassed to show too much affection for you but will be pleased to recall the fun you had together. Give him many happy times to remember.

That daughter, who has nothing more serious than freckles to worry about today, will bring her vital problems to you when she stretches into young womanhood, if right now you become the kind of mother who unbends to have as much fun in the canyon as in the parlor.

The mother who can drop even such important things as housecleaning for an unexpected romp with her children will be rewarded when they come in later life and tell her that the spirit of fun she engendered in them has helped them over the rough spots of life. If she can listen to the little tales of woe and make the children laugh and forget them or think and solve them, she will find that the bigger woes will take care of themselves, and she will have the assurance that her children will be eager to tell Mother everything.

Fortunately, women today have rare opportunities for companionship with their children that their grandmothers did not have. But, unfortunately, many of these women are not taking them. Because there has come an emancipation from the drudgery of housework, some women have forgotten their responsibilities as mothers.

A woman who really occupies enough activity for three once made the statement that too few of us are really what we profess to be—Christians; that many of us talk about the good that needs to be done, even the good that we can do, but too few have evolved an effective way of doing the good. Her system is to check on herself that she may know of a surety whether she is actually practising the better life. Whenever she hears of someone who needs help in any way or whenever she thinks of someone who is less fortunate than she, she immediately writes the name down in a special little book that she carries with her always. Sometimes she writes a letter to someone who is undergoing a particularly trying experience; sometimes she goes in her car and takes a family for a ride; when she must attend a meeting and her car

will be idle, she gets someone to take some shut-in for a spin up the canyon. At other times, she buys food and takes



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the ones who need bolstering for a ride, while they eat; at another, she carries a bouquet of flowers to lift the soul of a sorrowing person.

She has set as her goal, at least one Christian act a week; and she checks herself in her book each time that she does something that she otherwise would not have done. Because she has made it a matter of concrete Christianity, she has brought much joy to herself and has proved for herself and others that Christianity is really a way of life. She has proved the lie to the statement that it is impossible to live by what we preach.—M. C. J.

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500 LUXURIOUS ROOMS—4 NOTED DINING ROOMS
Moderate Prices In All Departments

The HOTEL UTAH

GUY TOOMBES, Managing Director

Here's How—

Thanksgiving turkey was good this year, but warmed-over turkey is always something to be viewed with some degree of concern. So for that day-after-Thanksgiving something special, why not try

HORNS OF PLENTY!

- 1½ c. Globe "A1" Pancake and Waffle Flour
- 2 eggs
- 2 tbsp. Globe "A1" oil
- 1 c. milk
- ½ c. water

Beat eggs slightly; add oil and liquids, mixing well. Gradually add pancake flour. Beat batter smooth and bake cakes on a hot griddle, making them six inches in diameter. As soon as baked, roll in cornucopias, fastening the small end with a toothpick. Fill with creamed turkey. Serve with cheese sauce. Of course at times other than Thanksgiving, you may fill these cornucopias with creamed ham, chicken, or tuna. Doesn't the recipe sound good? And that's nothing to the taste!

Have you been planning what to do about your holiday candy? Why not let Karo Corn Syrup solve the problem for you? Karo Fudge, Divinity Fudge, Penuchi, Fondant from which you can make both peppermint and wintergreen wafers, Glace Nuts, Nougat, Candied Lemon or Orange Peel—the list is endless of the good sweets you can make if you will only keep Karo in stock.

Let me do your IRONING just one week! Signed—Fred Schoos.

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MOTHER!

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THE STUDENTS GUILD
Box 511, San Diego, Calif.



THE CAKE
SHE BAKED

Saturday...



...was still FRESH and MOIST
WEDNESDAY!

"Will it do?" she thought as she considered serving Saturday's cake to Wednesday's unexpected callers. But as she cut the luscious slices she was glad that she had used Globe "A1" Special Cake Flour for her cake was still fresh, moist and tender.

You see, Globe "A1" Special Cake Flour is a modern flour. . . it's new . . . it represents the new advances and discoveries in the milling industry. That's why it not only makes cakes that are light, tender, fine-textured, but it has the extra advantage of not drying out quickly. Your cakes stay deliciously fresh and moist much longer when made with Globe "A1" Special Cake Flour. Try it. See how much better your cakes turn out when you use a truly modern flour.

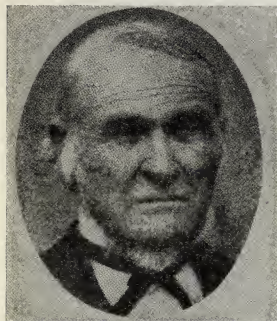


GLOBE "A1"
Special
CAKE FLOUR

THE STORY OF OUR HYMNS

By GEORGE D. PYPER

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



JOEL HILLS JOHNSON

THE AUTHOR

JOEL HILLS JOHNSON

IN THE Historian's office, Salt Lake City, is filed the journal of the writer of "High On the Mountain Top," a favored hymn of President John Taylor. The journal reads like a romantic drama. It is a recital of tribulations and hallelujahs; of a man tried in the furnace of affliction; of the endurance of one who had a testimony of the divinity of the Restored Gospel of Jesus Christ.

Joel Hills Johnson, the son of Ezekiel and Julia Hills Johnson, was born at Grafton, Massachusetts, March 23, 1802. When he was a small child, his parents emigrated to Vermont, and from there Joel went with his uncle to Cincinnati, then a very small village. From there his father took him to Pomfret, New York, where he lived until he was 21 years of age. He had little opportunity for education, but was very religious, dutiful to his parents, and studied the scriptures and lessons by firelight. On November 22, 1826, he married Anna P. Johnson, and soon after invented a shingle cutter which was used in the United States.

In 1830, he moved into Ohio where he met Elders of the Church of Jesus Christ of Latter-day Saints, read the Book of Mormon, believed, was

xxxiv. *High on the Mountain Top*

Words by

JOEL H. JOHNSON

Music by

EBENEZER BEESLEY

HIGH ON THE MOUNTAIN TOP

By Joel H. Johnson

HIGH on the mountain top.
A banner is unfurled;
Ye nations, now look up;
It waves to all the world;
In Deseret's sweet, peaceful land—
On Zion's mount behold it stand!

For God remembers still
His promise made of old,
That He on Zion's hill
Truth's standard would unfold!
Her light should there attract the gaze
Of all the world in latter days.

His house shall there be reared,
His glory to display;
And people shall be heard
In distant lands to say,
We'll now go up and serve the Lord,
Obey His truth, and learn his word.

For there we have taught
The law that will go forth,
With truth and wisdom fraught,
To govern all the earth;
Forever there His ways we'll tread,
And save ourselves with all our dead.

Then hail to Deseret!
A refuge for the good,
And safety for the great,
If they but understood
That God with plagues will shake the world
'Til all its thrones shall down be hurled.

In Deseret doth truth
Rear up its royal head;
Though nations may oppose,
Still wider it shall spread;
Yes, truth and justice, love and grace,
In Deseret find ample place.

baptized June 1, 1830, ordained an Elder, and appointed to preside over the Amherst branch of about one hundred Saints. He met the Prophet in 1831. In 1832 he was called on a mission to New York; in 1833 he moved to Kirtland, built a saw mill and furnished lumber to finish the temple; in 1835 he missionaried through Ohio and the South. He preached in all the towns around Kirtland and baptized many, receiving a blessing from the First Presidency for his labors in missions and his help in building the House of the Lord.

He was present at the calling and ordination of the first Twelve; attended the dedication of the Kirtland Temple, and was a witness of the manifestations mentioned in the life of Joseph Smith. He helped to organize Kirtland Camp and traveled as far as Springfield, Illinois, where he organized a branch of forty members; then he was called to Carthage, Illinois, and was the first Elder who preached there; he finally organized a branch. Sidney Rigdon and Bishop Partridge called on him on their way from Missouri to Commerce [Nauvoo] to seek a location for the Saints. In 1840 he moved to Crooked Creek and was seven miles from Carthage when the Prophet and Patriarch were martyred.

He received his endowments at Nauvoo, May, 1846; was driven out by a mob of one hundred, leaving several thousand dollars' worth of property to the vandals. He moved to Winter Quarters, and left there July 5th; arrived in Salt Lake Valley October 11, 1848, and settled at the mouth of Mill Creek Canyon, where he was made bishop and justice of the peace—not for long, however, for he was called to go south with George A. Smith, and his movements in Southern Utah are recorded in his journal in faithful detail. He filled many offices of trust including membership in the Territorial Legislature of 1849 and 1850.

Joel H. Johnson had a natural gift of poetry, and had education been possible for him, his name would no doubt be among the foremost of Zion's poets. His journal contains 736 hymns and songs. A pamphlet entitled "Voices From the Mountains," containing both prose and poetry by Brother Johnson, was published in 1881; and a book of poems containing 344 pages entitled "Hymns of Praise," selected from the Songs of "Joel," appeared in 1882. On the manuscript copy appear these penciled words:

(Concluded on page 690)

Poetry

THANKS

By Christie Lund

THANKS, thanks for the privilege of living,
For the glory of growth, the peace of
forgiving,
For the sight of the hills when the dusk is
grey,
For the crimson of dawn and the gold of
day,
For the friendship that reaches a kindly
hand,
For love with its power to understand,
For the long, white road we can walk alone,
For companionship and the love of home,
For the trees that quiver against the sky,
For birds, that go winging and singing by,
For hearts of faith through the midnight
dark,
For the reassurance of morning's lark,
For the countless things that cause tears to
start.
But most, Lord, thanks for a thankful heart.

THESE I ASK

By Queena Davison Miller

THESE, Lord, are the grants I ask:
For my two hands, some needful task;
A cheerful heart that may not borrow
The grayness of some dark tomorrow;
A smile, an understanding word
As gracious as a summer bird;
And that no day may seem too long,
Lord, give my tongue a little song.

HEIRLOOMS

By Marge Stewart

A GRANDMOTHER, whom I wish I had
known,
Once rubbed these candlesticks, until they
shone
Golden, within a low-ceiled, rough-floored
room,
Did she look upward from her busy loom
And see them there? I think she was content,
Loving the bright loveliness they lent.
She made the candles, dipped them care-
fully;
Lit them at dusk for homeward eyes to see.
Our lights come flying when our finger
flicks:
For state occasions, are her candlesticks.
Does she, a gentle ghost, on such a night
Smile on her children in the candlelight?

SUNSET

By Pauline Claffey

SUSPENDED in a lake of gold
Brief magic islands rest,
Midway between the earth and sky
Against a gleaming west.

Along their low, smooth, sandy shores
The golden waters flow
And picture in their glistening waves
The cloud trees bending low.

Around these misty, violet isles
Soft summer breezes run—
Then night sinks softly o'er the earth—
The artist's work is done.

PRAYER OF THE UNEMPLOYED

By Bessie B. Decker

DEAR Lord, I do not ask rewards of
wealth,
For all my earthly wants and needs are
few:
A place to sleep, enough to eat for health,
And simple dress, with work for me to
do.

They give me alms, and call it charity,
While I am robbed of self-respect and
spurned.
The men who learn to see with clarity
Disdain to take the bread that comes un-
earned.

If I have talents, let me use them well
And give of all I have, unselfishly,
So hastening the day when men shall dwell
As brothers here on earth in unity.

But do not let me stoop to take the dole
Which brings the direst poverty of soul.

THE LITTLE HOUSE

By Arvilla Adele Gilpin

I WANT a home,
a white-thatched cot
where roses bloom
and forget-me-not—

A winding path
to find the door,
some scattered rugs
and a rough-hewn floor—

With blinds thrown wide,
the curtain's fringe
to softly sway
far across the sill—

Where stars look through,
a moonbeam falls,
and night wind sends
its insistent calls—

The glow of logs,
an easy chair,
the reddened flame
on your burnished hair—

Where book ends meet,
a song that's heard—
God's out-of-doors
and a nesting bird—

A place of peace,
a place to stay
where sunlight streams
and children play—

A place to rest
where dreams come true;
kind words, a smile
and—always you!



OLD SEWING MACHINE

By Cristel Hastings

WE FOUND you in the attic yesterday,
A cobweb tent about your wheels, and
rust
Along a slender needle that once held
A snowy thread before it fell in dust.

Forlorn, you stood beneath the silent eaves,
Forgotten with the things that attics hold—
Old chairs and horsehair sofas and a trunk
Whose rounded top was stained and gray
and old.

Once you were new, and well-oiled were
your wheels;
Your shuttle flew, your needle flashed a
seam
Along a trailing mass of sheer white silk—
A wedding gown that was part of a dream!

Then children's clothes—small dresses,
rompers, all
Took their brave toll from you as the years
flew,
New curtains—tablecloths and pillow slips
Owed their existence through the years to
you.

Long you have stood under the roof alone,
Forgotten with the dust and cobweb hosts—
I wonder, if we should oil you well if you
Will help us rid the attic of its ghosts?

AUTUMN

By Mary C. Shaw

BURNING bush by
Lattice fence,
Orange berries,
Thicket dense!
Mockers, linnets
Chirp and flit,
White-crowned sparrows
Sing a bit.

Red hot pokers
Tall and bold,
Weeping jasmine
Touched with gold;
Fleecy clouds in
Azure sky,
Short, bright days are
Flying by.

REPRIEVE

By Katharine Welles Wheeler

THE night
Is a woman
Folding the tight hearts
Of her children close to her heart
Till dawn.

ROADS

By Katharine Kendall

THE untried roads are for the feet of
youth,
The used ones for the steps of slow degrees;
New paths uncover newer thoughts and
ways,
While older roads unravel memories.



On the Book Rack

OUR COUNTRY, OUR PEOPLE, AND THEIRS

(M. E. Tracy, Macmillan Company,
New York. 120 pages. \$1.75.)

UNIQUE in its presentation of the contrast between democracy on the one hand as presented through the United States and dictatorship as represented by Italy, Germany, and Russia, this book fills a need on current statistics. The four-column presentation, the dramatic picturization of the comparative situations make *Our Country, Our People, and Theirs* an imperative need for all who would keep informed and up-to-date in this world of today.—M. C. J.

THE ADOLESCENT

(Ada Hart Arlitt, McGraw-Hill Book Company, Inc., New York, 1938. 242 pages. \$2.00.)

SURPASSING even her previously excellent book, *Adolescent Psychology*, Ada Hart Arlitt in this latest book, *The Adolescent*, presents a picture of the situations in which young people find themselves. In many ways, the book will prove helpful to adults who have perhaps not been too wise or well-guided in their maturing. All parents of children, whether they are adolescents or not, should own this book for frequent refreshing of the mind. If it is impossible for all to own individual copies of this book, literary groups or social units should buy the book from a small charge, which each could easily afford. Although it is difficult to select any chapter as being of superior value to the others, the two chapters

on "Growing Up Emotionally," and the one on "Discipline and the Adolescent" are exceptional.

All leaders of Scouts, Explorers, Bee-Hive Girls, and Junior Girls should read and re-read this helpful volume.—M. C. J.

SAILOR ON HORSEBACK, A BIOGRAPHY
OF JACK LONDON
(Irving Stone, Houghton Mifflin Co., Illustrated, 1938. 332 pages. \$3.00.)

JACK LONDON's name is synonymous with tall tales of adventure. His life reflects the adventure that he so ably tells. Not pretty in the accepted ways of living, his life emphasizes that one can achieve despite the most desperate conditions—if one has the will. To those who love the verve of Jack London, this biography, which he himself planned one day to write calling it by the same title, will prove exceptionally informative. Since Mr. Stone uses Jack London's diary, which he kept during his life, the book is authoritative.—M. C. J.

ADVENTURES IN SELF-DISCOVERY
(David Seabury, McGraw-Hill Book Company, New York, 1938. 307 pages. \$2.50.)

USING personal experiences and concrete examples as the basis of his study, Mr. Seabury, a consulting psychologist in New York City, has made a fascinating book. Through his analyses of certain of these conditions, the author has opened the way to a new freedom and greater growth.—M. C. J.

THE CHINESE PEOPLE

(George H. Danton, Marshall Jones Company, Boston, 1938. 305 pages. \$3.50.)

THE nucleus for this book was a series of lectures delivered in German at the University of Leipzig, from the author's first-hand knowledge of the Chinese, gained from more than ten years' association with teachers, students, and officials from all over China, and with peasants and laborers in the North China area. The author's purpose is to try to replace the romanticism with which Chinese subjects have been treated in the occidental world with factual data which will permit a genuine understanding of China.

In order to make a reasonable approach, the author discusses the fundamentals of China: the geographical and ethnological conditions, the language, customs and ethics, emotive life, esthetics, religion, education, and nationalism.

For groups eager to understand the present situation in China, this book will furnish a valuable background.

—M. C. J.

LISTEN! THE WIND

(Anne Morrow Lindbergh, illustrated by maps drawn by Charles A. Lindbergh, Harcourt, Brace and Co., New York. 262 pages. \$2.50.)

DEALING with the 1933 flight of the Lindberghs over the Atlantic Ocean via Greenland through Western Europe and down to Africa and back to the United States via South America, *Listen! The Wind* introduces an entirely different locale from Mrs. Lindbergh's former book, *North to the Orient*. Their experiences make interesting reading, and Mrs. Lindbergh is essentially a poet as she writes of them.—M. C. J.

RED STAR OVER CHINA

(Edgar Snow, Random House, New York, 1938. 474 pages. \$3.00.)

WITH interest aroused to fever pitch in the near east, this book dealing with a newspaperman's first-hand account in that region comes as welcome information. Picturesque descriptions and dramatic incidents given the interest of the account. Biographs of the leading figures in China enhance the value of the book.

The picture of land ownership pathetically indicates the seriousness of China's awakening and shaking off the feudal system which encased her, leaving as it did over 65% of the rural population only from 1% to 15% of the total arable land. The poignancy of the real story captured in this book makes drama of the rarest sort behind this story of present-day China.

—M. C. J.

This Year—

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Melchizedek Priesthood

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

NEW 1939 COURSE OF STUDY ANNOUNCED FOR MELCHIZEDEK PRIESTHOOD

"PRIESTHOOD AND CHURCH WELFARE"

THIS is the title of the Melchizedek Priesthood course of study for 1939. The volume of 33 chapters discusses simply but clearly the place and opportunities of the Melchizedek Priesthood quorums in promoting the objectives of the Welfare Program of the Church. The lesson headings of the new course of study are as follows:

- Part I. Introduction.
 - 1. The Beginning of the Plan.
 - 2. Objectives of Church Welfare Plan.
 - 3. Organization of the Welfare Plan.
 - 4. Priesthood and the Welfare Plan.
- Part II. Foundation Principles.
 - 5. How to Create Wealth.
 - 6. Labor Is Life.
 - 7. Thrift.
 - 8. The Bondage of Debt.
 - 9. Inequalities of Wealth and Income.
 - 10. Distribution of Wealth and Income.
- Part III. Principles of Action.
 - 11. The Power of Self-Help.
 - 12. The Need of Opportunity.
 - 13. The Role of Government.
 - 14. The Strength of Cooperation.
 - 15. The Joy of Giving.
 - 16. The Law of Consecration.
- Part IV. The Resources of Earth and Man.
 - 17. Inventorying Our Natural Resources.
 - 18. "For the Strength of the Hills."
 - 19. The Wealth of Land and Water.
 - 20. Farming and Ranching as a Mode of Life.
 - 21. Watershed and Forest Resources.
 - 22. Range, Wildlife, and Recreational Resources.
 - 23. Manufacturing as a Resource.
 - 24. Chemurgy: A Way to Prosperity.
 - 25. Making Old Things New.
 - 26. Human Energy as a Resource: The Value of Clean Living.
 - 27. The Health Resources of Man.
 - 28. The Many Vocations of Man.
- Part V. The Quorum and the Welfare Plan.
 - 29. All Things are Spiritual.
 - 30. Universal Salvation.
 - 31. The Quorum and the Members.
 - 32. The Quorum and the Social Order.
- Part VI. Summary Restatement.
 - 33. The Universality of the Welfare Plan.

The book or pamphlet containing this course of study will be ready for distribution from the Deseret Book Company, early in December.

SHALL PRIESTHOOD GROUPS REPORT

WE LEARN that a question has arisen about the reports that Priesthood

groups of a quorum shall make. The quarterly report forms are for the quorum. But all High Priests, most Seventies, and many Elders quorums cover two or more wards in a stake. In all these cases the weekly meetings are therefore group and not quorum meetings. But groups are expected to keep record of all their meetings and data relative to their members, the same as quorums.

Every Priesthood group should get and keep a copy of the quorum quarterly report form, that is, of the questions on this form, and make written reports regularly and promptly to the quorum president or secretary on these questions. The place to make these reports is at the monthly meetings of the quorum. The quorum secretary will then be able to compile the quarterly reports for the quorum from these group reports.

Full reports, promptly made, by each quorum are greatly desired at President Clawson's office. Most quorums are now cooperating satisfactorily in this matter. No doubt but that this can soon be said of every quorum. Grateful thanks are extended to stake committees and quorum officers for cooperation in this matter.

ANTI-LIQUOR-TOBACCO COLUMN

"NICOTINE ON THE AIR"

ANOTHER booklet in the Anti-liquor-tobacco Campaign has gone to the field. It treats of the cigarette and tobacco. It was written by the author of *Alcohol Talks to Youth*, a reputable and high-grade scientist, a writer who knows his subject and knows how to tell it.

This tobacco booklet, like the alcohol booklet, is representative of the type of literature the General Committee sponsors—reliable, truthful, and helpful. To anyone who wants to know the plain truth, simply and interestingly told, this literature will be highly prized. It will provide him, or her, with up-to-date scientific information, facts of experience and helpful motivations.

"Nicotine On The Air," small booklet though it is, will tell every enquirer why "tobacco is not good for man." The facts told square completely with those derived from experience and revelation. Hence the booklet will undoubtedly be highly satisfactory to every Latter-day Saint. The facts are told in every-day language, not in the technical phraseology often used by the scientist. This, however, in no wise detracts from the dependability of what is told. The booklet gives a reliable summary of the findings of science interestingly told. These, it will be seen, are in complete harmony with what



CHURCH WELFARE GARDEN, 1938

Table Beet Garden of the 13th Ward, Ogden Stake. These beets went to the Bishop's Storehouse for canning. The Elders of the ward had a garden of mixed vegetables, and the Seventies, a well-developed bean patch. Photo by Paul S. Bieler

the Word of Wisdom has to say about tobacco. All Latter-day Saints may read them with much satisfaction. Everyone will profit by reading them.

Orders for the booklet may be sent to the Deseret Book Co.

OBJECTIVES OF THE CAMPAIGN

DURING the last several months we have been talking about our anti-liquor-tobacco campaign. All readers of the Priesthood department of the *Era* have had their attention called to this matter. But in any case it will probably not be amiss to restate some things that have previously been said.

What is it all about? What are the chief objectives and how are they to be reached?

The Lord gave the Church the Word of Wisdom. Every member knows the tremendous temptations and urges there are these days for violating this divine Word. The Church is countering with all its might, encouraging its members to remain firm and to observe the "order and will of God" with respect to these matters. The chief objectives of the campaign, therefore, are to increase the faith of Latter-day Saints in the divinity of the Word of Wisdom by showing them that science and experience absolutely confirm the teaching that liquor and tobacco are not good for the body, and to so motivate them that they will completely abstain from their use. This accomplishment would result in tremendous gains for the people of the Church.

By direction of the First Presidency the campaign is a project for all Priesthood quorums, Melchizedek and Aaronic, and is to be carried on under the direction of Melchizedek and Aaronic Priesthood authorities. The auxiliary organizations are to be asked to help also.

To accomplish the objectives it has been advised to use the fundamental missionary method of the Church—that of personal contact, supplemented by literature, pictures, sound and movie production machines, etc. Hence active stake and ward committees are necessary, committees whose special business it is to see that the campaign goes vigorously forward. Details have been and will be sent from headquarters to the field. This column of the *Era*, circular and personal letters, etc., will be used for this purpose.

One objective of the campaign is to reach every member of the Church with literature, personal contact, etc., especially those members that are seldom, if ever, seen in our religious gatherings. All Priesthood quorums are asked to do this work with their own members. Relief Society teachers will probably undertake to contact all the women in the homes. With organization and a will, the work can be carried on to reach and maintain contact with all members of the Church.

Brethren, we solicit your full and hearty support.

TO THE MELCHIZEDEK PRIESTHOOD

(Concluded from page 653)

under this authority should be done at the proper time and place, in the proper way and after the proper order. The power to direct these labors constitutes the keys of the Priesthood. In their fulness they are held by only one person at a time, the Prophet and President of the Church. He may delegate any portion of this power to another, in which case that person holds the keys of that particular labor. . . . His Priesthood is not increased by the special appointment, for a Seventy who presides over a mission has no more Priesthood than a Seventy who labors under his direction; and the President of an Elders' quorum, for example, has no more Priesthood than any member of that quorum; but he holds the power of directing the official labors performed in the mission or the quorum, or in other words, the keys of that division of the work.

Every person holding an office in the Priesthood should be enrolled and receive membership in the proper quorum where his membership is recorded. One of the main purposes of a quorum of Priesthood is to help every individual member of that quorum in all things pertaining to the quorum; in his spirituality, in his temporal salvation, in all his needs. In this connection it may be said that the Church has launched out on a welfare program for the benefit of the members of the Church, especially those who are in need. This is in very deed a Priesthood project. Each quorum of Priesthood should have under way some helpful project, not only to aid the members of the quorum, but the entire Church. The quorums should keep in touch with the welfare workers of the stake in all such matters and exert their power and initiative in the accomplishing of these undertakings. All of this, of course, is to be done under the direction and supervision of the authorities in the stake. We are pleased to note that many of the quorums are faithfully following these instructions, but some have not caught the spirit of this work.

For many years we have been pleading with the quorums to organize the following committees:

1. Personal Welfare.
2. Church Service.
3. Class Instruction.
4. Miscellaneous and Social.

To these we have recently added another, the stake Melchizedek Priesthood committee. We regret to say that in too many instances these committees have not been called into existence, and in too many, where they have been organized, they are not functioning. The result of this is that many wayward souls may be lost, who, with a little help from these committees, could be saved from the spiritual death which awaits them. Spiritual death is the most terrible of all deaths, yet we see our fellow quorum members dying for want of a little sympathetic and brotherly attention. Many of these wayward men, if not all, could be saved by this careful attention. Truly

"the worth of souls is great in the sight of God." To save the souls of those who have strayed from the fold is just as worthy and commendable, and causes just as much rejoicing in heaven, as to save souls in far away parts of the earth.

In order that we might have these committees alive to these responsibilities, it is necessary that the stake Priesthood committee should be organized. It is composed of at least four brethren, one of whom shall be a member of the stake presidency as chairman, the others, a High Priest, a Seventy, and an Elder. This committee may have a representation from each quorum of Priesthood and also three members of the high council. It should feel keenly its responsibility in keeping all quorums of Elders and the High Priests in first-class condition spiritually and every other way. Regular meetings should be held and frequent visits to the quorums should be made. Written reports from the quorums should also be furnished to this committee.

It is also recommended that monthly meetings be held for all officers of the Priesthood, at which the lessons, projects and activities of the month should be discussed. Here, also, the officers of the quorums should be trained in quorum responsibility and the art of presiding. In some stakes these meetings are not being held, and in some, this important Melchizedek Priesthood Committee has not been appointed. Now, brethren, such things ought not to be.

Information for the quorums and instructions in relation to all quorum duties are published monthly in *The Improvement Era*. We are led to believe that many do not have access to the *Era*, or, if so, they have not kept in touch with the instructions there given. We are also finding difficulty in obtaining from the Priesthood quorums their reports. Kindly fill in the blanks as you are directed and send them to President Rudger Clawson's office, in the Church Office Building, as expeditiously as possible so that a proper record may be kept.

Brethren of the Priesthood: These are your responsibilities. The Council of the Twelve did not place them upon you; the Presidency of the Church did not place them upon you—it is true that they, or their representatives, called you and ordained you to this ministry—but the responsibility to perform this labor came to you from the Son of God! You are His servants. You will be held accountable to Him for your stewardship, and unless you magnify your callings and prove yourselves worthy and faithful in all things, you will not stand blameless before Him at the last day.—Joseph Fielding Smith.

MELCHIZEDEK OUTLINE OF STUDY FOR DECEMBER

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

LESSON XXXI

THE WORLD'S NEED OF THE WORD OF WISDOM (Chapter 19)

- I. Summary of Word of Wisdom.
 1. Eight rules.
 2. Their operation for man's welfare.
 3. The importance of observing the Do's of the Word of Wisdom as well as the Don'ts.
- II. Supplementary Factors of Health.
 1. The five factors of physical fitness.
 2. Importance of mental health.
 3. Spiritual health often depends on physical and mental factors and is most important of all.
 4. Each must be obeyed to give full health.
- III. The World Needs These Truths.
 1. Too much ill health in evidence everywhere.
 2. Too many broken homes; their cause and cure.
 3. Our Heavenly Father designs health for His earth children.
- IV. Diet as Health Factor for Posterity.
 1. Wrong diet of mother affects children.
 2. Modern diet too refined and foods are de-vitalized.
 3. Affects longevity.
 4. Grandparents may live to be 80 or 90 years old; but children and grandchildren often die in early maturity or youth.
 5. All should so live to give health and long life to posterity.
- V. Problems of the Day Solved.
 1. Economic benefits of this law.
 2. Health will be increased.
 3. Encourage use of vacant lots for gardens.
 4. Decrease of illness, insanity, crime.
- VI. Self-Conquest the Greatest Victory.
 1. Obedience to the positive side of the Word of Wisdom gives strength to obey the negative requirements.
 2. Wisdom and the gift of "hidden treasures of knowledge" the greatest benefactions.
 3. Self-control to be sought.
- VII. Inspiration of the Word of Wisdom.
 1. In the days of Joseph Smith the science of nutrition was unborn.
 2. Proof of the Prophet's divine inspiration.
 3. Greatest gifts of peace and security possible through obedience to Word of Wisdom.
 4. A gift to the world!

QUESTIONS, PROBLEMS, PROJECTS

1. How may the Word of Wisdom be summarized? If these rules are applied to your daily health program what results would follow?
2. Make a survey of the dietary habits of your family and circle of friends and suggest needed improvements, if any. Report at next meeting.
3. Summarize the vital statistics of your town and county for 1936 or 1937. Report. How do they compare with those in the United States?
4. What factors of health are necessary though not mentioned in the Word of Wisdom?
5. How do you explain the fact that many of our people live to be over eighty or ninety years of age yet their children die

in early middle life and their grandchildren and great grandchildren are subject to most of the diseases of civilization? Public school statistics state that a very large proportion of our children are physically unfit in one or many ways. What is the cause of this condition? How may it be corrected?

6. What proportion of the children in your school district are free from physical defects? How may parents help correct conditions of ill health?

7. What changes, if any, have you made in your diet during the past year?

8. Explain how the foods most necessary for health—those containing the vitamins and minerals—are often discarded and fed to animals and that the healthiest foods are often the cheapest.

9. Give your own personal testimony as to the benefits you have derived from living the Word of Wisdom in its fullness during the past year.

10. What proof do you have that the Prophet Joseph was inspired when he gave the Word of Wisdom to the world?

LESSON XXXII

REVIEW

To the Leader:

For this final period review any lesson or lessons you may have gone over too hurriedly. Or, invite someone, a doctor or nurse or other capable person, to give a lecture on any desired subject pertaining to health.

ORGANIZATION OF STAKE MELCHIZEDEK PRIESTHOOD COMMITTEES

THE Stake Melchizedek Priesthood Committee should be organized much as a Priesthood quorum with four standing committees, each of which should give special attention to the corresponding committees in the Priesthood quorums of the stake.

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 August, 1938

MISSIONARY ACTIVITIES		August 1937	August 1938
1. Evenings or part days spent in missionary work	7,119	4,514	
2. Hours spent in missionary work	15,515	10,027	
3. Number of calls made	11,573	8,330	
4. Number of first invitations in	3,722	3,829	
5. Number of revisits	4,082	2,563	
6. Number of Gospel conversations	12,794	8,776	
7. Number of standard Church works distributed (Does not include Books of Mormon reported under Item No. 10)	219	293	
8. Number of other books distributed	366	318	
9. Number of tracts and pamphlets distributed	22,447	15,654	
10. Copies of Book of Mormon actually sold	159	153	
11. Number of hall meetings held by missionaries	295	193	
12. Number of cottage meetings held by missionaries	568	427	
13. Number of missionaries who attended cottage and hall meetings	2,099	2,400	
14. Number of investigators present at cottage and hall meetings	3,320	2,167	
15. Number of baptisms as a result of missionary work	144	91	
(1) Of people over 15 years of age		79	
(2) Of people under 15 years of age:			
a. Both of whose parents are members		27	
b. Others under 15 years of age		50	
Classification not designated		3	
16. Number of inactive members of Church brought into activity through stake missionary service during the month	225	178	
ADDITIONAL INFORMATION			
Number of stakes in the Church	124	118	
Number of stake missions organized	119	113	
MISSIONARIES ACTIVELY ENGAGED			
Number of stakes reporting	107	86	
Number of districts	364	274	
Elders	202	202	
Seventies	1,253	929	
High Priests	271	169	
Women	310	213	
Total	2,036	1,513	

QUORUM PROJECTS

What Is Your Quorum Doing?

FROM the stake quarterly Priesthood reports brief accounts of quorum projects will be selected and published monthly in this column:

3rd Quorum Elders, Las Vegas and Boulder City Wards, Moapa Stake:

In the stake Church Welfare project of canning asparagus our Elders' quorum was called upon to donate a fund of \$70.00 to help pay for the picking of the asparagus. The fund was raised immediately within the quorum and turned over to the stake.

For an individual quorum project one member of our Las Vegas ward donated the figs from his trees if the Elders would do the picking and selling. We realized \$29.85 from this undertaking.

For the initial contribution toward a \$1,000 permanent fund for the quorum we sponsored and put on a play which netted us \$51.45.

The quorum received permission from the Union Pacific Railroad to screen and use the waste coal from their yards. It is quite fine, but burns well. With our regular wood hauling project this should enable us to provide a good supply of fuel for the needy this winter.

Following is a brief list of the activities of the 4th Quorum of Elders, Plain City, Warren and West Warren Wards, North Weber Stake:

Elder Wilford Skeen lost a boy. The quorum held a benefit dance, and with the aid of the Relief Society paid the hospital bill.

The quorum helped to pay the expenses of Elder _____ at college.

After the wind had destroyed Bishop Heslop's barn, we helped to clean up the debris and get his place in shape.

The quorum helped to collect asparagus and rhubarb, and the West Warren group has been very active in a project of raising

(Concluded on page 683)

Aaronic Priesthood

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

AARONIC PRIESTHOOD EXTENSION PLAN TO BE MAJOR ACTIVITY OF ASSOCIATED GROUPS

PLANS to have the name of every boy and young man in the Church between the ages of 12 and 20 on a permanent record card, which will form the basis of a regular contact with all who are or may hereafter become inactive, have been sent over the Church from the offices of the Presiding Bishopric.

Associated in the plan are the Sunday School and the Y. M. M. I. A., the three organizations assigned to the supervision, teaching, and activity programs of members of the Aaronic Priesthood. Some 50,000 cards have been distributed, sufficient to account for every member of the Aaronic Priesthood under 20 years of age and some 4,500 others who have not been ordained.

With the cards have been sent circulars outlining the plan and suggesting a follow-up campaign for each stake and ward. Suggested programs for stake and ward meetings associated with the introduction of the new plan are published herewith.

Some 50 stakes which have been visited by the "Cavalcade for Youth" have already received the literature and cards and in a number of them the stake and ward meetings have been held and the plan launched. In the rest of the stakes the plans will be discussed in stake conferences during the next few months.

Suggested programs for stake and ward meetings proposed in the inauguration of the Aaronic Priesthood Extension Plan:

STAKE FOLLOW-UP CAMPAIGN

It is recommended that at an early date each stake should call together its youth leaders to make plans to meet the challenge confronting us. At this meeting the Aaronic Priesthood Extension Plan should definitely be launched and full consideration given to a permanent follow-up of every inactive member.

SUGGESTED OUTLINE FOR STAKE MEETING

To be attended by all stake and ward leaders of young men and boys.

1. Singing.
2. Opening Prayer.
3. Singing.
4. "The Challenge of the Problems of Youth to our Stake"—by a member of the Stake Presidency.
5. "Religious Foundation for Every Latter-day Saint Youth"—Stake Superintendent of Sunday Schools.
6. "Building Boys to Latter-day Saint Standards"—Stake Superintendent of Y. M. M. I. A.

7. "How the Aaronic Priesthood of our Stake Plans to meet the Challenge"—Stake Chairman of Aaronic Priesthood.
8. "The Ninety and Nine"—member of Stake Presidency, Chairman of Stake Extension Plan Committee.
9. "How Shall We Answer the Challenge to World Leadership?"—Stake President.
10. Singing.
11. Benediction.

Figures taken from the latest reports showing active and inactive members should be discussed.

WARD FOLLOW-UP CAMPAIGN

Following the meeting of stake and ward youth leaders, this meeting should be held in every ward.

SUGGESTED OUTLINE FOR WARD MEETINGS

To be attended by all youth leaders and every available young man and boy between the ages of 12 and 20. The meeting is to be held under the direction of the bishopric. Representatives of the stake presidency, high council, Aaronic Priesthood committees, Sunday School, and Y. M. M. I. A. superintendents should attend where possible.

1. Opening Song.
2. Opening Prayer.
3. Special Music of best possible standard.
4. Story—"The Sons of Helaman" from the Book of Mormon. (Chapters 52-57.)
5. "A Modern Army of the 'Sons of Helaman'."
6. "Priesthood and leadership."
7. Musical Selection. (Exceptional.)
8. "President Brigham Young's Charge to the M. I. A."
9. "Am I My Brother's Keeper?"
10. "The Destiny of the 'Sons of Aaron.'"
11. Singing—"Till Praise the Lord While I am Young."
12. Benediction.

The special musical numbers should be good enough to be strong drawing cards as well as furnishing satisfying, wholesome entertainment.

Quorum supervisors and M. I. A. and Sunday School officers should cooperate to have every boy and young man 12 to 20 especially invited and transported if desired. It should be the outstanding youth event in the history of the ward.

THE AARONIC PRIESTHOOD EXTENSION PLAN

STAKE ORGANIZATION AND PROCEDURE Organization:

1. A member of the stake presidency. Preferably the one assigned to supervise the Aaronic Priesthood.
2. Members of the high council assigned to Aaronic Priesthood supervision—a minimum of three.
3. Members of the Stake Sunday School Board supervising A, B, and C Departments.

4. The M Men Supervisor, Explorer Commissioner, and Scout Commissioner.
5. A Secretary—not the Stake Clerk.

Time of Meeting:

To be determined by the stake presidency but to be a regular meeting held monthly.

Procedure:

1. Member of stake presidency to conduct the meeting.
2. Opening Exercises (brief).
3. Instructions from stake presidency, unfinished business, special report, discussion of latest reports of Aaronic Priesthood extension plan, and plans for improving leadership, programs, and methods. Information from Presiding Bishopric or General Boards, special stake projects, local social and moral problems.
4. Determine dates for all stake social and fraternal activities, regular meetings, or other activities with which ward activities should not be dated in conflict.
5. Separate into three groups—leaders of Priests, Teachers, and Deacons quorums and corresponding groups in Sunday School and M. I. A. separately, with members of the high council assigned to each group, conducting the discussion. In the separate groups the following should be considered:
 - a. Attendance at quorum or class meetings of each organization.
 - b. Plans for stake-wide social or fraternal features for the age-group represented. Check on such activities in each ward and encourage regular balanced programs of such features.
 - c. Plans for motivating and correlating all programs and activities of all organizations, involving members of the age group represented.
 - d. Missionary visits by ward leaders to inactive members.
 - e. The use of boys and young men as missionaries to interest their friends and associates in Church activity.

THE AARONIC PRIESTHOOD EXTENSION PLAN

WARD ORGANIZATION AND PROCEDURE Organization:

1. The bishopric as the presidency of the Aaronic Priesthood.
2. The Chairman of Ward Aaronic Priesthood Committee of all Quorum Supervisors.
3. The Teachers of A, B, and C Departments in Sunday School.
4. The M Men Leader, Explorer Leader, and Scoutmaster.

5. The secretary of the committee. (Because ward clerks have so many other duties it is recommended that some other person be selected who will devote himself diligently to this work.)

Time of Meeting:

To be determined by the bishopric, but to be a regular meeting to be held monthly.

Procedure:

1. Bishopric to conduct meeting.
2. Opening Exercises (brief).
3. Instructions from bishopric—unfinished business, special reports, general matters concerning Aaronic Priesthood as a whole, discussion of latest reports, information from Presiding Bishopric, General Board or stake authorities, Special Aaronic Priesthood, Sunday School or M. I. A. projects, local social or moral problems.
4. Determine dates for all ward social or fraternal activities involving more than one age group. Dates should be determined as far in advance as practicable.
5. Separation into three groups—bishop with supervisor of Priests' quorum, teacher of Sunday School "C" Class and M Men leader. First counselor, preferably with supervisor of Teachers' quorum, teacher of Sunday School "B" class and Explorer leader. Second counselor, preferably, with supervisor of Deacons' quorum, teacher of Sunday School "A" Class and Scoutmaster. In these groups the following items should be discussed:
 - a. Activities involving members of that particular age or quorum group should be planned and dates determined as far in advance as practicable, keeping in mind dates already determined for general or ward events in-

volving more than the one age group.

- b. The general conditions of activity and Church participation of young men or boys of that age group.
- c. Missionary work among those who are inactive. It is suggested that the names of inactive members be discussed impartially and that each member of the group (the member of the bishopric excepted) be assigned two names per month for personal contact and missionary work. At the succeeding meeting each leader

should report on his contacts and make recommendations for further follow-up, by himself or some other person, in all cases where the person contacted has failed to respond. A new feature of the plan is that young men and boys should be used as missionaries to help interest their friends and associates in Church activity.

- d. Boys and young men of Priesthood quorums, Sunday School and Y. M. M. I. A. classes and groups should be enlisted in the campaign to bring their friends and neighbors into activity.

THE WORD OF WISDOM REVIEW

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

A MODERN SMOKE CONSUMER

I HAVE walked in summer meadows
When the sunbeams flashed and broke,
But I never saw the cattle, nor the
Sheep nor horses smoke.

I have watched the world with wonder
When the grass with dew was wet,
But I never saw a robin
Puffing at a cigarette.

I have fished in many a river
When the sucker crop was ripe,
But I never saw a catfish
Puffing at a pipe.

Man's the only living creature
That parades this vale of tears,
Like a snorting traction engine
Puffing smoke from nose and ears.

If God had intended
When He first invented man
That he'd smoke, He would've built him
On a widely different plan.

He'd have fixed him with a stove pipe
And a damper and a grate

And he'd have a smoke consumer
That was strictly up to date.

—*Author Unknown.*

A national safety drivers' club, organized in Jackson, Mich., hopes to enroll 5 million members at \$1 a year, using the funds to war on drunken driving and carelessness at the wheel.

.....

The liquor business wants healthy, attractive, personable young people to dispense its wares. They are good advertisements in themselves. That's at least one big reason why the first job a desperate youth finds open is in a tavern—or whatever the favored local name is for what our grandparents knew as a saloon.

Let's not be discouraged in our job-hunting. Let's sound out every possibility in our community. Let's take advantage of the guidance that is offered. Let's get into the right line—no matter how far down—and then let's work toward a goal that is worth reaching.

Quorum Projects

(Concluded from page 681)

one acre of beets for the Church Welfare Program.

2nd Quorum of Elders of the Butley Stake:

We have successfully raised and harvested two and a quarter acres of onions; 35% of the quorum members assisted with this project. The quorum has also completed the canning of 529 cans of prunes for the Church Welfare program, has one-half acre of squash that has done well, and the Class Instruction committee has sold 18 copies of the textbook, *The Word of Wisdom—A Modern Interpretation*.

Pasadena Stake, High Priests Quorum:

This quorum set up a stake-wide shoe repair plant. An apprentice was trained and is now doing excellent work. Up to the time of the latest report 80 pairs of shoes had been repaired, bringing in \$97.50—with expenses amounting to \$71.22—or a net profit for the quorum of \$26.28. Also, at the request of bishops 8 pairs of shoes have been repaired for the needy.

NORTH IDAHO FALLS ELDERS REPORT PROJECTS

Elder Melvin J. Ballard.

Dear Brother:

On July 16th in the forenoon Elder Dwain Landon was coming from the field with a load of hay when he noticed his young horse in his grain field. He left his load with a younger brother and went to drive the animal out. The horse being considered perfectly gentle, he walked up close beside him and motioned to him with his hand. The horse whirled and kicked, striking him in the side of the head, resulting in his death soon after midnight. Brother Landon only had a few loads of hay left to haul. A few Elders or their representatives hauled that hay that afternoon. The next day being Sunday no work was done, but the Personal Welfare Committee made investigation. Brother Dwain's work was pretty well done, having been changing work with his father and brother, so they volunteered their service to them, which was accepted. Monday morning twenty Elders turned out with three moving machines, two dump rakes, and three wagons.

Twelve men with forks stacked what hay was ready, cut, raked, and piled the rest of this brother's field. The following Thursday of the same week eighteen Elders came in the afternoon and stacked the balance of his hay. The Elders' wives prepared dinner for the crew at Elder Lorin Carpenter's place which was near by.

This is only one of the many projects that are being taken care of by our quorum. The miscellaneous committee sponsors a social each month when Elders and their wives and partners meet to hold weinie and marshmallow roasts, bonfire parties, or watermelon busts, volley ball, basket ball or dancing. We have sponsored winter carnivals. The class instruction committee and Church activity committee have their projects as well. We also have charge of the ward teaching. While we are not living the United Order by any means, we do have the spirit of brotherhood. Our problems are not all solved; it seems that the more we do the more we can see to do.

Your Brethren in the Gospel.

The Sixty Quorum of Elders,

North Idaho Falls Stake.

By John E. Thompson.

Quorum President.



Ward Teaching



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

Ward Teacher's Message, December, 1938

THE SPIRIT OF CHRISTMAS

"... By love serve one another. For all the law is fulfilled in one word, even in this: Thou shalt love thy neighbor as thyself." Galatians 5:13, 14.

THE very name of the greatest of all holidays—Christmas—and the glorious event it is intended to commemorate—the birth of the Savior—should give to every Latter-day Saint a feeling of reverence, of thanksgiving and praise to our Father in Heaven, as preparations for this almost universal festival are carried on.

Latter-day Saints have been blessed beyond any other people on the earth today. To us have been given the glorious truths of the Gospel and by obedience to the commandments of the Lord, we have been given the richest of all blessings.

Now, as Christmas approaches, not only our hearts, but our purses too, should be opened to the Lord. None of His children should be permitted to suffer: None should go unnoticed during the holiday festivities. We should not only do our full share in the Church plan to provide for all, but we should give to ourselves the supreme joy that comes directly from bringing happiness to others.

Then, too, our hearts should be filled with forgiveness. There is no place in the Christmas plan for hard feelings toward others. We should seek forgiveness and grant forgiveness. We should make our own peace and goodwill. Then we can consistently join with others in singing "Peace on Earth, Good will Towards Men."

Every Latter-day Saint should seek the true spirit of Christmas by giving and forgiving, by bringing joy and happiness, even if only in a humble way, to others, and strive to have the spirit of the Christ accompany us in all that we do at this Christmas-tide. This scripture is suggested for contemplation:

Then shall the King say unto them on his right hand, Come, ye blessed of my Father, inherit the kingdom prepared for you from the foundation of the world:

For I was an hungred, and ye gave me meat: I was thirsty, and ye gave me drink: I was a stranger, and ye took me in:

Naked, and ye clothed me: I was sick, and ye visited me: I was in prison, and ye came unto me.

Then shall the righteous answer him saying, Lord, when saw we thee an hungred, and fed thee? or thirsty, and gave thee drink?

When saw we thee a stranger, and took thee in? or naked, and clothed thee?

Or when saw we thee sick, or in prison, and came unto thee?

And the King shall answer and say unto them, Verily I say unto you, Inasmuch as ye have done it unto one of the least of these my brethren, ye have done it unto me. (Matthew, 26:34-40.)

SPECIAL ISSUE OF PROGRESS OF THE CHURCH INCREASES INTEREST IN TEACHING

SUGGESTIONS for improving teaching in wards and branches contained in *Progress of the Church*, official monthly bulletin of the Presiding Bishopric, in the issue for August, have materially increased interest in this important work, as indicated in comments of stake and ward officers.

Of particular interest has been the review of the plan being followed in Belvedere Ward of Wells Stake as outlined by Bishop Richard A. Brower. This plan makes of Ward Teaching a major ward project and provides, as nearly as is reasonably possible, for contacting every family in the ward every month. This, of course, is one of

the most important phases of Ward Teaching.

Because of the widespread interest

THE TEMPLE

By Lee Stokes

Your matchless grace of granite,
Your wondrous strength of stone,
The beauty of each springing arch
Are marvels all your own.

You vie with yonder mountain-peaks
In majesty sublime.

The builders who have builded you
Have conquered space and time.

The vaulted blue of heaven
Rests down upon your spires.
Your anchors in the rock below
May feel earth's throbbing fires.

Oh, symbol of a mighty hope,
Of faith that's strong and true,
May all that we construct on earth
Spring up to God like you!

in the Belvedere Ward plan and its orderly and effective methods, it is published here in order that it may be brought to the attention of the greatest possible number of officers responsible for Ward Teaching.

The plan as outlined for Belvedere Ward is, briefly, as follows:

The ward is divided into four districts; two on the east side, and two on the west side of the ward. There are 160 teachers, 80 on the west side and 80 on the east. The first Thursday of each month is Home Night on the east side of the ward. On that night all members are expected to remain at home, prepared to receive the Ward Teachers, and to conduct home night programs. On this night the Ward Teachers from the west side visit their districts, which are all on the east side. On the second Thursday it is Home Night on the west side and the Ward Teachers who live on the east side visit their districts, which are all on the west side. Each group meets at the ward chapel before going visiting and the regular missionary plan of the Church, that of having two Elders visit together is followed. Each teacher has a regular monthly message and also a ward bulletin from the bishopric.

The work is usually completed in from one to two and a half hours, according to the size of the district. There are 21 supervisors, including the members of the bishopric, who also do their full share of ward teaching. The participation has reached as high as 74 out of 80 teachers reporting at the ward chapel on one night.

FOUR STAKES MAINTAIN 100% WARD TEACHING RECORDS FOR 1938

FRANKLIN, JUAREZ, LOS ANGELES, AND ONEIDA STILL HAVE PERFECT SCORES

FROM out of the five stakes with 100% records in Ward Teachers' visits for the first half of 1938 maintained the same standard in August. Star Valley, member of the top honor group in July, barely missed a perfect record, reporting 98%.

Other stakes in the 100% list for August were Long Beach, Bear Lake, Moon Lake, and Weber. Nine other stakes reported better than 90%; Hollywood, Ogden and Star Valley reaching 98%. The average for the Church was 55%. This indicates that more than 70,000 homes of the Church were visited in August, the vacation month.

While this is an encouraging record, the fact that nearly 60,000 other homes were not visited should not be lost sight of.

Genealogical Society

OFFICERS AND DIRECTORS OF THE GENEALOGICAL SOCIETY OF UTAH

JOSEPH FIELDING SMITH,
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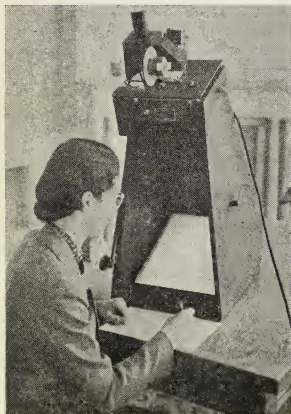
HAROLD I. KIRBY,
Assistant Secretary.
L. GARRETT MYERS,
Assistant Treasurer and
Superintendent of Research Bureau
ELLEN HILL,
Assistant Librarian.

Magic of the Microfilm

(Concluded from page 664)

it is barely legible and where the paper is discolored by stains, may be photographed so that the original writing is perfectly legible, and the stains have disappeared.

Already the microfilms are being



MARIE B. LARSEN, LIBRARY ATTENDANT, READING A NEWSPAPER REPRODUCTION IN THE RECORDAK LIBRARY PROJECTOR.

recognized as media for preservation of records in the future. Records of the decennial censuses of the United States occupy a mile of shelving. These are being photographed at the rate of 45 volumes per week. The entire census of 1840 has been completed and the census for 1850 is well under way. Copies of these films can be purchased at 10c a foot. Thus the census of Utah for 1850 (the first ever taken of our state) would cost \$3.50, covering 350 feet of film.

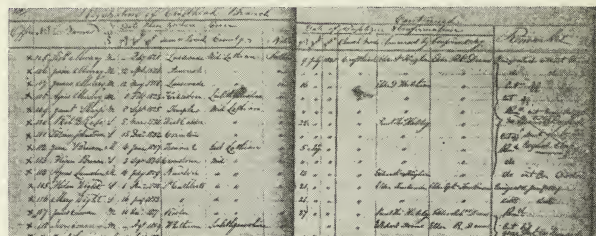
LOCAL county and church records are being filmed. One commercial organization has completed photographing all the books published in England before 1550. From Australia comes word that a move is under way in London to photo-

graph the immense store of records in the British Museum upon microfilms, and preserve these in the event that the British Museum is destroyed by bombs.

The German government has officially undertaken the photographing of German parish registers. Seven thousand of these, it is reported, have been completed, and it may be possible for our Society to obtain positive copies of these films. Thirty-five operators are continually engaged in photographing the German registers that remain.

The libraries throughout the land have been quick to discern the tremendous significance of this new development, and are planning to utilize it to the fullest. Our Society and our Church must not be behind the others in this new movement. Our purpose in gathering records entitles us to be in the forefront.

To secure the necessary funds for copying desired records or purchasing duplicate copies of films already produced of records having genealogical value, a campaign is now being carried forward throughout the Church inviting all to become members of the Genealogical Society of Utah. The fees they pay will be utilized for the purposes mentioned.



THIS IS A MICROFILM REPRODUCTION (REPRODUCED) OF THE UPPER PART OF TWO PAGES OF THE EDINBURGH CONFERENCE RECORD.

Those already having membership, and those who desire to contribute more than the actual membership fee, are urged to donate to the Book Fund of our Society. Since last May

\$1300 has been received. Some stakes have made excellent contributions.

The air is filled with rumors of war. If war comes, countless records will be destroyed and irretrievably lost to posterity. Let us take for our slogan the words of the Prophet Joseph Smith:

The Saints have not too much time to save and redeem their dead . . . before the earth will be smitten, and the consumption decreed falls upon the world.

I would advise all the Saints to go to with their might . . . that they may be prepared against the day that the destroying angel goes forth; and if the whole Church should go to with all their might to save their dead, seal their posterity, and gather their living friends, and spend none of their time in behalf of the world, they would hardly get through before night would come when no man can work. (Teachings of Joseph Smith, page 330.)

The modern science of photography has brought the magic of the microfilm to our service to help us with this task in a manner until recently unknown. As devices are perfected, and more skilful technique is acquired, most of the precious records of the past of value in genealogical research will be microfilmed. These can be purchased and placed upon the shelves of our Library as fast as funds will permit.

It is not too much to envision a time in the not distant future when the life records of all our ancestors may be available to searchers right in our own Genealogical Library.

Mutual Messages

General Superintendency
Y. M. I. A.
GEORGE C. MORRIS
JOSEPH J. CANNON
BURTON K. FARNSWORTH
OSCAR A. KIRKHAM
Executive Secretary

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

General Presidency
Y. W. M. I. A.
LUCY GRANT CANNON
HELEN S. WILLIAMS
VERNA W. GODDARD
CLARISSA A. BEESLEY
Executive Secretary

Send all Correspondence to Committees Direct to General Offices

"By love serve one another. For all the law is fulfilled in one word, even in this: 'Thou shalt love thy neighbor as thyself.'"—Galatians 5:13-14.

Executives

NEWS FLASH FROM SNOWFLAKE

THE Snowflake Stake "Fall Round-up" was enjoyed October 1st at Sundown Ranch, the home of Fred and Wilma Turley. More than 150 M. I. A. workers from nearly every ward came out to get acquainted with one another, to get more thoroughly enlightened on the M. I. A. program and to enjoy a Mutual Social.

After a short general session and song fest the activity groups and leaders met for about two hours of mutual exchange of ideas and instruction. The happy, hungry group then enjoyed a weiner roast at sunset on the hill, followed by campfire singing and skits. At 7:30 all gathered at the Lodge for a real Mutual social and dance.

Our feeling is that M. I. A. work has the most enthusiastic beginning ever attained and that feeling of loyalty to the entire group will be carried through by every ward.

PRINTED SUMMARY OF JUNE CONFERENCE AVAILABLE

FOR the first time, the General Boards have published a report of the proceedings of the June Conference of 1938. It appears as an attractive booklet and, as the foreward says, "It endeavors to recall to those who were present the inspiration and uplift of the June Conference and to convey to those who were not able to attend something of the same spirit and educational benefit." Copies of these Summaries, four for each stake board, have been sent to all stakes, with copies also to the missions.

CATALOGING OF BOOKS

By Aurelia Bennion

BY THIS time you have accessioned your books, you have prepared your books for circulation and have classified them. (See *Era* for August, September, and October, 1938.) Now, the next thing is to provide a way by which your user or (as we shall speak of him hereafter) your patron can find out quickly if you have a certain book in the collection and where to find it on the shelves by using the call number.

Suppose a man knows the author of a book but isn't sure of the title but can recognize it if he sees it. You will

write on a card the author's name and the title. Take for instance, the book, *The Life of Christ*, by Henry Ward Beecher. Turn to the title page which contains the official title of the book, the author, and the name of the publisher, etc. This first card is the author card. Your patron may know the title and not the author, or he may not know of any book especially but wants something on the life of Christ. You should provide in your index for at least these three needs—the title card and subject heading card and the author card.

The patron may want to know the publisher of the book, where it is published and when, so from the title page of the book you can get that much information.

Now he may want to know how many pages there are, how many volumes in a set, whether there are maps, illustrations, portraits.

Remember that your card catalog is to help your patrons get material and information about books quickly. So if there is anything else about the book that you think your people would want to know, put that on your cards. If your collection is small, this may seem like unnecessary work, but as the number of books grows, it will become more difficult for you to remember what books you have, so begin well and your public and your successor will thank you.

A card catalog instead of a list of the books arranged alphabetically is suggested because your collection will grow and for each new title to be added, you will have at least three new cards to add to your catalog, to be inter-filed and you cannot do this easily if you have just a list.

Suppose you add to your collection Evans' *One Hundred Years of Mormonism*, you have three new cards—one under Evans, one under *One Hundred Years*, etc., and one under History of L. D. S. Church.

Your catalog cards for the book *Life of Christ* by Henry Ward Beecher should look like these illustrations:

AUTHOR CARD	
232.9 B 36	Beecher, Henry Ward Life of Christ Henry Ward Beecher N. Y. Harper and Brothers 1906 125 p.

TITLE CARD

232.9 B 36	Life of Christ, The 1906 B—Beecher, Henry Ward
---------------	---

(Subject Heading should be written or typed in red to distinguish it from Title Card.)

SUBJECT HEADING CARD

232.9 B 36	Life of Christ B—Beecher, H. W. Life of Christ, The By H. W. Beecher N. Y. Harper and Brothers
---------------	--

Next month we shall consider several things such as arranging the books on the shelves, training for the catalog, and rules for lending. If there are any questions from the field we shall be glad to answer them also.

Adults

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

LEADERSHIP MEETING

WIDE observation indicates one of our greatest needs is to enrich the stake monthly leadership meetings in order to make our work more effective. It is suggested that one-third of the time be devoted to discussion of the study materials; one-third to methods of presentation; one-third to morale building. Monthly leadership meetings give each one the opportunity to give and to receive.

Dr. Farnsworth of the General Superintendency has suggested nine techniques as subjects for consideration during the coming year in monthly stake leadership meetings as follows:

1. Organizing Adult Groups.
2. Committees of (3 to 5).
3. Membership and attendance.
4. Social: all kinds.
5. Promotion of hobbies to survey class members and others and stimulate recreative cultural hobbies.
6. Study groups.

II. Preparing an Assignment.

A. Leader.

- A week in advance to see its general pattern for assignment and preview and determine aim;
1. Make outline of essentials.
 2. Reflect (ponder them during week).
 3. List illustrative materials.
 4. Get further authority and materials beyond text.

B. Member.

- As early in the week as possible:
1. Make outline of essential points.
 2. Reflect (ponder these during week).
 3. Make application.
 4. List illustrations.

III. Presenting a Lesson by Lecture—A Guest Speaker.

- A. Leader make outline aim and essential idea then have outside lecturer "address" group. Then allow questions to be asked, written on board, handed to leader as lecturer is talking, etc.

IV. Lesson by Leader Through Talks and Visual Aids: Pictures, Slides, Charts, Graphs, Drawings, etc.

V. Lesson by Panel.

Leader to select three to seven to sit with leader in half circle at front of class.

Leader introduce theme or problem. Panel members to list sub-problems, definitions, etc.

Then by leader calling on members or by informal response, members wrestle with problem—*To find best solution.*

May let whole group have part of time for question or further contributions.

VI. Lesson by Symposium.

Leader has those assigned sit with leader in semi-circle at front.

The leader indicates problem and issue. Each assigned member discusses his issue in strictly limited time.

After all assigned members have presented the issues the group challenges what has been said or contributes further ideas.

VII. Making Book Reports.

- A. Book reports can be cut to half the recitation time.

- B. Select a book that deals with theme.

- C. Have lesson issues presented in half time.

Then have good reviewer give book report in remaining time.

- D. Both groups must learn the importance of holding to time, which must be determined at time of making assignments.

VIII. Promoting Leisure-Out-of-Class-Projects.

Hobbies — Beautification — Crafts — Socials. A few minutes at any meeting might well be given these, and three or four entire meetings during the year will be well spent. These can also be promoted excellently during the summer.

IX. A Planned Interview.

Where one asks questions and another (as an authority) answers them. Then the class may come in with questions and answers.

Seniors

Dr. L. L. Dalnes and Hazel Brookbank, chairmen; Dr. George H. Hansen, Polly R. Hardy, Vella H. Wetzel.

THE members of the Senior Committee wish to express our great sorrow in the passing over the highway of progress into the great eternity of our friend and co-worker, Harrison R. Merrill. We feel his absence keenly and miss his kind and understanding contributions to our department work. His advice and counsel helped each of us to see the problem with a clearer view and to plan more wisely.

We feel that the Senior reading course book for this season, *Utah Sings*, is most timely and are happy in offering to you for your enjoyment the poetry of those he loved, encouraged, and stimulated to sing on. He was ever ready with hand extended, pointing the way a step higher and giving the necessary lift to those struggling poets who needed inspiration.

This season let each Senior department each week begin with the reading of a poem from *Utah Sings* and a short sketch of the contributing poet, so that every Senior will learn to understand and appreciate poetry and our own poets better.

Gleaners

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

IN Gleaner work our seasons are a bit topsy-turvy. In the fall we plant and in the spring we harvest, but in every season we glean—glean knowledge, experience, and friends.

Mutual is well on its way now, and your feet are on firm soil, climbing up heights to true happiness. Already you have held a Comradery Night and spent one evening with Treasures of Truth. Have you enjoyed these experiences? Are they shining landmarks in a beautiful year? We hope so and we ask you right now to start planning for your next Comradery Night. Appoint committees and be prepared to enjoy another fine evening together.

By now you know whether you will bind your ward sheaf. Did you know that 87 wards had every girl of Gleaner age enrolled in M. I. A. last year? You can do it too. Let the membership committee visit every girl whose name is not on the roll and make her realize how important she is to the welfare of the class.

Have you had any girls leave your ward for any reason? If so have you

made out two of the transfer cards that your ward president will give you and sent them to the General Board Office? When girls leave home, they sometimes do not affiliate with the M. I. A. in their new wards. These are the ones we wish to keep in touch with, that they may be made to feel at home by the Gleaner class which they should attend.

Your finance committee for the banquet is undoubtedly appointed and working hard, trying to raise money so that at least a part of each girl's ticket may be paid for. Have you thought of having a cup-cake sale after Mutual? Or how about a "White Elephant Sale" just for the girls? Or a sale of second-hand books? Even if you can only pay ten cents on each ticket, it will mean a great deal to the girls.

As a means of arousing interest both in class and in the leadership meeting, have you thought of inviting the whole Gleaner class to come to these monthly meetings? This is workable if there are two stake leaders for the Gleaners, one for the manual and one for the activities. A large group will give the activity leader inspiration and encouragement and most of the girls enjoy going.

These are but a few suggestions from your Gleaner Committee. You undoubtedly will know just how to handle your own individual classes and problems. But if at anytime we may be of service to you, just let us know. We are always wishing you well and hoping that we may help in some way.

Explorers

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

SPECIAL EXPLORER PROJECTS

NINE items suggested for special consideration of Explorer Commissioners and Troop leaders have been announced by the Explorer Committee of the General Board. These are intended to be correlated with regular Council, District, and ward programs as a part of the schedule of Explorer activities. These projects are:

1. Cooperation with the Aaronic Priesthood through the new Extension Plan. Explorer Commissioners and leaders are urged to cooperate in every possible way with the Aaronic Priesthood Extension Committees for the purpose of attracting to and holding in our program every possible young man of Explorer age. In addition Commissioners and leaders are urged and expected to do everything within their power to interest Explorers in their Priesthood Quorum work and other Church activities.

2. The Explorer Trek over the Mormon Pioneer Trail as a special project. The last 36 miles of the Pioneer Trail from Henefer to Salt Lake have been designated for this special Explorer Trek. Only registered Explorers over 15 years of age are permitted officially to participate in this project. Upon application at the M. I. A. office complete information will be furnished.

(Continued on page 688)

(Continued from page 687)

including a sketch map of the Trail. Each group, which should not be large, probably three to five Explorers, is expected to register before making the trip, and to make a report when the trip is concluded.

3. The Theme Project—Safety. "Service to others through safety projects" is the theme for the year of the Explorers, in harmony with the general M. I. A. theme, "By love serve one another. For all the law is fulfilled in one word, even in this: Thou shalt love thy neighbor as thyself." Every Latter-day Saint Explorer Troop is expected to carry out the purpose and spirit of the theme during the season. Safety projects in homes, schools, churches and communities are recommended. (See Merit Badge studies in Safety in Log of the Explorer Trail No. 8, page 156.) In addition original safety projects may be developed by individual troops or districts.

4. Birdhouses for Temple Square. A request has been made by President Joseph J. Cannon of Temple Square Mission in Salt Lake for a number of birdhouses to be placed on Temple Square in the early spring. Explorers anywhere in the Church are invited to make birdhouses and send them in. Those most suitable for Temple Square will be selected, probably 15 to 20. Suitable recognition will be given to Troops and individuals whose birdhouses are selected. Houses should be sent to Y. M. M. I. A., 50 North Main Street, Salt Lake City, Utah.

It is suggested that participants learn what birds migrate to the Salt Lake area each spring, what kinds of houses they are attracted to and other similar information that will help them in providing suitable houses. Such study will provide an interesting project for an entire Troop. Birdhouses submitted may contain the name and number of the Troop and if built by an individual, his name also.

5. Legend of the Arrowhead. A record in word and picture of troop activities of every nature is one of the best tradition builders and troop motivators. An Explorer record, or "Log" in the L. D. S. Church, is called "The Legend of the Arrowhead." Many troops are providing decidedly interesting and valuable records which will increase in value as years go by.

6. Log of the Explorer Trail No. 8. The guide book of Exploring in the L. D. S. Church is Log of the Explorer Trail No. 8, new this year. It is invaluable to every Explorer Commissioner, leader or committeeman. It deals with organization, programs, projects, explorations, expeditions, vocational guidance, Merit badge studies, source materials and other topics with which leaders must be familiar in order to be successful.

7. Reading Course Book. A \$6 book written especially for young men of Explorer age but which, apparently because of its title and original price, was not a "best seller," is now available to Explorers on the reading course for \$1 plus postage, through the cooperation of the Deseret Book Co.

Message and Characters of the Book of Mormon is a series of hero and adventure stories from the book that gives the early history of this continent. Here are some of the chapter headings: Two Thousand Boy Scouts, Stranger Than Fairyland, The Secret of Success, Story of the Buried Swords, Who is the American Archer from the Towers, the Miracle Man.

8. Social activities with Junior Girls. In Log of the Explorer Trail No. 8 will be found suggestions for a limited program of social activities with Junior Girls of the

M. I. A. Explorers have reached the age when they become social-minded and, normally, are having their first social experiences. Much depends upon the manner in which they are ushered into social life. Proper guidance here is a part of the Explorer Leader's responsibility, particularly in the L. D. S. Church.

9. Vannab for Explorers is rapidly taking its place in Church athletic activities, alongside basketball for Explorers. The intermountain finals for the past two years particularly have been thrillers. Interest this year is greater than ever. The finals to be held about the last week in February will reach the high mark of interest in Vannab. Sixteen teams will participate, representing the various Councils.

Juniors

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

DO you remember the story of Aladdin—who had but to rub his magic lamp and marvelous and miraculous things happened to him? Is it not true also with our own lights? We have but to rub them—remove the dust and tarnish—and they shine for us and others so marvelously that life becomes a thing of wonder and joy—our dreams come true—miracles happen. Why not dramatize our lessons this year with such stories on "light"?

Why not, also, think through your work for the whole year, plan it month by month, week by week—day by day—distribute responsibilities and thus become such a splendid "manager" that your work is halved, your worries more than halved, and your fun increased tenfold?

Why not dig into the lesson on liquor, planned for this month, right now? Why not get the vision of its scope and ask the girls early to do a little investigating of their own—to bring in false advertising—to estimate how many young people of their acquaintance are beginning to drink—to try to find out why—to discover means of helping them?

Why not send in your bright ideas and suggestions to the Junior Committee so that it can act as a "clearing house." We have some from Nebo Stake this month—a paper prepared for our convention. We think you will agree that it is a fine contribution—inspiring, helpful, practical.

HIGHLIGHTS OF THE JUNIOR PROGRAM

By Edith Bauer,
Fourth Ward, Nebo Stake

TO ME Junior Girl age is the most interesting and important period girls have in this process of "growing up." Often it is a difficult time because of the conflicts girls have in acquiring independence (which is only a sign of maturity). We should remember that girls should be helped to gain physical, religious, social, psychological, and financial independence. All of these are necessary if a girl is to be happy.

"Joyous Juniors" is a term we should keep in mind, for we aim to develop buoyant,

sincere, and happy girls—girls who feel a joy in living and in serving.

The lesson manual *You and Your Light* is delightful. The title is actually fascinating and the contents inspiring. I'm sure these lessons will appeal to the girls if we prepare the work definitely and present it effectively, remembering that humility and prayer are necessary in our work.

The girls also enjoyed the discussion on tobacco and liquor. As there was no Explorer group in our ward last year, we had class discussion on a number of given problems and of articles, stories, advertisements, etc., which had been gathered by members of the class. Some of the girls were especially interested in and concerned about the marijuana problem, so that was also included in the discussion. In addition, this subject was taken as the theme for a Sunday Sacrament Meeting program, which was prepared and presented by the Junior Girls.

In activities, our drama project was the most outstanding. For presentation we chose two one-act plays. These gave ten of the twelve girls enrolled a chance to act. Of these ten girls only three had previous experience in drama. I'll admit I had doubted the use of drama in our Junior program, but I'm converted to it, at least on alternate years so each Junior Girl will have that experience.

The presentation of the plays was very good. We were permitted to sell tickets and in this way we not only financed our Junior Festival Party but donated \$6.00 to help buy a new Sacrament tray for the ward.

My plans for Junior activities this year are rather elaborate, but by activity and service. I hope to vitalize the girls' testimonies of the Gospel. In using a variety of activities, we hope each Junior Girl will have some special interest in the Junior program for the year.

These hopes or aims are:

1. Every girl a greater testimony and greater understanding of the Gospel.
2. Every Junior Girl a tithepayer.
3. Every girl given a chance to participate in a program, play, etc.
4. Perfect class attendance. We are awarding Junior pins to individual girls having perfect record, and will give additional class award in case 100% attendance is reached.
5. Each girl to read as much as she can of the New Testament.

I intend to motivate the projects and activities in the following ways:

1. My Story.
 - a. By having a former stake Junior leader, who has a most interesting book, bring it to the classes.
 - b. By having a larger class-room so tables and materials can be brought and work done during class-time after some of our short lessons.
 - c. By giving girls a chance to discuss and show the progress they are making frequently.
 - d. Complete my own book.
2. Question Box.
 - a. By making a special box for this purpose.
 - b. By using it as a means of clarifying lessons.
 - c. By helping girls with special problems.
3. Reading Course and Retold Story.
 - a. By using retold story as an added reading activity.
 - b. *Madame Curie* will be presented in retold story form. Book and digests will be available to girls who want to read them.
 - c. By utilizing retold story project and

our Junior chorus in a Sunday night program to be presented during December or January.

- d. By stressing the reading and telling of stories found in the New Testament.
4. Junior Chorus.
 - a. To unify group.
 - b. One of our older (second year) girls will be used as accompanist. In asking her to do this I'm sure she is going to be more interested in our Junior class.
 - c. To offer a means of serving in Mutual and ward activities.
5. Social Dancing.
 - a. Hope to use this activity for a half hour once a month, probably second Tuesday.
 - b. Have a Christmas dancing party if possible.
6. Girls are devising means to enlarge our fund so we can purchase Sacrament tray we began saving for last year.
7. Last but not least two or three jolly, informal parties.

It is my sincere hope that through Junior work we shall be able to give the girls a testimony of the Gospel and add to their self-confidence and happiness—that we may inspire them to enjoy the beauties of life and the blessings of the Gospel.

Beehive Girls

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

WE ARE delighted with the work of the District and Stake Bee-Keepers in organizing and carrying forward the District Institutes. Much valuable training has been given. Especially beneficial has it been to the inexperienced Bee-Keeper. Districts which have not sponsored such institutes should do so soon as possible.

If you have not organized into Stake and District Swarms, will you kindly do so. The weak or inexperienced can be assisted by the experienced, and exchange of methods and ideas is of much value. We receive inspiration from one another. In union there is strength. We hope you will assist all Bee-Keepers who have not filled the Ranks to do so. Check with them and make sure they have their equipment. The time has come when we must be experts, full of enthusiasm and inspiration, to impart the same to the splendid Bee-Hive Girls in our keeping. As they



1. Canadian "Radio" Missionaries: Ray H. Barton, Violinist; August Brough, vocalist; Edna Ashby, vocalist; Harold W. Blackmore, yodeler and speaker.
2. President O. F. Ursebach addressing a group at the M. I. A. Convention of the French Mission. Sister Ursebach at his right (see page 691).
3. President and Sister Ursebach with a group of missionaries at John Calvin's grave (see page 691).
4. Annual Sunday School picnic, Aalborg Branch, Danish Mission. Aalborg is the second oldest branch in Scandinavia—organized Nov. 15, 1850, by Elder George P. Dykes.
5. "Utah Ambassadors" quartet: left to right, Ray H. Barton, Leroy S. Fairbanks, Raymond J. Pace, Reece B. Gibb.
6. District M. I. A. Convention, French Mission (see page 691).
7. A group of Gleaner Girls with President Wood and Venus W. Lufkin taken while at the Carleton Temple, July 30. The group covered fifteen hundred miles by bus to spend the day at the Temple.
8. Les Breuets—Le Saut du Doubs.
9. Wendell C. Day, Accordion Player, Canadian Mission.
10. Dunedin Basketball Team, New Zealand National Champions, coached by a Mormon missionary, Del M. Beecher (front, center, seated).

Mutual Messages

fill their Ranks, have them record the work in the Honey Comb and build their Band. We must set the example in all things.

Theme Project—"I will taste the sweetness of service by neighborly acts for children." Some interesting ways of presenting the above theme have been presented at conventions and institutes.

Won't you kindly send a copy of your songs, playlets, on the Theme to the General Board Office, 33 Bishop's Building? Then we can take them to other stakes and have a fine exchange of suggestions.

Some Stake Bee-Keepers use the first half of the hour of Leadership Meeting to check with the Ward Bee-Keepers on their cell-filling.

One Stake has worked out a monthly report system on the following items to help bring up the general standards of efficiency in all the wards:

- Number enrolled.
- Number attended.
- Number in ward not enrolled.
- Number of meetings.
- Number of correlated guides presented.
- Number who applied the year's Theme.
- Number of Cells, Bee-Lines, and Honor Badges filled.
- Are Honey Combs up to date?
- How many have Honey Combs?
- Number of Seals, Bee-Lines, and Honor Badges awarded.

THE STORY OF OUR HYMNS

(Concluded from page 676)
of religion when I excused myself. I have written nearly or quite one thousand spiritual hymns and sacred songs, now in manuscript entitled "Zion's Songster, or the Songs of Joel," a few of which have been published in the Church works.

Brother Johnson died September 24, 1883, at Johnson, Utah.

THE HYMN

"**HIGH ON THE MOUNTAIN TOP**" is essentially a missionary call, one to be expected from the pen of such a staunch preacher of the Gospel as Joel H. Johnson. He no doubt had in mind the promise recorded in Isaiah 2:2, 3.

And it shall come to pass, in the last days, that the mountain of the Lord's house shall be established in the top of the mountains, and shall be exalted above the hills; and all nations shall flow unto it.

And many people shall go and say, Come ye, and let us go up to the mountain of the Lord, to the house of the God of Jacob; and he will teach us of his ways, and we will walk in his paths; for out of Zion shall go forth the law and the word of the Lord from Jerusalem.

Here we find the key to Johnson's lines. He follows the scripture very closely—a banner on Zion's hill waves to and warns the world. The promise has been fulfilled—the light of truth has attracted the gaze of

the world; a House of the Lord has been built and many have come up to the mountain to serve the Lord and learn his ways, in order to save themselves and work out salvation for their dead.

There is no special or dramatic incident attached to the writing of this hymn, but "High on the Mountain Top" is truly a song of the restoration, a clarion call to the nations.

THE TUNE

THE tune of "High on the Mountain Top" was composed by Ebenezer Beesley* and was published in all the editions of *The Latter-day Saints Psalms* under the title of "Deseret," the name under which the people of Utah sought statehood in early days. The hymn is now titled by its first line in keeping with the modern custom. Brother Beesley was very happy in composing a tune that fits the words so well. It has a martial swing that is especially effective with male voices and when sung by five thousand men of the Priesthood in the Salt Lake City Tabernacle, is indeed thrilling.

*A short sketch of the life of Ebenezer Beesley was published in *The Improvement Era*, February, 1938, and *Jenson's Biographical Encyclopedia*, Vol. 1, p. 789.

EVIDENCES AND RECONCILIATIONS

(Concluded from page 652)

earthly father of Jesus. At one time he declared (*Journal of Discourses*, Vol. 1, page 238) "I believe the Father came down from heaven, as the Apostles said he did, and begat the Savior of the World; for he is the Only Begotten of the Father, which could not be if the Father did not actually beget him in person." On another occasion (*Journal of Discourses*, Vol. 2, page 42) he said, "And what shall we say of our Heavenly Father? He is also a man in perfection, and the father of the man Jesus Christ, and the father of our spirits." It seems unnecessary to offer more evidence that Brigham Young held the accepted doctrine of the Church, that God, the Father, and not Adam, is the earthly father of Jesus.

In all this, President Young merely followed the established doctrine of the Church. Joseph Smith the Prophet, in discussing the Priesthood, touched upon the position of Adam.

[The Priesthood] commencing with Adam, who was the first man, who is spoken of in Daniel as being the "Ancient of Days," or in other words, the first and oldest of all, the great, grand progenitor of whom it is said in another place he is Michael, because he was the first and father of all, not only by progeny, but the first to hold the spiritual blessings, to whom was made known the plan of ordinances for the salvation of his posterity unto the end, and to whom Christ was first revealed, and through whom Christ has been revealed from heaven, and will continue to be revealed from henceforth. Adam holds the keys of the dispensation of the fulness

of times, i. e., the dispensation of all the times that have been and will be revealed through him from the beginning to Christ, and from Christ to the end of all the dispensations that are to be revealed. . . . This then is the nature of the Priesthood; every man holding the Presidency of his dispensation, and one man holding the Presidency of them all, even Adam. [*History of the Church*, Vol. 4, p. 207.]

On another occasion the Prophet Joseph Smith stated further:

The Priesthood was first given to Adam; he obtained the First Presidency, and held the keys of it from generation to generation. He obtained it in the Creation, before the world was formed, as in Genesis 1:26, 27, 28. He had dominion given him over every living creature. . . . Our Father Adam, Michael, will call his children together and prepare them for the coming of the son of man. He (Adam) is the father of the human family, and presides over the spirits of all men, and all that have had the keys must stand before him in this grand council. . . . The Son of man stands before him, and there is given him glory and dominion. Adam delivers up his stewardship to Christ. (*History of the Church*, Vol. 3, p. 385.)

The perspective of years brings out the remarkable fact, that, though the enemies of the Latter-day Saints have had access, in printed form, to the hundreds of discourses of Brigham Young, only half a dozen statements have been useful to the calumniators of the founder of Utah. Of these, the sermon of April 9, 1852, which has been quoted most frequently, presents no errors of fact or doctrine, if read understandingly and honestly.

—J. A. W.

Mutual Messages

M. I. A. "MARCHES ON"

By Lowell Jancey, French Mission

THE 26th of June, 1938, concluded a most successful M. I. A. season in the "Suisse" district of the French Mission with a very successful outing.

For this memorable occasion one of the most picturesque settings in this beautiful land of mountains and lakes was chosen very close to the French border "Le Sout du Doubs" (Falls of the Doubs), near John Calvin's burial place. From one of his statements many Saints received the impulse to live right: "My life is my monument, let no stone mark the place."

Members and friends from four branches in Switzerland and from one in France were present at this gathering, 120 arriving by bus from Geneva.

Farewell remarks were made by President and Mrs. O. F. Urnsbach.

The Protestors of Christendom

(Continued from page 660)

however, continued to preach in the Bethlehem chapel. John XXIII now put Huss under the ban and, when Huss continued to preach, the pope laid Prague under the interdict and cited Huss to appear in Rome.

In September, 1411, Huss wrote to John XXIII that he was in full agreement with the Church and no heretic but, when in the same year John XXIII proclaimed a crusade against Ladislaus of Naples and promised indulgences to all who engaged in it, by enlisting or by the making of gifts, Huss denounced the war and contested the pope's right to grant indulgences in connection with the crusade.

The pope's bulls, proclaiming the crusade and offering indulgences to those who should take part, were publicly dishonored and then burned. The king, aroused by the contempt in which the papal bulls had been held, had three men who had openly denounced the bulls as lies, burned. Their bodies were taken to Huss's chapel.

Though Huss disclaimed the doctrines imputed to him, his arrest as a heretic and delivery to the archbishop was ordered and also the destruction of the Bethlehem chapel. Huss "had against him the archbishop, the university (of which at one time he was rector), the clergy, and the curia, but popular feeling remained in his favor and prevented the papal sentence being carried



1839-NAUVOO CENTENNIAL-1939

● Next year marks the one hundredth anniversary of the founding of Nauvoo, where the willing hands of Joseph Smith and his band of Latter Day Saints built a thriving metropolis of 20,000 people out of a swampy Illinois wilderness in six short years. There, and along the 1300-mile route of the Mormon trek to Utah, soul stirring history was made.

● During 1939, thousands of Mormons will be joined by thousands of historically-minded people in visiting Nauvoo and the time hallowed spots nearby. Thus, a unique and unparalleled chapter of American history will be revived for the inspiration of all who come and see.

● Happily, the Burlington Railroad not only serves the Nauvoo district in Illinois, but also parallels the Mormon Trail for hundreds of miles across Iowa, Nebraska and Wyoming, passing through or close to such Mormon shrines as Mount Pisgah, Kaneshville, Winter Quarters, Scotts Bluff, Rebecca Winters' Grave, Fort Laramie and Fort Caspar. A fleet of fine, fast trains, including the diesel-powered, streamlined Zephyrs, are at the service of pilgrims en route to and from Nauvoo.

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The Protestors of Christendom

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out."¹ Huss appealed from the pope to the judgment seat of Christ.

The king now persuaded Huss to retire from Prague, which had been laid under the interdict. While exiled from the city, he wrote: "What shall we lose if for His [the Lord's] sake we forfeit wealth, friends, the world's honors, and this poor life? . . . It is better to die well than to live badly. We dare not sin to avoid the punishment of death."² He also wrote *De ecclesia* (Concerning the Church) in view of a national synod (1413) and had it read in the Bethlehem chapel. He advanced the following views: "catholic" means universal. The unity of the church is the unity of charity, grace, and faith. The church includes all who are predestined to be saved, living and dead. For hundreds of years there were no cardinals, and the church can exist without cardinals and pope. Christ called Himself the rock, and not Peter, on which the church was founded. "The Roman bishop . . . was on an equality with other bishops until Constantine made him pope. It was then that he began to usurp authority." He denounced the pope's bulls as unchristian in spirit and not to be obeyed. He denied the pope's right to summon one people to war on another or to grant indulgences. In fact many popes—and if the judgment of the council of Constance was correct, this is true of John XXIII—who granted indulgences, were themselves in mortal sin.

Huss attacked the infallibility of the pope, but of all Huss's errors, Gerson (rector of the University of Paris and the adversary of Huss at the council of Constance) wrote: "the proposition is the most perilous that a man who is living in deadly sin may not have authority and dominion over Christian men. And this proposition, as is well-known, has passed down to Huss from Wyclif."³ No wonder this proposition seemed most dangerous. Were it admitted as true that men in mortal sin could not exercise authority, then it must be admitted that the authority of the church had been placed in jeopardy more than once.

SIGISMUND, king of the Romans and heir of the throne of Bohemia,

summoned Huss to attend the Council of Constance and, at the same time, promised him safe-conduct.

To understand the circumstances under which Huss appeared at Constance, as he thought, to defend his belief, it is necessary to go back to the Council of Pisa, of which the Council of Constance was a continuation.

The Great Schism had not been healed. There were two popes who had been elected by the same cardinals; each had excommunicated his opponent together with his obedience; and the whole of the West was under excommunication. Both popes named church officers and both maintained expensive courts. The New Testament and one of the four "notes" or "distinguishing marks of the true Church" are agreed: "If you are not one, you are not mine." The situation was unbearable.

But how to remedy it?

The pope recognized or failed to recognize and tried to depose civil rulers, whereupon the rival pope espoused the cause of the deposed ruler. Cardinals, who devised a plan for controlling the action of the pope, "were tortured, imprisoned, and finally put to death."⁴

When the Roman pope, Urban VI, died, it was hoped his cardinals would recognize the pope at Avignon, Clement VII, but they proceeded to the election of Boniface IX; and when Clement VII died, it was hoped that his cardinals would recognize Boniface IX, but they proceeded to elect Peter de Luna as Benedict XIII.

Boniface IX was followed at Rome by Innocent VII and, on his death, by Gregory XII.

Efforts to get both the Avignon and the Roman popes to resign and thus permit the election of a single pope, failed. However, Gregory XII decided to create new cardinals and thereby lost the support of the cardinals already in the Sacred College. These (the Roman cardinals) now met the Avignon cardinals at Livorno and decided to call a council at Pisa in 1409 to do away with the schism.

Both popes were invited to attend, but each assembled a council of his own. The Council of Pisa deposed both of them as "notorious schismatics and heretics" and elected Peter Philargo, cardinal archbishop of Milan, as Alexander V. Alexander's election may have been procured by Balthasar Cossa who, on

Alexander's death, succeeded him as John XXIII.

The proceedings of the council were not altogether uninfluenced by fear: during the consideration of a minor matter on the 17th of May, "an Englishman was rash enough to dissent from the general opinion and the incongruity seemed so great that they expelled him and put him in prison under the pretext that he had no mandate to take part in the council; but then why did they permit him to sit in the council? From then on, the proceedings were limited to the registering or the promulgation of decisions taken in advance by the officers of the council or by the cardinals. Prelates of all ranks sat in the council and conformed their opinions to a program determined in advance . . ."

The German ambassadors to the council of Pisa asked, "How can the cardinals of the two colleges [of the pope at Avignon and of the pope at Rome] meet together [as at Pisa] since the cardinals of only one of the popes are legitimate and the others are not."⁵ The German ambassadors left Pisa without waiting for a reply and without taking leave.

The council had declared that it represented the universal church and that the cardinals, no matter whether of Rome or of Avignon, should proceed to the election of a new pope. They had already deposed the two existing popes. A second and a third decree declared all of the decrees and bulls of both of the deposed popes against those who had worked for unity to be null and void. In all, fourteen of Gregory's cardinals and ten of Benoit's were present.

Of this procedure, Hefele says: "No matter how unanimous the election [of Alexander V], it was difficult to give him the title of legitimate pope on the authority of a council called neither by the entire Church, nor by the legitimate pope, but by cardinals who had no right to substitute for Gregory XII, recognized up to that time as the legitimate pope [by part of the West]. And if he was the legitimate pope, the assembly which excluded him, did not suppress him and did not take away his character [as pope], and the electors of Alexander had neither quality nor power to proceed to an election, both illegal and invalid."⁶ As a matter of fact popes and anti-

¹Hefele-Leclercq, *Histoire des Conciles*, vol. VII, I, note, p. 6.

²Hefele-Leclercq, *Histoire des Conciles*, vol. VII, I, note, p. 16.

³Hefele-Leclercq, *Histoire des Conciles*, vol. VII, I, note, p. 57.

⁴Frank-Cappadella, *A Manual of Church History*, vol. II, p. 13.

⁵Schaff, *The History of the Christian Church*, vol. V, p. 367.

⁶Van der Hardt, I, 18, in Schaff, *History of the Christian Church*, vol. V, p. 371.

The Protestors of Christendom

popes had been chosen in various ways: "One had seen kings make popes, cardinals elect antipopes; this time the people were offered the lamentable spectacle of cardinals enervating the canonical foundation (ressort) of the council and far from producing reform and union, producing a disunion which at that time one could believe irreparable."¹⁰

The new pope, Alexander V, issued decrees uniting the two colleges of cardinals, and declaring valid all ordinations of bishops or other clergy "in favor of persons now adhering to the council" if they were performed before the council had deposed the two "pretenders," the pope at Rome and the pope at Avignon.

The election by the council of Pisa of a new pope, Alexander V, and the deposition of the two existing popes did not end the schism: "there were now three popes: Benoit recognized by Spain, Portugal, and Scotland; Gregory by Naples and other parts of Italy, as well as by King Robert and other princes of Germany; in spite of everything, Alexander V [the new pope] still had the majority of Christianity for him."¹¹

This favorable position of Alexander was determined in part by the force of arms. In December, 1409, the city of Rome was reconquered for him. Soon thereafter Alexander died and Balthasar Cossa was elected as John XXIII to succeed him.

Gregory XII (the Roman pope) excommunicated his adversaries, Benedict XIII the pope at Avignon (now in residence at Perpignan), and the new pope John XXIII. In order to strengthen his position, John XXIII named fourteen new cardinals, most of them eminent and clever, among them Pierre d'Ailly, Francois Zarabella, Guillaume Filastre, and Robert Hallum, bishop of Salisbury, who were to play important roles in the condemnation of John Huss at the Council of Constance.

Though the obedience of John XXIII included more than half of the West, his position was weakened by the capture of Rome by Ladislaus of Naples (1413), and John appealed to the emperor Sigismund for help. To the many letters and messages of John, Sigismund replied that

only a general council could re-establish peace and bring about the reformation of the Church. The council was called to meet the following year. The fortunes of warfare had gone against John and he had no recourse left but to consent to the council and the place of meeting in the imperial city of Constance where the council would not be under his control, but would be dominated by Sigismund.

Sigismund addressed invitations immediately to the popes deposed by the council of Pisa (which had also elected John XXIII) and to the king of France to attend. It was only

later after a conference with Sigismund that John issued a bull of convocation to the council. He invited all princes and prelates to meet in Constance on the first of November, 1414. The pope and the emperor then discussed matters relative to the council. The first session of the council was held in the cathedral of Constance the sixteenth of November, 1414.

Of the council, Funk says, it "was one of the most memorable in history, and in some sense a parliament of the whole West."¹²

(To be Continued)

¹²Funk-Cappadelta, *A Manual of Church History*, vol. II, p. 15.

PROGRESS and FAITH

We have recently expended large sums of money in the purchase and installation of the latest type, most modern machinery. This will enable us to improve working conditions for our employees and to produce still better bakery products. This expenditure of many thousands of dollars is an indication of our faith in our state and in America.

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It is our constant endeavor to do whatever is necessary to provide the public with the finest products it is possible to produce.

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President



¹⁰Hefele-Leclercq, *Histoire des Conciles*, vol. VII, 1, note, p. 58.

¹¹Hefele-Leclercq, *Histoire des Conciles*, vol. VI, 1, p. 63.

A PAGE FROM THE LIFE OF A BUSINESS MANAGER

(Concluded from page 665)

valuable instructions in the *Era* for ten times the price of the subscription. Many complain that they can get a larger eastern paper for less, but this only shows that they do not know how to estimate real value. Life eternal is the pearl of great price that we are after, and little if anything to aid us in securing it is to be found in the eastern magazines, if they do print more matter; but much is printed that will cause us to lose this, the greatest of all God's gifts to man. If the *Era* had done nothing but supply the Elders in the mission fields with the magazine free, it is worthy of the support of all of the Saints. . . . Once more sending love and best wishes, I remain, sincerely,

HEBER J. GRANT.

About a year after he became President of the Church, President Grant made these remarks in the opening address at the General Conference, October 1919:

If there is any home in all the Church that does not have the *Era*, it simply shows that the people there are lacking in faith, that they think more of two dollars than they do of getting communications from the authorities of the Church, and important sermons, which are of more value than the things of this world. . . .

AT ANOTHER time, in a June Conference address, 1931, the President said:

To me it is a reproach, a real genuine reproach on every Latter-day Saint home that does not have the *Era*. I do not hesitate to say that. The Latter-day Saints in one particular fulfill their obligation to the Lord almost beyond what we could expect. I am sure that two thousand missionaries require between forty and fifty dollars each month to support them in the mission field. That means a little raising of a million dollars a year that we are expending for missionary work.

Now I do not think that I am exaggerating the least particle when I say that the very finest missionary we have in the Church today is *The Improvement Era*, and I am sorry to say that in many homes men are called upon missions where the father and the mother make wonderful sacrifices but have never seen fit to have this magazine in their home. They will spend between forty and fifty dollars a month for two years or two and a half to support a young man

in the mission field, and yet they have not stopped to reflect that with two dollars they might have been educating that boy for the labor he is to perform. It is holding up not nickels but pennies in front of your eyes, figuratively speaking, not to take the *Era* in our homes in order to save two dollars. I believe that every bishop in the Church and every president of a stake and every high councillor is under obligation as a missionary to see that this missionary, *The Improvement Era*, gets into his home.

I want to say just this much in conclusion, that I have never yet during the fifty years from the time that I was made the president of the Tootle stake preached anything to the Latter-day Saints in the Tootle stake, or to the public since I became one of the general authorities, that I would not do myself. I was the manager of *The Improvement Era* for years and years and never got a dollar, and I gave them over a hundred dollars a year for the first few years of its organization in order to send a magazine free to the missionaries, and one single year I signed over eight thousand letters—kept tab on it—trying to increase the subscriptions, and I have been absolutely disgusted with men, who say, "Oh, I cannot afford two dollars." The same man would perhaps spend ten times two dollars for tea, coffee, tobacco, or liquor.

May the Lord bless each and all of your efforts, and you have my love and blessing for your loyalty in what you are doing, and may you may be blessed abundantly of our Heavenly Father, is my humble prayer, and I ask it in the name of Jesus. Amen.

In a statement to subscribers of the *Era*, May, 1912, the President said:

The *Era* gives pleasure and profit to every faithful member of the Church who reads it; and it has a tendency to inspire every reader with a desire to have his friends share the same pleasure, and partake of the spirit of the Gospel breathed from every page.

From the beginning the *Era* has done especially valuable service in supplying free copies to the missionaries. . . . All of our subscribers must feel a justifiable pride in the fact that they have been doing their full share in the accomplishment of this great work by subscribing for the magazine, while at the same time receiving the full value in reading matter for themselves. The magazine has been a powerful instrument for good in the hands of the missionaries not only in preaching the Gospel truths, but in providing openings for the Elders themselves to deliver their message to people to whom otherwise, perhaps, they would not have gained access. By this means every subscriber to the *Era* is doing good missionary work.

The Lord states in a revelation to the Prophet Joseph and Oliver Cowdery:

"And if it so be that you should labor all your days in crying repentance unto this people, and bring, save it be one soul unto me, how great will be your joy with him in the kingdom of my Father?"—Doctrine and Covenants, 18:15.

Every subscriber to the *Era* has done something in this line.

I have no doubt whatever but that many souls have been brought to a knowledge of the Gospel in a large measure through

the instrumentality of the *Era*, because its contents have always been of a missionary character.

The *Era* has no excuse for living only as it shall be able to go as an instrument to preach, sustain and uphold the truths of the Gospel of the Master as revealed to us through the Prophet Joseph Smith. It has been true to its calling.—*Era*, May, 1912, Page 648.

And at the conclusion of a most successful fiscal year, 1936-1937, the President wrote:

I am delighted beyond expression for the support which the young people of the Mutual Improvement Associations, and which stake presidents and bishops and Priesthood quorums, and members of the Church in general, are giving to *The Improvement Era*. I am also grateful for the splendid patronage of the advertisers.

It is a most gratifying thing that the number of stakes and wards reaching their quotas should have increased so greatly. In fact some wards have reported that the *Era* is going into one hundred per cent of their homes, which achievement should be an inspiration for every ward in the Church to go and do likewise, so that the influence of this splendid Church magazine may be felt in every Latter-day Saint home.

I thank with all my heart all the officers of the Young Men's and Young Women's Mutual Improvement Associations in every stake of Zion, and the presidents of stakes and bishops of wards, and workers throughout the missions and throughout the entire Church, for their splendid support of our magazine; and I tender to them my heartfelt thanks, and earnestly pray my Heavenly Father to reward them with an increased flow of His Spirit. May peace, prosperity, and happiness attend all of our good people who are working for *The Improvement Era*, throughout the entire journey of life, and may there be an eternity of joy in store for them with their loved ones in the life to come, is my most earnest and sincere prayer.—*Era*, June, 1937, page 341.

HEBER J. GRANT.

And so the President, through more than twoscore years, has worked himself, and sent out letters of appreciation for the work of others, to advertisers, to contributors, to subscribers, and to field workers. With such support, and with the *Era*'s own record of service to the Church, the *Era* has officially become "the organ of the Priesthood quorums, Mutual Improvement Associations, Department of Education, General Music Committee, and other agencies of the Church of Jesus Christ of Latter-day Saints," (see *The Improvement Era*, November, 1937, page 693) and, under the editorship of President Grant and Dr. Widtsoe, has become a printed "Voice of the Church," even unto the outposts of Zion, as indicated on the masthead which carries this designation.

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BECKONING ROADS

(Continued from page 667)

her heart to her lips. What a beautiful place this dusty old world was—and the valley! She knew there wasn't another like it in the world. As she passed the road that lead to Pete's place she brought her car to a jarring stop. Why not go now and tell him? Tell him at last she knew her way. Tell him she would wait a year, two years, any time. It had been so long since she had seen him.

A sudden overwhelming fear clutched her. Suppose Pete didn't care any longer? Suppose he had found someone else? But that was nonsense. He had said they belonged to each other. Pete did not change. She would beg his forgiveness for doubting him. She would tell him once again she loved him more than ease, more than luxuries, more than life itself. She loved him with a love that demanded giving, not receiving.

At his mailbox she stopped. Some day soon she would be getting her mail here. Some day she would be trudging that half a mile to see what the day had brought. Already she felt a part of it as if she had always belonged with this farm. She would get his mail and take it to him. She opened the box and thrust in her hand. There was a farm journal, a report of some kind from the Extension Department of the state university; a letter to Jon from his home town and last an ivory-tinted envelope addressed to Pete. Curiously she turned it over. On the back was the return "A. Bolton." A. Antonia. Tony. Tony Bolton. The one Jon said never gave up.

FOR a moment she stared at it while her world came tumbling in ruins about her. No wonder she hadn't seen Pete lately. Very slowly she closed the mailbox. She had dallied too long. She had given up Reid and there was no Pete to go to. And that it seemed was that. With a savage jerk of the wheel she started the car. She laughed harshly. This was not her road after all. There was no road for her. She stepped hard on the gas. If she had Reid's car she could travel faster. But that too was gone. Why did they make cars that had no speed? Faster! The wind was blowing strong in her face. Dust rose in clouds behind her. Some of it blew in her hair and nostrils. It tried to shame the lump in her chest.

Ahead was the canal and a turn in the road. She should slow up. No use! Up the bank, careening wildly over the bridge and around the curve on two wheels. There was the smell of rubber, an explosion; the car gave a sickening lurch. For a breath it balanced, then with a splintering crash came to rest on its top in the barrow pit.

Nancy was in a room with no windows and but one door. There was no air. She rushed through the door to find herself in a similar room but smaller and more stifling. Panic-stricken, she rushed out into another and another, each one smaller and more stifling than the last. She threw up her arms for protection but the walls closed upon her. One hit her shoulder. Another was crushing her chest. Then from the suffocating intensity she heard voices. From far away someone said, "Hold it while we pull her out." Her chest was free but the dark room was closing in again.

Fiery pokers were jabbing at her shoulder. Something hard was pressing against it. Why could she not move? She tried and a searing pain shot through her. Slowly, heavily, her eyelids fluttered open. They stared about vacantly then focused on a white face that was whirling about her.

"Don't move."

Nancy blinked hard. There were two faces now.

"She will be all right." That voice came crisply, distinctly. She heard footsteps retreating. A panic seized her.

"Don't leave me."

"I am here."

(Concluded on page 696)



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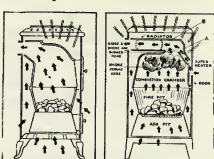
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BECKONING ROADS

(Concluded from page 695)

"Am I hurt? I cannot move. Where am I?"

"You are in the hospital but you are all right. You have a broken shoulder."

"What is the matter with your voice?"

There was no answer. She jerked her eyes open. They weren't leaving her alone? No. He was there and his face was no longer blurred and whirling. She reached her good hand.

"Don't leave me, will you?"

"Never again."

She dozed and when she awoke her head was clear. The face was still there.

"Pete. I have something to tell you."

"It can wait. I shall still be here."

"No. I must tell you now. I sent Reid a telegram. I—"

"I know. You told me all about it while you were unconscious. About the letter, too."

"And you—you are not going to marry Tony?"

"Never."

She sighed contentedly. "And you still love me, Pete?"

"Oh, my dearest. When I saw that car go over I—I—"

IT was spring again. The brown chrysalis that had been winter had been opened and Spring was there

—Spring, soft and new and warm-scented. On the north slope of the hills and about the roots of the sage, snow still lingered. The peace of returning life had come to the valley of the Big Smokey. They were nearly across the desert.

"We are nearing home."

Pete took one hand from the wheel. "Home. With you."

"Be careful," she warned.

"I am being careful. Do you expect me to give all my attention to the road with you beside me?"

"Did I look nice, Pete?"

"Just a little sweeter and dearer than usual."

"Are you glad we waited?"

For a mile he did not answer. Then, "Yes and no. It seemed to be the only way at the time. Now we can start even."

Nancy's glance went to the hills ahead. Between them was the valley of the Big Smokey. On the fringe of the lavas, to the west, was the place they had gone for their Easter picnic. Vera had said they wanted to climb heights together. Were they doing it? Perhaps. Getting married with little had been the right thing for them. It

had taken that responsibility to bring Lynn to a decision. He hadn't money for land, but he could adjust himself away from land because Vera wanted it so. Vera disliked farming. Then she wondered if Vera were not a little like herself, not discontented with land exactly, only asking a more secure way of life and a broader living than their mothers had. Father had farmed by trial and error as so many of his generation had done. Pete was a business man who made a business of farming. Like all who started for themselves, they must build slowly. But in their struggle they would still live gloriously. She turned back to her husband.

"Suppose I had married Reid? Didn't you worry about it?"

"Maybe. It was tough to see you with him."

"If I had married him?" she insisted.

"But you did not. I love you because you are the kind that wouldn't."

"Keep your eyes ahead," she warned.

"You know this road will run a long, long way."

"I hope so." He stopped the car. "I want it to go on and on forever and into eternity."

(THE END)

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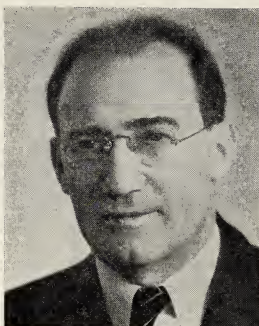
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November 15 marked the fifty-second anniversary of the L. D. S. College. During most of this long period of service to young people of the Intermountain States, the Business College department of the school has played a part of increasing importance. Its constant growth, both in size and in scope of service, is proof of its value in the lives of those who come under its influence.

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Probability

(Concluded from page 659)

ulations may be given just as a matter of schooling. Consequently, as a practical matter, we are forced to adopt the uncertainty or probability principle in predicting the particular blessings which will come to any particular individual as indicated above.

But there is one law to which the uncertainty principle does not apply, namely: every individual who keeps the commandments of God will surely be blessed.

The probability that this will happen is 100%, and the probability that it will not happen is zero. This is because it does not promise a certain particular blessing. God will bless him according to his divine purposes, and not according to man's own desires. It is conceivable that from this broad point of view even death may be a blessing in disguise. Certainly the prophets in all ages have suffered persecution, imprisonment, bodily torment and even death in the discharge of righteous and compelling duties. The Savior's life was not prolonged by His obedience to the Word of Wisdom, or by honoring His parents, but He was cut down while yet a comparatively young man. Other and greater prin-

ciples were operating, which more than outweighed these two principles.

Putting the problem and its answer in modern terms will help us to understand this fundamental principle and give us courage to bear up when the improbable and consequently the unexpected happens to us or our loved ones. And at such times it is to be hoped that we may be able to say with Job:

I know that my Redeemer liveth, and that He shall stand at the latter day upon the earth. And though after my skin worms destroy this body, yet in my flesh shall I see God. (Job 19:25, 26.)

The Native Blood

(Continued from page 663)

Two days later the plague struck fiercely at Husteele and his household. With no help nor even a visit from their stricken neighbors, they fought the monster through ten terrible days, maintaining a more and more feeble resistance till they lay still in death or agony around the fire in the center of the hogan. Only one, fittest of the family, the eleven-year-old Peejo, was still alive when Yoinsnez mustered strength to ride a mile and peer in through the doorway.

(To be Continued)

It is not to be concluded that the blessings of the Lord are subject to chance. On the contrary, we know that prayers are answered, that our lives are a matter of eternal record, and that the rewards of obedience are certain. But the picture is so complex as to defy human prediction in all cases, taking into consideration as it does a preexistence, a mortal existence, and a hereafter; taking into account, too, the multiplicity of commandments, rewards, and penalties, and the multiplicity of degrees of faithfulness. With so many factors to consider, the formula of the relationships of obedience and rewards becomes so complex as frequently to defy human solution, and the answer must often be left to a Higher Intelligence and a future time.

Therefore, we will always pray for peace and prosperity and that we will escape trials and tribulations, even as Jesus prayed that the cup might pass from Him, but we must always be willing to say: "Thy will not mine, Oh Lord, be done."

And so we say in the words of the Preacher:

Let us hear the conclusion of the whole matter: Fear God, and keep his commandments: for this is the whole duty of man. For God shall bring every work into judgment. . . . Ecclesiastes 12:13, 14.

REPORT OF CONDITION OF UTAH STATE NATIONAL BANK SALT LAKE CITY, UTAH AS OF SEPTEMBER 28, 1938

RESOURCES

Cash and Due From Banks	\$11,016,436.20
U. S. Securities (Par Value)	3,191,500.00
State, County and City Obligations	\$330,000.00
Railroad Securities	23,812.50
Public Service Securities	38,912.50
Industrial Securities	53,000.00
Foreign Securities	4,425.26
Other Securities	1.00
Stocks	16,621.50
TOTAL CASH AND LIQUID ASSETS	\$14,674,708.96
Loans and Discounts	1,912,271.25
Federal Reserve Bank Stock	31,800.00
Banking House	235,949.79
Furniture and Fixtures	22,612.78
Other Real Estate	12,224.18
Other Assets	14,470.97
TOTAL	\$16,904,437.93

LIABILITIES

Demand Deposits	\$12,876,258.77
Time Deposits	2,376,830.78
TOTAL DEPOSITS	\$15,253,089.55
Capital Stock, Common	500,000.00
Capital Stock, Preferred	250,000.00
Purchased By Our Own Common Stockholders	
Surplus	310,000.00
Undivided Profits	591,348.38
TOTAL CAPITAL INVESTMENT	1,651,348.38
TOTAL	\$16,904,437.93

OFFICERS

HEBER J. GRANT, President
ORVAL W. ADAMS, Exec. V. Pres.
RICHARD W. MADSEN, Vice Pres.
STEPHEN L. RICHARDS, Vice Pres.
W. M. SMOOT, Cashier

ALVIN C. STRONG, Asst. Cashier
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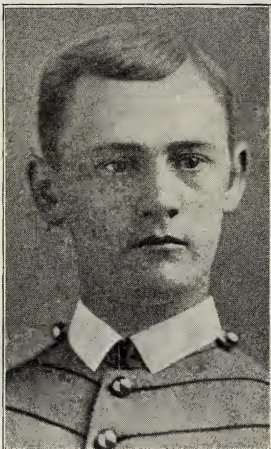
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PORTRAIT OF A YOUNG MAN

(Continued from page 655)

Saturday, April 23. Took the seven a. m. train for Tooele. My wife and baby went with me. * * * Met at the depot by Richard Lyman and Brother John Tate. Saturday and Sunday myself and wife stopped with Sister Rhoda Lyman. * * * Learned that the Grantsville Brass Band which had met us at the depot felt offended



RICHARD W. YOUNG AT ABOUT THE TIME THIS LETTER WAS WRITTEN.

that we did not stop and listen to their music, as we thought the band had come to meet President John Taylor, who talked some of visiting Tooele, we concluded to drive to Grantsville and hold meeting.

One of father's closest friends was Richard W. Young, then at West Point, and his letter as recorded in the journal gives an interesting side-light regarding this call to the stake presidency:

West Point, New York,
November 8, 1880

My Dear Grant:

I take a few minutes I have intervening between return from Riding Hall and first drum for supper to write you a few congratulatory lines.

Mother's letter which I opened this morning before the Herald was the first announcement of your new mission.

Financially you are perhaps not to be congratulated; but, Hebe, finances sink into the most abject insignificance compared with the great compliment that has been paid your ability and the reward with which your faithfulness and integrity have met. I can not tell you with what feelings almost of selfishness that I had not been the one in whom it pleased the Twelve to repose so much confidence, I received your appointment.

I suppose, of course, that you realize the magnitude of your office: you have been called to assume the control of a

stake which all good Mormons concede to be more in need of an able, live, and efficient president than any other in the Church. Outside of Church and religious significance, the high position to which you are called is one to which many more experienced men than you could consistently aim, but when we consider, my dear friend, that ours is the Kingdom of the Almighty Ruler of these vast Universes, that we are the handful of people out of billions on the globe to whose care the conduct of His immediate plans is given, that you have been selected by His representatives on the earth, to be the leading mind and spirit of that stake* which a few years ago was thought to demand the strongest president of them all, have you not more than great cause to be thankful? Indeed you have, Hebe. I consider it the most flattering success ever attained by any young man of our people. Of course, this will be a crusher to many of your business plans, and it may not be the most pleasant thing in the world to think of moving, either for you or "Loo."

So you are once more a father. Success to "Loo," and regards to her and your mother. "President Grant," you shall have my prayers for your success, and not my objections for a third or fourth term. You are getting so high that my friendship for you smacks of sycophancy.

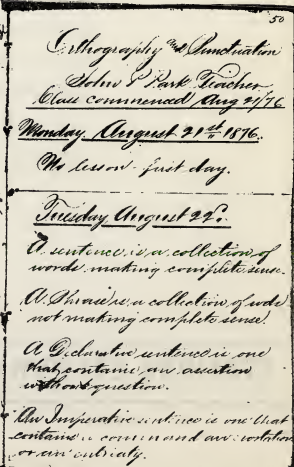
(Continued on page 703)

*In the Contributor of November, 1889, Francis M. Lyman describes in detail the "Rise and Fall of the Tooele Republic." He explains how the prominent, stable members of the community were robbed of their rights. From 1849 until 1862 the political control had always been in the hands of the settlers. Their "straggling members of General Connor's California volunteers became interested in prospecting for gold and silver ores" and new towns were formed.

Of the citizens of these mining towns he says: "The character of this population was that of mining camps in general, fluctuating, uncertain, and often unscrupulous."

These conditions made Tooele County a battleground, and the members of the Church needed strong men to aid them in securing and maintaining good government.

REPRODUCTION OF NOTE BOOK PAGE REFERRED TO ON PAGE 654.



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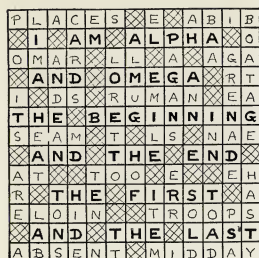
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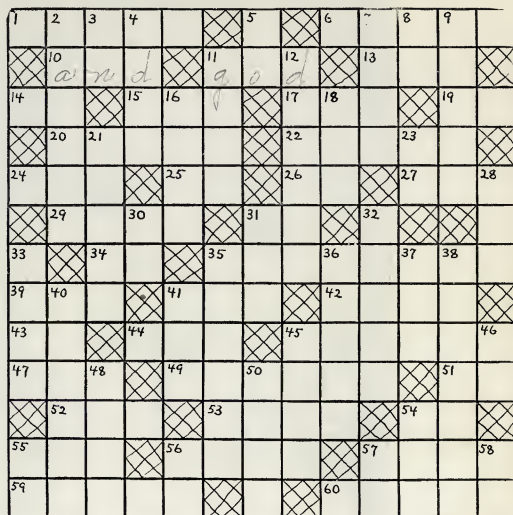
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ACROSS

- 1 "as one that findeth great . . ."
6 David's father Ruth 4: 17
10 "created the heaven . . . the earth"
11 The Creator
13 "And God . . . the light"
14 Old home of Abraham; half of four
15 Roumanian coin
17 "his words were softer than . . ."
19 "I will make him . . . help meet"
20 "and . . . living creature"
22 "cattle, and creeping . . ."
24 "he took . . . of his ribs"
25 Sunday School
26 Tensile strength
27 "While he was . . . speaking"
29 "moving creature . . . hath life"
31 "male and female created . . . them"
34 Writing
35 Early ripening fruit
39 "we . . . the children of God"
41 "And on the seventh day God ended his work which he . . . made"
- 42 "And God . . . the firmament"
43 Note
44 Fabulous bird
45 Dining cars
47 "Be fruitful, . . . multiply"
49 " . . . I have given you every herb"
51 "And . . . was so"
52 "and the Lord called Moses up to the . . . of the mount"
53 Nothing more than
54 Worthless end of anything
55 "and there . . . light"
56 "Art thou my . . . son Esau?"
57 "the gold of that land is . . ."
59 Lively
60 "And the children of Israel did eat . . . forty years"

Our Text from Genesis is 10, 11, 13, 20, 22, 29, 31, 41, 42, 47, 49, 51, 55, 56, and 57 combined

DOWN

- 2 Adam was one; Eve was another
3 Home of Joseph; preposition
4 "found others standing . . ."
5 City of Egypt; negative
7 Ancestor of Christ; isle (anag.)
8 Continent where Brazil is
9 Tool used by metal workers
11 Ship ropes
12 Tool for making dots
16 Formerly
18 Monogram for Jesus
21 Medieval tribunals in Germany; Eve is hidden here
23 Empire State
28 "and . . . them about thy neck"
30 "multiply thy seed . . . the stars"
31 "and there he put the man whom he formed"
- 32 Splendid
33 "Call me not Naomi, call me . . ."
35 Flower cluster
36 Masculine name
37 Small European fish
38 Round angle; one grip (anag.)
40 Form of lease
41 Addition to a fireplace
45 Boat
46 Paul is one
48 Give medicine to
50 "And he said, . . . am I"
54 Father of Joshua 1 Chron. 7: 27
55 Siamese measure; part of Wales
56 New England state
57 Southern state
58 Danish; the heart of Adam

PORTRAIT OF A YOUNG MAN

(Continued from page 700)

Once more may God help you with His blessings; you will need them, for Tooele is still a battle ground. The victory seems now with us, but vigilance and energy are necessary to rout the enemy from the field. Your sincere friend,

Richard W. Young

THE YOUNG BUSINESSMAN

FATHER'S life was a very strenuous one. He spent his week-ends in

Tooele, looking after the many interests of his stake, and the other four or five days a week in the city attending to business matters.

Thirty-six miles does not seem far in these days of automobiles, but with horse and buggy or their limited train service, the distance was great. The train left Salt Lake at 7 a. m. which meant early rising, and left Tooele at 12:30.

Father did extra work for the Desert National Bank (one month the record shows that he worked 16 days at the bank for \$70.00.) During these years one of his business ventures was in manufacturing. The last of November, 1880, there is this entry in the journal:

Tuesday spent the day at the office. N. W. Clayton and I visited Ogden. Went on the afternoon train 3:40 o'clock. Hyrum Grant came up on the evening freight. Wednesday, incorporated the Utah Vinegar Works, H. J. Grant, President; J. M. Grant, Vice President; N. W. Clayton, Secretary. . . . Leased the works to Frank Rother for one year at \$225.00 a month in advance, per order the Board of Directors.

During the following months there are a few references to this business: then on April 22, 1881, this entry:

Learned that the Utah Vinegar Works was destroyed by fire last evening. I did not know but that the parties holding notes would demand their money, but they were willing to trust me. Jas. Freeze, Leonard Hardy, and George Romney promised to sign my note should I need it. I found that I had much better credit than I had ever expected. Tuesday, April 26, 1881, Rother and I talked over the value of the works and the good will of the business. I offered to take \$2700.00 and retire from business.

Father's principal business was insurance, and under date of December 27, 1880, his journal says:

N. W. Clayton and I agreed to enter into copartnership for three years, and pool our earnings. Partnership to start January 1, 1881, profits to be equally divided.

Then under date of June 24th he writes:

Friday, June 24, Clayton and I had a talk as to whether I could make \$25.00 by devoting the entire day to soliciting. I told him I could make twice that much. I started at 9 a. m. and talked until 7 p. m. During the day, insured T. O. Patten, \$3500.00; Donelson Bros., \$2000.00; David James, \$2000.00; D. W. James, \$2000.00; Jas. Watson, \$1500.00; D. M. McAllister, \$2000.00; J. G. Cannon, \$2500.00; O. H. Haas, \$1000.00; Jos. Watson, \$1400.00; Geo. Crismon, \$5000.00; C. V. Spencer, \$200.00; E. A. Smith, \$1000.00; E. M. Weiler, \$4250.00; Jas. Jack, \$2500.00. The total profits for the firm were \$101.00 and some cents. Worked until after 10 p. m., then called in at the Theater. "Risks," or the Insurance Agent, by Raymond & Co.

(To be Continued)

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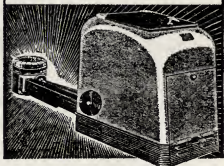
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Your Page and Ours

LET'S SAY IT CORRECTLY

FUNNY means humorous, smile or laugh-provoking: He told a funny story that sent the house into gales of laughter. Odd means strange, peculiar: It's odd that he didn't tell me about it.

Precision in the use of these two words will set you down at once as being intelligent and well-informed on correct usage.

TO HARRISON R. MERRILL

Evanston, Wyoming
September 9, 1938.

A SHADOW was cast upon this western land, and particularly upon the hearts of poets, both great and small, with the passing of Harrison R. Merrill. It seemed as though any obscure offering, no matter how humble, sent to his desk while he was on the *Era* Staff received kind consideration and a word or two of his priceless criticism. Always I shall treasure his kind letters to me when at fifteen I started submitting poetry to the *Era*.

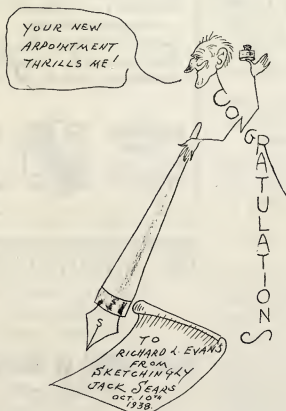
And who among us shall ever look at beautiful Mount Timpanogos again without an involuntary memory of the kindly, rugged, vastly beloved spirit of Brother Merrill? Surely this memory will be the answer to his heartfelt plea:

"I do not ask for angel wings,
Just leave that old peak there
And let me climb 'til comes the night—
I want no golden stair,
Then, when I say my last adieu
And all farewells are given
Just leave my spirit here somewhere
Oh, God, let this be heaven."

Always his spirit shall be over the west. How truly can we now say, "I will lift up mine eyes to the hills . . . whence cometh my strength."

Katharine W. Kendall,
Evanston, Wyoming.

JACK SEARS SENDS CONGRATULATIONS



NEIGHBOR: "How many controls are there on your radio?"
Next-door Neighbor: "Three—my wife, my mother-in-law, and my daughter."

—Exchange.



EXTENUATING CIRCUMSTANCES

JUDGE: "And what explanation do you have to offer for driving sixty miles an hour through the residential district?"
Motorist: "I had just heard, your honor, that the Relief Society, of which my wife is a member, were giving a rummage sale, and I was hurrying home to save my other pair of trousers."

Judge: "Case dismissed."

"NO RESPECTER"

SMALL daughter was more thrilled over the advent of five new kittens than was her mother. One day she was playing with them on the kitchen floor. Her mother, attempting to cross the room with a heavy pan of bread, found her way impeded by the sprawling cats.

"Daughter," she cried sharply, "Get your cats out of here before I step on them."

"All right," replied the child, beginning to pile the cats into her apron; "I'll get them out, but I think you don't have the spirit of the Gospel toward my cats."

—Submitted by Irene Martineau,
Col. Pacheco, Chihuahua, Mexico.

"POP, what do they mean by "twaddle?"
That refers to arguments advanced by the other side, my son.

JUSTIFIABLE HOMICIDE

THE score was tied. There was one minute to play. The home team was lined up for the extra point kick. Any second now the ball would be snapped back for that last all important attempt. The crowd was spellbound, breathlessly counting the seconds. Would he make that final goal kick which meant victory?

"Let's go now and avoid that terrible jam," she said.
She never knew what hit her!

ANTI-CLIMAX

THREE old men went to heaven. Saint Peter asked the first: "Where did you live while on earth?"

He answered: "Illinois."

"Come right in," said Saint Peter. Turning to the next he asked, "Where did you live?"

"I came from Alabama," replied the second.

"Come right in," said Saint Peter; and asked the third, "Where are you from?"

"California," said the third man.

"California? Is that so?" said the host. "Well, you can come in if you want to, but I don't think you will like it here."

—Selected.



NEW HEADLINERS for CBS-KSL this fall are, left, Herbert Marshall, star of "Hollywood Hotel", with Frances Langford, its singing star. Fridays 7 to 8 p.m. Barbara Luddy and Les Tremayne, featured in "First Nighter" original dramas 6 to 6:30 on Fridays.

Below, from the top, Adolphe Menjou, master of ceremonies of "Star Theatre", Wednesdays 7:30 to 8:30 p.m. Arlene Francis, the Lola Mitchell of "Big Sister", daily at 12 noon. Jack Haley, new variety star heard Fridays from 10:30 to 11 p.m.

NEW STARS on your KSL DIAL

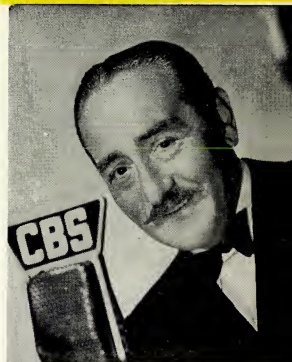
Old friends and new faces greet you from your KSL dial as this station and the Columbia Broadcasting System inaugurate radio's greatest entertainment season! From 6 o'clock each morning until it completes its daily schedule nineteen hours later, KSL brings you the finest in all the field of radio!

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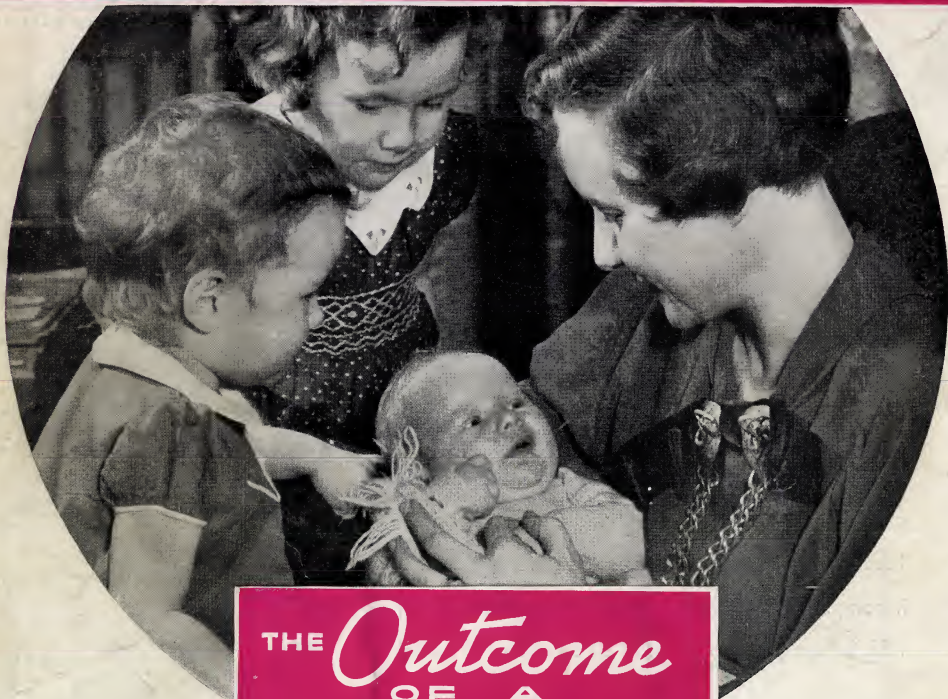
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