

IMPROVEMENT ERA



Vol. 29

No. 10

AUGUST, 1926

ORGAN OF THE PRIESTHOOD
QUORUMS, THE YOUNG MEN'S
MUTUAL IMPROVEMENT ASSOCIA-
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Portrait of the Prophet Joseph Smith

The face of Joseph Smith has been abused as much as his doctrine. In order to present a truthful portrait of the Prophet, Mr. W. Crawford Anderson has had a reproduction made in plain photo and also hand-colored in oil, of the painting made by Mr. W. Majors, in Nauvoo, during the lifetime of the Prophet.

The art work, both in the plain and the colored pictures, was done by John B. DeHaan, a leading Salt Lake artist, and is very creditable.

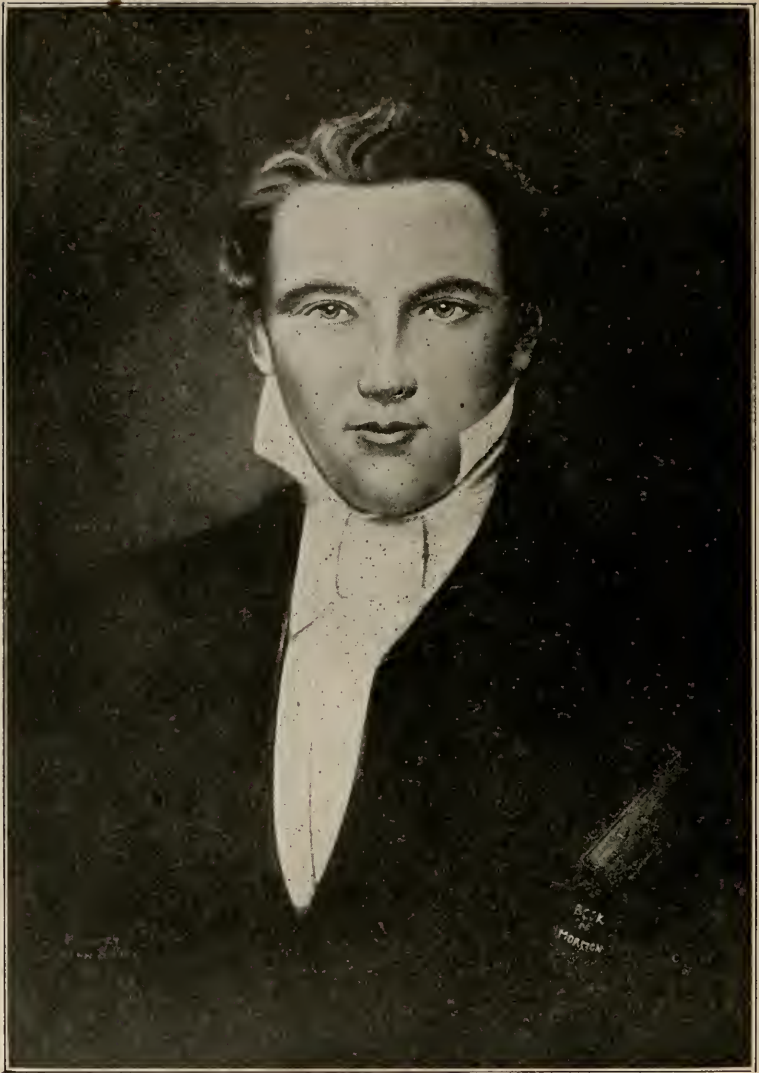
Mr. B. Morris Young, son of Brigham Young, saw this picture in the Mansion House in Nauvoo, when Emma Smith, the Prophet's wife, was an old lady.

This picture gives a correct portrait of the Prophet at 35 years of age. At this time he was 6 feet tall and weighed 210 pounds.

Prest. Anthony W. Ivins, of the First Presidency of the L. D. S. Church, believes this to be a true portrait of the Prophet Joseph Smith.

Josiah Quincy, whose father was president of Harvard University, and of which institution the son was a graduate, as well as the fourth mayor of Boston, and a sketch of whose life is found in *The National Cyclopedia of American Biography*, in his famous work entitled, *Figures of the Past*, published in 1883, in a chapter devoted to "Joseph Smith at Nauvoo," makes this significant statement:

"It is by no means improbable that some future text book, for the use of generations yet unborn, will contain a question something like this: What historical American of the nineteenth century has exerted the most powerful influence upon the destinies of his countrymen? And it is by no means impossible that the answer to that interrogatory may be thus written: Joseph Smith, The Mormon Prophet."—W. C. A.



A PORTRAIT OF THE PROPHET JOSEPH SMITH

From the painting made in Nauvoo, by W. Majors. Art work done by John B. De Haan, a Salt Lake City artist.

"We Stand for a Testimony of the Divine Mission of Joseph Smith."

IMPROVEMENT ERA

Vol. XXIX

AUGUST, 1926

No. 10

"THE GLORY OF GOD IS INTELLIGENCE"*

BY PRESIDENT ANTHONY W. IVINS

After the beautiful and impressive presentation of this motto which we have just witnessed, one feels reluctant to make comment upon it. The thought came to me that it might, perhaps, be better to leave it without further consideration.

"The Glory of God is Intelligence," a beautiful sentence which had its origin, so far as we are aware, with the founder, under God, of the Church of Jesus Christ of Latter-day Saints.

The Definition

When the invitation was extended to me to be present and address you for a few moments this evening, taking this motto of the Mutual Improvement Associations for my text, I asked myself a question which I had never before propounded, although I had often thought of it. What is the intelligence which is the glory of God? The more I thought, and searched for an answer, the more I became convinced that I could as well undertake to define the limits of time and space as to explain to you all that is comprehended in those few words.

What is intelligence? was the question I asked, and under what circumstances does it become the glory of God? The best human definition, to my mind, which I have been able to discover, tells us that intelligence is that which sees itself, or is at once subject and object, embracing the entire progress of knowledge. When I looked in my encyclopedia, expecting to find an answer there, I was surprised to discover that there was none. The book referred me

*A sermon delivered in the General Session, M. I. A. and Primary conference, Salt Lake City, Sunday evening, June 13, 1926.

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to Reason and Logic, neither of which appeared to me to provide a satisfactory answer.

Joseph Smith, who, so far as I am aware, through the inspiration of the Lord, was the originator of the phrase, tells us that intelligence was not created nor made, neither can it be. It must, then, be a self-existent, eternal principle, or truth.

Perhaps the simplest definition which we can give, and one I suppose which we all apply to it, is that it is the capacity or power to know, or understand. Reason is the most Godlike faculty with which the Creator has endowed man. Man alone, of all of his creations, is endowed with it. It is an intellectual endowment which distinguishes man from the brute creation. The animals, while possessed of great intelligence, are without reason, and act without a proper conception of the purpose for which action is taken. Man, upon the other hand, reasons from cause to effect, and is governed, or perhaps I should say ought to be governed, by the conclusions which he thus reaches. Intelligence, which we glorify tonight, if exercised without the application of the endowment of reason, can never open the gates or heaven to mankind.

Intelligence, improperly applied, may lead to greater evil, or wrong doing, than instinct, or intelligence of less degree, is capable of. I think that no argument is necessary on this question to satisfy you that it is true, it comes under your observation daily in the lives of men with whom you come in contact.

Intelligence must not be confounded with knowledge. It is true that great intelligence may be possessed without great knowledge, as we define the word. It is just as true that great knowledge cannot be acquired without intelligence.

If asked to define this slogan, as I think it might be more properly stated, I would say: The righteous application of intelligence is the Glory of God. Unless the intelligence with which he has endowed us is applied in righteousness, it does not glorify his name. One of our poets has said:

"Freedom and reason make us men,
Take these away, what are we then?
Mere animals, and just as well
The beasts may think of heaven or hell."

The Example of Nebuchadnezzar

I would like to present two examples which will, I believe, illustrate the idea that I desire to leave with you. Nebuchadnezzar was without doubt the greatest ruler that the kingdom of Babylon knew. He had effected the conquest of adjacent nations, had carried his conquests into Palestine, and had brought Israel, God's covenant people, under his dominion. While he and his generals, and the rulers of this vast empire were assembled together in that greatest of all

cities of its time, in dimensions, in magnificence, and strength of construction, surrounded by his courtiers, fortified by his great army, this man cried out: "Is not this great Babylon, which I have builded by the strength of my power, and for the honor of my majesty?" And immediately the voice of the Lord came, telling him that his kingdom had departed from him, and was given to others. And that very night reason left him. He still possessed intelligence, still ate and drank; but, bereft of reason, was reduced to the condition of the animals. He could no longer direct his armies, no longer control the affairs of his great government, but we are told that he ate grass like an ox, and that hair grew on his unkempt body until the time passed when he was sufficiently humbled. Then the Lord restored his reason, and Nebuchadnezzar acknowledged his allegiance to him, and entered into covenant that he would serve him, and no other.

The Example of Solomon

How striking is the contrast between this boastful man, and the attitude of another great ruler. At the death of David, the kingdom of Israel, which at the time was at the very zenith of its strength and power, was given to his son Solomon, and this is what the young man said:

"And Solomon said, Thou hast shewed unto thy servant David my father great mercy, according as he walked before thee in truth, and in righteousness, and in uprightness of heart with thee; and thou hast kept for him this great kindness, that thou hast given him a son to sit on his throne, as it is this day.

"And now, O Lord my God, thou hast made thy servant king instead of David my father: and I am but a little child: I know not how to go out or come in.

"And thy servant is in the midst of thy people which thou hast chosen, a great people, that cannot be numbered nor counted for multitude.

"Give therefore thy servant an understanding heart to judge thy people, that I may discern between good and bad: for who is able to judge this thy so great a people?

"And the speech pleased the Lord, that Solomon had asked this thing.

"And God said unto him, Because thou hast asked this thing, and hast not asked for thyself long life; neither hast asked riches for thyself, nor hast asked the life of thine enemies; but hast asked for thyself understanding to discern judgment;

"Behold, I have done according to thy words: lo, I have given thee a wise and an understanding heart; so that there was none like thee before thee, neither after thee shall any arise like unto thee."

The Power of Humility

I have read this, my brethren and sisters, in the hope that it will impress on your minds the importance of willing humility and unselfish service to God our Father. It is he who has endowed us with this priceless gift of intelligence, controlled by us as it is, or should be, with reason. He loves a humble spirit. He loves a willing worker and a willing giver.

The Master himself, in illustration of this principle gave us the following parable:

"Two men went up into the temple to pray; the one a Pharisee, the other a publican.

"The Pharisee stood and prayed thus with himself, God, I thank thee, that I am not as other men are, extortioners, unjust, adulterers, or even as this publican. I fast twice in the week, and give tithes of all that I possess.

"And the publican, standing afar off, would not lift up so much as his eyes to heaven, but smote upon his breast, saying, God be merciful to me a sinner.

"Christ said: I tell you, this man went down to his house justified rather than the other."

Not because he was a Publican, was he justified before the other, not because the other man was a Pharisee, but because one in humility acknowledged his transgressions, and pleaded for mercy, while the other glorified himself because of his superior righteousness in observing the outward requirements of the law. The Pharisee was a man who religiously followed established ritual, and was so tied to the old Jewish forms of religion that he refused to accept new light, he refused to recognize the Redeemer when he came, and did more than any other to bring his doctrines into disrepute, and finally to send the Christ to the cross.

The Publican was a collector of taxes, and was hated by the people because of the burdens which he placed upon them; it was his duty under the law, and he discharged it. If you will read the scripture carefully you will discover that it was from this sect that the Redeemer chose some of his disciples, and that many Publicans were among those who followed after him. Not because they were Publicans, but because of their humility, and desire to attain to eternal life.

Intelligence Not to be Confused with Worldly Knowledge

Intelligence, as I have said, must not be confused with worldly knowledge. Christ our Lord, the Son of God, our Advocate with the Father, was not a learned man, as worldly learning, during the time of his mortal administration, was understood, and yet intelligence was in him as no other man possessed it: intelligence which brought to the people of the world redemption from death, and salvation and exaltation in his presence, through repentance from sin, and obedience to the will of his Father.

The Contribution of Joseph Smith

Joseph Smith was not a man profoundly learned, as we define knowledge, in our worldly way, yet this man, whose ministry began when he was but a boy in years, but a man in understanding, gave to the world in the restoration of the gospel, in the Book of Mormon, in the Doctrine and Covenants of the Church, thoughts, principles, and doctrines of life and salvation which, during the century that has

passed, have not been duplicated by the learning of man; nor can they be, for the wisdom of man cannot pen the word of God as he wrote it in these books, and yet men do not accept it, any more than the Pharisees accepted the words of the Redeemer of the world.

The contribution made by Joseph Smith to the modern world in which we live revealed God as he is, his personality, his attributes. Joseph made clear to a doubting and unbelieving world that Christ, our Lord, crucified at Jerusalem, and raised from the dead, still lives, that he is a man, as he was when he ministered in the flesh, not a mortal, but a glorified, exalted man, whose spirit now occupies a celestial body.

We do not Ignore Scientific Investigations

Do not confuse this motto of ours, this word intelligence which is written there, with worldly learning. Neither should we ignore the great development which has come to the world through the scientific investigations of men who delve into the unknown in search of new truths. It is the Lord who inspires them to go on and on, pioneering in new fields, and they have given to us inestimable temporal blessings which we enjoy tonight. This radio which carries my voice, and the voices of these singers to their home folk at Los Angeles, without visible means of transmission, is only one of the many blessings which have come to us through the application of intelligence, governed by reason, and we are only at the threshold of that which is to come in this age of enlightenment, all of which will go to show humanity that God the creator is the giver, and which will eventually result in the union of true science and religion, when the Lord will be recognized as the author of all.

May the blessings of the Lord be with all who are associated with this work. I love it. I found myself in tears today, and saw many others who were affected in the same manner, as I witnessed the demonstration given by the Primary Association, tears of joy, thanksgiving and praise for the outpouring of the Spirit of the Lord, which has been manifested during this gathering of the young people of the Church. God bless you, my brethren and sisters, I humbly pray, through Jesus Christ. Amen.

Prejudice

A lie—case-hardened in the mind,
And crystalized by hate,
The coin of error stamped from sect
The biased narrow plate
Of reason. Dwarfed and warping
In a brain deceived and bent
An error guised and painted,
As a fact, grown unrelent.

Helena, Montana

LE MAX SAXON

M. I. A. CONFERENCE ADDRESS OF WELCOME*

BY SUPT. GEORGE ALBERT SMITH, OF THE COUNCIL
OF THE TWELVE

You will doubtless remember the adage, "Nearest the Church furthest from grace." This morning we have had an example of people who live a long way off being on time and in their places.

Los Angeles Lauded.

I think our brethren and sisters from Los Angeles have set us an excellent example. They came here this morning on a special train, traveling more than eight hundred miles, and were here early enough to be in this building on time. They are led by the presidency of the Young Ladies and the superintendency of the Young Men. Three hundred of them came in this morning, have made their preparations, and a portion of them have appeared before us in the delightful anthem ("Loyalty" by Evan Stephens, Prof. William Salt, Director) that we have just listened to.

Brother LeBaron represents the superintendency of the Young Men, and Sister Savage the presidency of the Young Ladies. I have been looking for two chairs on this stand for them to occupy so that you could see who these people are who can bring a crowd like this, and I am going to ask them to stand up so that you can all see them. They look mighty good to me.

Now, I am not scolding, I would dislike to have anybody think I had anything in my mind but love and kindness this beautiful morning; but I do feel that we owe a debt of gratitude to this splendid stake of Zion for being here, not at the second or third meeting, but at the first meeting on time, and bringing these splendid singers with them, who have already delighted us with their music. They will be with us during the entire conference and will be supplemented, of course, by others.

Some of the other outlying stakes are also represented here, some who are about as far away as Los Angeles, and some who perhaps are a little farther. But I think we will all have to admit that the Los Angeles stake has set the pace for this convention, and we are very grateful to them. We congratulate them and invoke upon them the blessings of our heavenly Father. In coming as they have in so large a group, we hope that they will be able to keep pretty well together. Their plans have been made to that effect, and

*Delivered Friday Morning, June 11, 1926, at the first meeting of the M. I. A. conference.

we hope that we will be able to contribute to their comfort and to the blessing of every delegate that is here this morning, regardless of what section of the world he or she comes from. We are delighted to have you here, as well as all who are interested in this department of our Father's service, and we welcome you. And as the crowd increases, which it will until we will fill the Tabernacle to its full capacity, we realize that each one is here for a purpose, and that purpose is to bless the children of our heavenly Father.

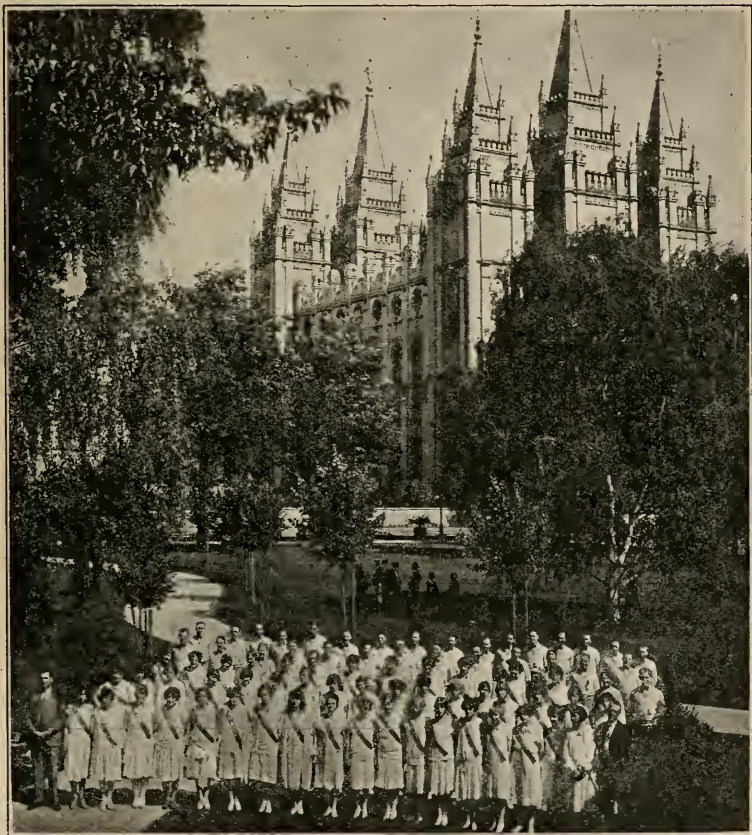


Photo by Geo. Ed. Anderson

LOS ANGELES M. I. A. THRIFT CHORUS

M Men and Gleaner Girls of Los Angeles stake, Edwin M. LeBaron, chief executive; Wm. Salt, director; Hortense Steel, accompanist; Rose Broderson, Gleaner Girl chairman; Loraine Qualley, M Men chairman. The people in the background are also from California. The picture was taken on the beautiful Temple grounds, June 15, 1926.

All M. I. A. Departments Increasing

I am reminded of the fact that since our last convention, a year ago, there has been an increase in every department of the work, I am speaking now particularly of the Young Men's organization. Sister Tingey, who is much more capable of speaking for the Young Ladies, will do so during this session. The thing I would like to emphasize is this, that there is a unity of spirit and a genuine affection between the two great general boards. They work together in harmony, they labor for the blessing of our Father's children throughout this great land and throughout the world, for we have Mutual Improvement organizations in other parts of the world. For your information I would like to say that there has been a steady increase in all the departments of our service—contributions to the fund, subscriptions to the *Era*,—and I know it will interest you when I tell you that we have now more than 4,000 life members of the Young Men's Mutual Improvement Association. I am sorry they are not all here this morning. I would like to say in passing that it will be a source of satisfaction to the Young Men's Board if those who are life members will wear their life membership pins.

President Heber J. Grant Absent Owing to Illness

Our beloved President Heber J. Grant is confined to his bed because of an attack of throat trouble, which the doctor has diagnosed, I understand, as quinsy. He was to be with us this morning. I was with him in the city of Washington some weeks ago and told him we hoped he would be with us to make an address in our opening meeting, and, as he has always done, he expressed his willingness to be here and his desire to mingle with the young people. He sends his regrets that he is not able to be in attendance, but we trust that before the convention is over we may have the pleasure of his company.

Duties of Visiting Delegates

This is your convention. We would like every one here, no matter from what department of the Church you may have come, to feel that this is your convention, and we are exceedingly anxious that you should participate in it to the very fullest. The program is very definite. We trust you will read it carefully and discover what department of the work is yours, and then attend the meetings that are arranged for you, and in which you will be expected to be present. Do not spend your time in some other department, but go into the department to which you belong, or have been assigned—if you have been assigned. If you are free from assignment, select the department that you feel will do you the most good, so that when you go home you can accomplish the most possible good for those whom you represent.

Last Year's Jubilee

A year has passed, almost on the wings of the wind. Just a year ago we were celebrating our great jubilee. We arrived at the point where people felt that life was worth living and that Mutual Improvement was a great big part of that life. Wonderful things have happened in the world since then. In a little while that great jubilee will be but a dream, but I want to say it will be a happy dream; it will be a joy for those who were present ever to remember it, and it will be a source of satisfaction to all who participated in it. In that great event we told the world that the youth of Zion do not falter and that they are true to the faith and are loyal to the organization with which they are identified.

For your information I would like to say that one of the prominent citizens of Salt Lake City—not a member of this Church—when I asked him a few days later if he saw the parade of the jubilee, said, "Of course, I saw it!"

I said, "What did you think of it?"

He replied, "I think it has never been duplicated in the history of the world, such a group of young men and young women, marching in step, every one with a face beaming with joy and satisfaction and gratitude!" He said, "It was a most marvelous sight."

A New Year's Work Before Us

The year has passed, that convention and that jubilee are a matter of record, and today we are met to begin a session of another great convention, the thirty-first general annual conference of M. I. A. and I am satisfied that before it is finished we will all feel that it has been good to be here. We did have a great spiritual uplift last time, our eyes were feasted upon the beauty and cleanliness and purity of the youth of Zion. This convention may not have the same spectacular incidents attached to it, but do you know, my brethren and sisters, there is no reason why, during the sessions of this convention, we may not feel that uplifting influence that comes from our heavenly Father. There is no reason why our eyes should not be dimmed by tears of gratitude, as they were a year ago. There is no reason why every soul that is in this conference shall not feel to say within their very depths, O, Father in heaven, we thank thee! There is no reason why those who are here at this conference shall not each contribute to that wonderful inspiration. Do not let it be a matter of pastime. Do not let the convention be just a source of study, but let it be a source of prayerful exaltation. We can all enjoy that. As I see the growth and development of the Church with which we are identified, as I see the magnitude of the Mutual Improvement organizations represented here, and as I look into the faces of the leaders in these multiplying stakes and wards, I thank my Father

in heaven for such companionships. When the time comes for our work this Fall, we are anxious that you who are here shall have taken to the remotest parts of this great Church the feeling and desire that when Mutual Improvement organizations shall call their first meeting there shall be a roll call of such a nature that gratitude and satisfaction will be in your souls because those who ought to be in attendance are there, and then the work can go steadily on throughout the year.

Functions of the Recreation Department

For your information I would like to say that never before, so far as our records indicate, have we been able to hold on to our Spring and early Summer meetings right up to the end of our course as we have this season. Never before have our festivities been so well controlled, never before has the recreational department functioned as well, and we are just beginning to take hold of that part of our service. I feel that the Lord desires us to enjoy ourselves, and in order that our enjoyment may be acceptable to him, our recreation committees have arranged programs that you are all more or less familiar with, and there will be an announcement made during this convention, of other preparation that is not yet in your hands. That department which has been placed upon the shoulders of the young people of the Mutual Improvement organizations by the Presidency of the Church has not been laid upon the shelf, but loyally and faithfully the workers all over this Church have taken hold. - There are some who have not quite risen to the opportunity, there are some who have not quite comprehended the privilege, but they are coming, and I am sure that after the demonstration that we will have in this convention, of loyalty, devotion, patriotism and faith in our heavenly Father, we can send to every portion of the Lord's vineyard that enthusiasm and that prayerful desire for an uplift for our young people that will have its effect, and that a year hence we will be able still to say, "Zion prospers! All is well!" and the movement of Mutual Improvement is onward and upward.

Gratitude to President Tingey and the Young Ladies

I would like to take this occasion to express my gratitude to Sister Martha H. Tingey, her counselors and the members of the Young Ladies' general board. Standing by the side of their brethren, the Young Men, they have been loyal and have been foremost and anxious in every good thing. They are just as devoted women as can be found in this world to the cause of righteousness, and it is a pleasure for the general board of the Young Men's organization to have as our associates in the work of the Lord these splendid women, whose ideals are unsurpassed, whose lives are unexcelled, and whose

desires and hopes and aspirations are such as may be followed with profit by the people of this world no matter where they may be.

I pray that the blessings of our heavenly Father may be upon this important gathering, and as it increases in numbers that his Spirit may abide with us, and that we may feel in our hearts a determination to obtain all that our Redeemer may have in store for his children who are here in his name and who desire with all their hearts to be worthy to be called his children, both now and forever, in the name of Jesus Christ. Amen.

Silent Friends

BOOKS! Thanks be to God for the gift of them,
The pull and the urge and the lift of them;
For the keen delight of the printed page,
Priceless alike to the child or the sage;
Thanks be to God for Books.

Oh, how could we live on without them,
The cozy, warm comfort about them,
The strength and the courage they give to the soul,
Inspiring the timid to push to the goal,
Urging the plodder along past the rocks,
Till he finds where the storehouse of wisdom unlocks?

BOOKS? How can we measure the size of them?
The mastering force in the rise of them?
Flooding the earth as a sudden tide
Flinging the seeds of true wisdom wide;
Thanks be to God for Books.

Oh, great is our pride just to own them,
But greater their worth when we loan them.
Mute heralds of progress in ev'ry clime,
Rich treasure vaults in the store-house of time,
Preserving the thought of the centuries past,
And garnering buds of the present fast.

BOOKS! The magic path to a pleasure land,
Sesame true to a treasure land
Where a mine of gold awaits your spade
To loosen the nuggets by genius made.
Thanks be to God for Books.

A sedative balm to the ragged nerves,
A piloting light when the tempter swerves.
A friendly pal when your heart is sore,
A potent wine when the battle's o'er.
Oh what is so fine as a cozy nook,
With a cushioned chair and a friendly book?

Sigurd, Utah

IRVIN L. WARNOCK

M. I. A. STANDARDS*

BY ELDER SYLVESTER Q. CANNON, PRESIDING BISHOP
OF THE CHURCH

I feel, my brethren and sisters, in view of the shortness of the time, that it would be much better to give the time to President Nibley, from whom, I am sure, you would much prefer to hear rather than me. But at the request of Superintendent George Albert Smith I would like to touch upon two or three topics that refer to the standards that are expected to be maintained by the Mutual Improvement workers and members in the Summer time. I am sure that most, if not all, of that which I shall have occasion to say has been referred to in your discussions in the conference. Is there anything new in fact under the sun? Do we not repeat a great many things? But, after all, is it not important to call our attention to those things that are vital and fundamental in their nature?

It is said that a teacher cannot teach anyone, but that one must learn for himself, and the teacher can only give him the impulse which will enable him to form the resolution or to develop the habit and to determine to advance and to achieve.

Simon Peter, the fisherman and apostle of Jesus Christ, was outwardly the same man after the day of Pentecost that he was before, but inwardly he was an entirely different character. Before that time he was wavering, he was uncertain, he was not positive in his nature. But on the day of Pentecost, when the power and influence of the Holy Ghost rested upon him, nothing could change his purpose to serve the Lord and to advance His purposes. I am sure with regard to every one of us who are officers and members of the Mutual Improvement Association that if we make up our minds with regard to the standards which should be maintained, and if we will undertake to sustain them, there is no question at all that they will be maintained.

Summer Outings

I would like to call your attention briefly to four different things that I think are worthy of consideration. There are, of course, many others. The first is with regard to the Summer outings of the Mutual Improvement Associations. Time will not permit of saying very much, but let me suggest this—that with all the outings that we enjoy the recreational features should be under the supervision of Mutual Improvement officers. There should be always a spirit that what we do and what we enjoy should be as Latter-

*Given at the Sunday morning meeting of the M. I. A. conference, June 13, 1926.

day Saints. We can enjoy life to the fullest and still be true Latter-day Saints. There is no occasion for extreme hilarity; there is no occasion for boisterousness; there is no occasion for going beyond what is proper and discreet in our actions. They should be such that any group of people, no matter who they might be, seeing us at play, would realize and appreciate the fact that we are maintaining a standard as Latter-day Saints. Those who have to do with us as chaperons or hosts should cultivate congeniality so that there is unity and harmony in all that we do, and that there is proper supervision.

Sabbath Observance

Again, I would like to call your attention to the importance of observance of the Sabbath day, particularly during the Summer time. What constitutes a breach of the Sabbath day? The Lord tells us in the 59th section of the Doctrine and Covenants that the purpose of the Sabbath day is that we may rest from our labors and pay our devotions to the Most High. Anything that interferes with those two things in our actions or our thoughts on the Sabbath day is contrary to the spirit of the day. Anything that interferes with the worship of the Lord, anything that interferes with our proper rest on that day, is contrary to the spirit of it. I am sure that if we have that in mind, if we as officers undertake to encourage and instruct the young people to cultivate that thought they will not go far astray in their observance of it, because anything that will disturb that spirit is contrary to the keeping of that day holy. We need to cultivate restraint in proper measure in this as in other things.

The Word of Wisdom

Third, the Word of Wisdom. I need hardly take up the time to speak of it. I am sure we are all converted to it and that you have made up your minds to observe the Word of Wisdom to the best understanding that you have and in accordance with instruction given through the revelations of the Lord. There is no occasion for us to have any wavering in that matter. We can observe it with the assurance that the Lord will bless us; physically? yes; mentally? yes; spiritually? yes; and that without being in any way fanatical or abnormal. Evidences are sufficient, they are, in fact, overwhelming in regard to its benefits, recognized everywhere by every thinking person who knows the Word of Wisdom, whether inside or outside of the Church.

Saving the Wayward

Fourth. The bringing in of the wayward boys and girls. Every boy and girl in this Church is worth saving—is worthy of all

our efforts. How are they going to be saved? Those who are careless and indifferent, how have they been brought to that condition? Is it nagging, is it scolding, is it being started off in a certain direction and then always condemning them in what they are doing? Then surely it is worth the effort of us individually to encourage them and make them feel that they are worth saving and that they are valuable. Go to them individually, quietly, and invite them little by little to take part in various activities. Bring to them the realization that they have a purpose and a responsibility in life.

May the Lord bless and prosper all of us in our efforts to advance the interests of the work of God, I pray in the name of Jesus Christ. Amen.

Your Company

What is your company when you're alone?
 It's this, that I'm asking about.
 You go with this pal, and then with that,
 But yourself you never leave out.

Your thoughts will always be with you, my lad,
 And no matter where you go,
 You will never be able to leave yourself out;
 You are always your pal, you know.

Make your thoughts the best when you are alone,
 And keep them clean, through and through;
 You will then be able to help someone else
 To think as you're thinking, too.

Have you ever thought of the pain, and woe,
 In this world in which you live,
 Just caused by thoughts grown into acts—
 Thoughts, which the Evil One gives?

God never has prompted an evil thought;
 And if, like him you would be,
 You must think clean thoughts wherever you are;
 Make your thoughts your best company.

And so, my lad, wherever you roam,
 O'er land or distant sea,
 Just think clean thoughts, and virtuous be,
 And your thoughts and you will agree.

What is your company when you're alone?
 Be able boldly to say:
 "They are pure, clean thoughts, that's my company,
 And they'll lead me to heaven some day."

Raymond Alberta.

ALMA E. HANCOCK

THE DIVINITY OF JESUS CHRIST

BY WILBURN C. WEST

Ours is a world of strife. Nations are striving to overpower nations; creeds, to crush creeds; vices, to villainize virtue; and men, to get glittering gold. As a Church and nation, we should understand how to improve these conditions.

Almost two thousand years ago there was born into the world a stranger who should spread a gospel of peace and tolerance. It is through this gospel that we can answer the question, "how?"

It was a beautiful night. A semi-tropic sunset not long before had gilded the mountain horizon with tints unknown to the artist. A sense of quietude and rest brooded calmly over Bethlehem. Shepherds followed the angel star to the humble manger and offered gifts and good tidings. Angels sang. Men opened their hearts and rejoiced. Christ, their Lord and Master, had come to dwell and reign.

Some of Christ's success was due to the labors of John, the Baptist. This fore-runner opened the gate for the entry of a mission.

Soon after his fasting and temptation, Christ gave the Sermon on the Mount, for he told his followers: "Ye are the light of the world. A city that is set on a hill can not be hid." Treasures should be laid up in heaven. "For where your treasure is, there will be your heart also."

When he had chosen the twelve apostles and sent them on missions, Christ instructed them to be united and humble in their endeavors. He pleaded, taught, advised, and set the example whereby we might enter into the kingdom of God. In his parables we see instruction. In his miracles, humility.

But such a man must have foes. Fame had created enemies. Christ, the Redeemer of mankind, was accused by those for whom he came. Christ, their Lord and Master—betrayed by one of his own!

Tolerant and forgiving was his attitude as he was led to die. A crown of thorns pierced his head, yet he did not murmur. He was scorned and scourged, yet he endured.

Crucified! yes, and cruelly, yet he was tolerant. Looking toward heaven, he pleaded: "Father, forgive them, for they know not what they do."

The gospel of Christ is not to be spread by sword. It is not to be carried by Napoleons. The conquests and victories of Alexander and Caesar were as two mighty rivers: gushing and roaring in the spring, then silenced when the source is gone, but the gospel of Christ is like a fresh sparkling fountain in that beautiful valley called life, where toil-worn men may rest their heavy loads and find love, refreshment, and hope to carry out the purpose of their creation.

Farr West, Utah

RETURNED MISSIONARIES AS COLLEGE STUDENTS

BY ASAEL T. HANSEN

Returned missionaries are the best students we have at the Utah Agricultural College. Although no survey has ever been made to determine their exact scholastic standing relative to the rest of the student body, there is a well recognized and universal feeling that they have superior records. You cannot find an instructor who has any question in his mind on the subject.

But high scholarship represents only a part of their excellence. You can find them in every student activity. Athletics, debating, drama, music, and writing all have their quota. Their maturity, their soundness, and their dependability, make them valuable members of student councils. They have learned how to make the best of their abilities, and, now, they have turned all the enthusiasm that they evidenced while laboring in the mission field to the task of getting the maximum good out of college.

Nor is their superiority necessarily due to extraordinary natural endowment; for we find that a given fellow is a better student after he returns from a mission than he was before he went away. As one of them put it, "Before I went out to preach the gospel I was an easy-going B and C student, but since I have come back, I just can't get anything but A's." This experience is not unusual.

Now let us examine some of the things derived from two or three years of proselyting, which tend especially to make for excellence in college. First, of course, is the ability to study. The training which teaches missionaries to study is rigorous and unavoidable. They must have ready and accurate knowledge of everything which is likely to arise in the course of their controversies. A missionary cannot, as a college man so often does, mumble some meaningless conglomeration of words in answer to a question he does not know. He must know, and he must know accurately.

Furthermore, he must be able to articulate his thoughts logically and to express them clearly. Utah students are famous for their facility of oral expression. Both Thomas Nixon Carver of Harvard and E. C. Branson of the University of North Carolina, while they were teaching at the Utah Agricultural College Summer School, noted the remarkable ease with which the students talked. It would be a safe wager that most of those responsible for creating this impression had been on missions. Speaking contests and debating teams are always enriched by the presence of those who have learned while promulgating the gospel how to stand on their feet and say what is on their minds.

Then, the missionary's attitude has been enriched and his outlook broadened by his travels. He has rubbed elbows with strange and interesting peoples and cultures. His horizon is more inclusive than that of his less fortunate fellow student who has never had the experience of a mission. The missionary learns infinitely more than the ordinary tourist who rushes about from place to place seeing only what is pointed out to him. The missionary has time to look and really see things. He lives with the people in the region where he preaches. He eats what they eat, and he talks their language. In order to do effective work he must also have a sympathetic attitude towards their traditions, customs, and ideals. In short, their life is his life, and he is for a time one of them.

I recall a class which illustrates just how such experience may enrich a course of study. Professor Henry C. Cowles of the University of Chicago has taught crop ecology for twenty-five years in various places in the country. When he was teaching that subject in a class at the Utah Agricultural College, he asked how many had noted agricultural practices outside of the inter-mountain region. There were students there who had returned from missions in Australia, New Zealand, Hawaii, Mexico, and Europe, besides various places in the United States. Professor Cowles was astounded and delighted. He testified that in all his teaching he had not met such a cosmopolitan class. The course was immensely enriched as a result.

Another thing a missionary acquires while he is away from college is maturity. When he comes home he has usually decided what he wants to do. Since he knows where he intends to go, he chooses his subjects with a definite goal in mind and then sets to work to get there as quickly as he can. He is purposeful. He means business. All of these things tend to make the returned missionary a peer among college students.

Last Winter the returned missionaries at the Utah Agricultural College organized a club. There are forty members at present. They are an excellent group of men. One of them who spent three years in Germany is looked upon as possibly the best all-round student at the college. He edits the college literary magazine and the college annual. He manages the U. A. C. Teacher's Placement Bureau. Furthermore, he holds the state record for the two-mile run. In spite of all these things he finds time to take an active part in social life of the school.

Another fellow who is only a freshmen this year, is reaping a financial reward from what he learned while on his mission. He did his preaching in Mexico and is now on the college pay roll as an instructor of Spanish. He is in the enviable position of having some employment which will enable him to go through college, unaided, without having to quit from time to time to earn money.

Another man displayed such excellence in scholarship when he

came back that he obtained a position as student assistant in biology. By dint of hard work he had soon fitted himself for a position in the United States Biological Survey. Now he is the chief of rodent control in southeastern Idaho. Incidentally, he also finds himself well able to support his wife whom he acquired during the first years after his return.

But biology is not all he knows. He gives one the feeling that he has seen and comprehended much of the world. To talk to him is as refreshing as a draught of Spring air. Every college needs more of his kind.

These missionaries, of course, are the most outstanding. But there are almost two score more of them who are conscientious, dependable students. They form a group which "jacks up" the standards of the college life, both in scholarship and in social activity. In general they know where they are going and they lose no time in trying to get there. The desirable effect which such an able, purposeful group has on the body of students in general can hardly be rated too highly.

Logan, Utah

To A Butterfly

One season past, a lovely creature thou,
Crawling, painfully, over branch and bough,
Now, like a flashing jewel, come drifting by,
Seeking nectared flower, the sun-kissed sky.

The ornate pattern of thy out-spread wings
Powdered with star dust, wrought in golden rings,
Or folded, as some painted sail one sees
Swaying, in graceful dips, before the breeze.

A work of beauty art thou—butterfly!
A royal spendthrift, soon, alas, to die,
And yet, in thy brief span, adorn a tale—
This upward surge of life must needs prevail.
Each, in due season, soars from earth to sky.

Salt Lake City, Utah

HENRY F. KIRKHAM

BRIEF HISTORY OF THE MELCHIZEDEK PRIESTHOOD*

BY ELDER W. H. BOYLE, ASSISTANT PROFESSOR OF EDUCATION,
BRIGHAM YOUNG UNIVERSITY

In giving briefly the history of the Melchizedek Priesthood, I have assumed that it is impossible to show that there has been a continuous, unbroken chain of this authority from Adam until Christ, or from Christ to this last dispensation. In fact the contrary is apparent. The facts which follow are not new. All I have attempted to do is to organize them for our purpose today.

"The earliest revelation recorded in the Doctrine and Covenants, section 2, refers distinctly to the Priesthood as essential in any dispensation to the up-building of God's kingdom on earth. Since the authority of the Priesthood is the authority to act for God, it would of necessity be the first consideration in Church organization." *Y. M. M. I. A. Manual*, 1906-7.

The Lord, speaking through Joseph the Prophet, concerning the twelve apostles, said (quoting from Doc. and Cov., Section 112):

"For unto you, the Twelve, and those, the First Presidency, who are appointed with you, to be your counselors and your leaders, is the power of this priesthood given, for the last days and for the last time, in which is the dispensation of the fulness of times. Which power you hold, in connection with all those who have received a dispensation at any time from the beginning of the creation; for verily I say unto you, the keys of the dispensation, which ye have received, have come down from the fathers, and last of all, being sent down from heaven unto you."

Further, in an address given to the Church, September 6, 1842, quoted in the 21st verse of section 128, it is said:

"And again, the voice of God in the chamber of old father Whitmer, in Fayette, Seneca county, and at sundry times, and in divers places through all the travels and tribulations of this Church of Jesus Christ of Latter-day Saints! And the voice of Michael, the archangel; the voice of Gabriel, and of Raphael, and of the divers angels, from Michael or Adam down to the present time, all declaring their dispensation, their rights, their keys, their honors, their majesty and glory, and the power of their priesthood; giving line upon line, precept upon precept; here a little, and there a little; giving us consolation by holding forth that which is come, confirming our hope!"

Again in a revelation given through Joseph Smith, the Prophet, at Kirtland, in September, 1832, concerning the Church established in the last days for the restoration of his people and the gathering of his Saints to stand upon Mount Zion, he said:

*An address given in the Utah Stake Tabernacle, Sunday, February 21, 1926.

(Section 84:5-22.) "For verily this generation shall not all pass away until an house shall be built unto the Lord, and a cloud shall rest upon it, which cloud shall be even the glory of the Lord, which shall fill the house. And the sons of Moses, according to the Holy Priesthood which he received under the hand of his father-in-law, Jethro; and Jethro received it under the hand of Caleb; and Caleb received it under the hand of Elihu; and Elihu under the hand of Jeremy; and Jeremy under the hand of Gad; and Gad under the hand of Esaias; and Esaias received it under the hand of God. Esaias also lived in the days of Abraham, and was blessed of him—which Abraham received the Priesthood from Melchizedek, who received it through the lineage of his fathers, even till Noah; and from Noah till Enoch, through the lineage of their fathers; and from Enoch to Abel, who was slain by the conspiracy of his brother, who received the priesthood by the commandments of God, by the hand of his father Adam, who was the first man—which priesthood continueth in the church of God in all generations, and is without beginning of days or end of years. And the Lord confirmed a priesthood also upon Aaron and his seed, throughout all their generations, which priesthood also continueth and abideth forever with the priesthood which is after the holiest order of God. And this greater priesthood administereth the gospel and holdeth the key of the mysteries of the kingdom, even the key of the knowledge of God. Therefore, in the ordinances thereof, the power of godliness is manifest. And without the ordinances thereof, and the authority of the priesthood, the power of godliness is not manifest unto men in the flesh; for without this no man can see the face of God, even the Father, and live."

From the scripture just quoted, we can conclude that the dispensations of the gospel all have possessed the priesthood or authority delegated to man. 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. And God said:

"Let us make man in our image, after our likeness; and let him have dominion over the fish of the sea, and over the fowl of the air, and over the cattle, and over all the earth, and over every creeping thing that creepeth upon the earth. So God created man in his own image, in the image of God created he him; male and female created he them." And God said unto them, "Multiply and replenish the earth and subdue it: and have dominion over the fish of the sea, and the fowl of the air, and over every living thing that moveth upon the earth."

We see by this scripture that he had dominion given him over every living creature. "He is Michael the archangel, spoken of in the scriptures. Then to Noah, who is Gabriel, who stands next in authority to Adam in the priesthood. He was called of God to this office and was the father of all living in his day. And to him was given the dominion. These men held the keys, first on earth, and then in heaven." *Manual*, 1906-7.

"A dispensation, theologically speaking, is defined as one of the several systems or bodies of law in which, at different periods, God has revealed his mind and will to man, such as the Patriarchal Dispensation, the Mosaic Dispensation."

"The word is also sometimes applied to the periods of time during

which the said laws obtain. That is, the period from Adam to Noah is usually called the Patriarchal Dispensation. From Noah to the calling of Abraham the Noachian Dispensation; and from Abraham to the calling of Moses, the Abrahamic Dispensation. But the word dispensation as connected with the gospel of Jesus Christ means the opening of the heavens to men; the giving out, or dispersing to them, of the word of God; the revealing to men, in whole or in part, of the principles and ordinances of the gospel; the conferring of divine authority upon certain chosen ones, by which they are empowered to act in the name, that is, in the authority, of God, and for him. This is a dispensation as relating to the gospel." *Seventy's Manual*, 1908, p. 37.

Dispensations in their order, and in the which has been delegated to man the authority of God, are:

- | | |
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| 1. Adamic or Patriarchal. | 4. Abrahamic. |
| 2. Enochian. | 5. Mosaic. |
| 3. Noachian. | 6. Messianic, Christian, or Meridian. |
| 7. Dispensation of the Fulness of Times. | |

The Jareditic Dispensation and the Nephitic Dispensation would fall, more than likely, under the Noachian, Mosaic and Christian, respectively.

The Priesthood is an everlasting principle and existed with God from eternity and will to eternity, without beginning of days or end of years. The keys have to be brought from heaven whenever the gospel is sent. When they are revealed from heaven it is at Adam's authority. Before steps had been taken to organize the church, the Prophet Joseph had been ordained to the Priesthood. On May 15, 1829, John the Baptist appeared and restored the Aaronic Priesthood. (Read Sec. 13.) About June, 1829, the Apostles Peter, James and John appeared and conferred on the Prophet the Melchizedek Priesthood. The following from the *History of the Church* makes the matter clear.

The promise to confer upon Joseph and Oliver the Melchizedek Priesthood was fulfilled; but as there is no definite date of the event in the history of the Prophet Joseph, or, for that matter, in any of our annals, the evidences of the fact of their ordination to the higher, or Melchizedek, Priesthood, promised them by John the Baptist, are presented now, together with a consideration of the place where, and the time when, the great event occurred.

"The Prophet Joseph, in a communication to the Church under date of September 6, 1842, makes undoubted allusion to the restoration of the Melchizedek Priesthood. In the course of a review of the great things God had revealed to him. He said, 'And again, what do we hear? Glad tidings from Cumorah! Moroni, an angel from heaven, declaring the fulfilment of the prophets—the book to be revealed. A voice of the Lord in the wilderness of Fayette, Seneca county, declaring the three witnesses to bear record of the book! The voice of Michael on the banks of the Susquehanna, * * * de-

claring themselves as possessing the keys of the kingdom and of the dispensation of the fulness of times.' (See Doctrine and Covenants, Section 128:20.)

"In one of the early revelations given to the Prophet Joseph, the Lord makes most direct reference to the restoration of the higher Priesthood through the ministration of Peter, James and John. The subject matter of the revelation is the Sacrament of the Lord's Supper; and in the course of it the Lord promises to drink of the fruit of the vine with his servants on earth to whom the revelation is addressed; 'and with Moroni, and also with Michael, or Adam, the father of all, and also with Peter, James and John, whom I have sent unto you, by whom I have ordained you and confirmed you to be Apostles, and special witnesses of my name, and bear the keys of your ministry, and of the same things which I revealed unto them; unto whom I have committed the keys of my kingdom, and a dispensation of the gospel for the last times; and for the fulness of times.' (Doctrine and Covenants, Section 27:12-13.) This revelation was given some time early in August, 1830, but only the first four verses were written at that time. The rest of it was written in September of that year. These two allusions—the one by the Prophet and the other by the Lord—to the restoration of the Melchizedek Priesthood not only clear the fact that the Melchizedek Priesthood was restored in accordance with the promise of John the Baptist, when conferring the Aaronic Priesthood, but they made it possible to fix upon the place where the ordination was performed. It was on the banks of the Susquehanna river, in the wilderness between Colesville, in Broome county, New York, and Harmony, in Susquehanna county, Pennsylvania; for it is there the Prophet says the voice of Peter, James and John was heard declaring themselves as possessing the keys of the kingdom, and of the dispensation of the fulness of times; for which appearance and declaration there could be no other occasion than the ordination of Oliver and Joseph to the Melchizedek Priesthood, in fulfilment of the promises made by John the Baptist. The time at which the ordination took place was evidently between the 15th of May, 1829, and August, 1830. The last named date is the one under which the Lord so definitely referred to the circumstances of having sent Peter, James and John to ordain Joseph and others to be apostles, even special witnesses of his name, and unto whom he had committed the keys of the kingdom. Hence, the time of the ordination must have been between those two dates.

"From information contained in other revelations, however, this period within which the Melchizedek Priesthood was restored may be considerably reduced. In April, 1830, a revelation was given concerning the organization and government of the Church, and in the revelation the Lord said: 'Which commandments (i. e. to

organize the Church) were given to Joseph Smith, Jr. who was called of God, and ordained an Apostle of Jesus Christ, to be the first elder of this Church; and to Oliver Cowdery, who was also called of God, an apostle of Jesus Christ, to be the second elder of this Church, and ordained under his hand.' (Doctrine and Covenants, Section 20:2, 3.)

"This allusion to the ordination of these men to the apostleship reduces the time of their ordination to the period between the 15th of May, 1829, and April 6, 1830. But the time within which the ordination took place may still further be reduced. In a revelation bearing the date of June, 1829, making known the calling of the Twelve apostles in these last days, and addressed to Oliver Cowdery and David Whitmer, the Lord said: 'I speak unto you, even as unto Faul mine Apostle, for you are called even with that same calling with which he was called.' As this could scarcely be said of men who had not been ordained to the same holy apostleship as that held by Paul, and consequently to the Melchizedek Priesthood, the conclusion is reasonable that the ordination promised by John the Baptist doubtless occurred some time between May 15, 1829, and the expiration of the month of June of the same year." (*History of the Church*, Vol. 1, pp. 40-41.)

In giving, then, this brief history of the Melchizedek Priesthood, I have shown that the authority to act for the Lord on earth has been given to men in each and every dispensation.

I have given in their order all the gospel dispensations, and as near as possible the date when Peter, James and John conferred the Melchizedek Priesthood on the Prophet Joseph Smith, in order to bring about the high purposes of God in the last and greatest of all dispensations.

Provo, Utah.

My Resolve

Every day and every night I say:
 No matter how hot and fierce the fight,
 I must not, I will not, swerve nor stray
 From those who defend eternal right.

Every day and every night I pray:
 No matter how error's hosts pursue,
 Keep me true, to the end of life's way,
 To thy sacred laws and hallowed truth.

Every day and night I will strive
 To think, say, and do, my very best,
 To uphold all things holy and high,
 And emulate all that's pure and blest.

NEPHI JENSEN

QUEST OF THE WHITE MAN'S BOOK OF HEAVEN

BY HYRUM KAY

In the early '30's an Indian romance had its inception on the plains of Idaho that shows beautifully the true spirit of the Red man's heart; his adaption and yearning for the religious or spiritual side of life. It vies for beauty and sincerity with Persiphal's Quest of the Holy Grail, or the Queen of Sheba's visit to King Solomon; it caused Christian forerunners to cross the Rocky mountains and bring the Bible and the story of the Christ to the Indians of the West, beginning mission work at Fort Hall in 1834. It consisted of a hazardous trip of 2,400 miles by five Indians, four of whom lost their lives, and only one survived to tell the tale—a tale of disappointment.

Having heard the early explorers talk of God, the Bible, and religion, and knowing that on Sundays the flag was raised and work suspended, the Indians wanted to know more about these things. Two chiefs, Hee'-oh'-ks-te-kin (Rabbit-skin Leggings), and H'co-a-h'co-cotes-min (No Horns On His Head), with three other Indians, set out to find the white missionaries, who could inform their troubled minds. It was in 1832 that they arrived in St. Louis where they found General William Clark, who was appointed by President Jefferson, in 1804, to accompany Captain Lewis on the famous expedition to the mouth of the Columbia river, and whom they had known. The messengers were of the Nez Perce tribe (Nez, French for "nose;" Perce, French for "pierce," i. e., Nose-Pierced Indians). General Clark took them to the cathedral and showed them the pictures of the Saints, and entertained them in the best and most approved Christian style; but they were heart-hungry, and went home dissatisfied. One of them made the following speech to the kind old soldier:

"I come to you over a trail of many moons from the setting sun. You were the friend of my fathers who have all gone the long way. I came with one eye partly opened for more light for my people, who sit in darkness; I go back with both eyes closed. How can I go back blind to my people? I made my way to you with strong arms, through many enemies and strange lands, that I might carry much back to them; I go back with both arms broken and empty. The two fathers who came with us, the braves of many winters and wars, we leave asleep by your great water and wigwam. They were tired in many moons, and their moccasins wore out. My people sent me to get the white man's Book of Heaven. You took me where you allow your women to dance, as we do not ours, and the Book was not there; you showed me the images of the good spirits and the pictures of the good land beyond, but the Book was not among them to tell us the way. I am going back the long, sad trail to my people of the dark land. You make my feet heavy with the burden of gifts, and my moccasins will grow old in carrying them. When I tell my poor, blind people in the big council, after one more

snow, that I did not bring the Book, no word will be spoken by our old men, or our young braves. One by one, they will rise up and go into darkness, and will go on the long path to the other hunting grounds. No white man will go with them, and no white man's Book will make the way plain. I have no more words."

It was the rumor of this address that started Rev. Jason Lee and Marcus Whitman westward over the old trail, according to Rev. James D. Gilliland, in his *Trail Tales*. These two men, together with Daniel Lee, Cyrus Shepherd, Courtney M. Walker and P. L. Edwards, all Methodists, sent out from Philadelphia and inspired with the task of converting the Indians of the Northwest who had gone in quest of the "White Man's Book," were among the party led by Nathaniel J. Weyeth, who established Fort Hall on the east bank of Snake river, north of Portneuf, on June 14, 1834. Captain Weyeth and Rev. Jason Lee agreed to hold religious service, and hoist the American flag, on Sunday, July 27, 1834. Rev. Lee chose his text from I Corinthians 10:31-33. "Whether therefore ye eat, or drink, or whatsoever ye do, do all to the glory of God. Give none offence, neither to the Jews, nor to the Gentiles, nor to the church of God; even as I please all men in all things; not seeking mine own profit, but the profit of many, that they may be saved."

Pocatello, Idaho.

The Dream Will Pass

In this dream land that we call life
Is love, fond happiness and strife;
Shadows are we so dull and gray
In the light of the brightest day.

'Tis not life that we now enjoy,
Be we sweet maid or happy boy,
Or be we young or bent with years
Smiling with joy or filled with tears.

The life we knew e'er we came here
Was full as cannot here appear,
For now, we cannot realize
The joys that in the real life lies.

For when we live, no more to die,
No more to grieve, no more to sigh,
We then shall be just what we seem
And know that this was but a dream.

We lived before, we'll live again,
We're not awake, as we were then,
The dream will pass and we shall be
Awake through all eternity.

FRED C. BUSH



MINE OFFICIALS AND MISSIONARIES

The Elders and Guides Ready to Explore the Underground Regions.

VISIT TO SHAMROCK MINE, RUHR DISTRICT

BY J. HAMILTON CALDER

On April 22 all of the missionaries in the Cologne conference met at Herne, where a very instructive missionary meeting was held. After enjoying the meeting and a very appetizing dinner, prepared by the Herne Frauenhilfsvereine (Relief Society), the party had the privilege of visiting the Shamrock Mine, one of the largest and most modern in Westphalia. Due to the efforts of Fred L. Crandall and J. Hamilton Calder this extraordinary privilege was granted. They succeeded in securing a hearing with the Head Director of the mine, Oberbergrat u. D. Balz, and explained that they were representing twenty-two young missionaries of the Church of Jesus Christ of Latter-day Saints who wished to obtain permission to visit the famous mine. He politely requested the reason for such a peculiar request—twenty-two missionaries of the gospel desiring to spend three or four hours in the dirt and darkness of a coal mine. Upon being informed, however, that part of the number had previously been miners themselves and that they all came from America and from Utah, the very center of the mining and smelting district of the United States, he began to take interest in the proposition. He informed them that he had spent some time in America, that he was well acquainted with the

mines in Eureka and Bingham, and would be pleased to grant the request.

The trip commenced with a visit to the coke ovens. Here the coal was seen coming up out of the mine shaft at the rate of 3,000 tons per day. The cars were run a short distance down an incline into a machine which automatically inverted them, allowing the coal to fall out onto large screens where the slack was separated from the lumps, the former being elevated to the top of some high buildings and the latter passing over a long belt where men on either side picked out the rocks which were in turn hauled back into the mine to fill up the holes. The good coal remaining was loaded into cars to be sold. The slack was next washed to remove the slate and rocks and then graded into three different grades and conveyed to large bins similar to the bins in a grain elevator. Here it was allowed to dry, after which the two highest grades were made into coke and the other grade was pressed into bricks to be sold for heating purposes. The interesting part of this screening and grading process was the fact that a use was found for every kind and quality of coal that came out of the mine. Nothing was wasted. Even the coal dust and rocks had a value and use.

After viewing the battery of one hundred and twenty coke ovens, and seeing the mammoth engines which elevated the coal out of the mines, the party was taken to another part of the plant where they had the privilege of inspecting the "Lungs" of the mine. Here was seen two giant compressors which compressed the air and forced it into the mine to supply the 2,400 miners working hundreds of feet below the earth. These trusty machines seemed to sense the importance of their charge and responded as if they had the lives of a whole nation in their keeping.

The coke ovens and machines above the ground were interesting, but the most-interesting part of the trip was the visit to the mine itself. To reach a shaft which was suitable and safe to visit, it was necessary to travel about a mile. As conveyances, two carriages and an automobile were placed at the disposal of the company. This indeed was a welcomed favor as it is seldom that a missionary gets to travel in such luxury.

Upon reaching the shaft the engineer produced some maps and explained the structure, quality of coal and peculiar characteristics of the mine, after which the party was escorted into the dressing rooms where each found a miner's suit, cap, lamp and boots waiting for him. It didn't take long to discard the missionary garb for the miner's regalia and soon an entirely different looking party was ready to explore the underground regions.

Many experienced again the "Giant Racer Thrills" when they stepped into the mine elevator and were dropped for 1,500 ft. down the shaft at almost lightning speed. At the bottom of the shaft

extended two main tunnels in different directions. Here the party was divided into three divisions with a guide for each. Each group had the privilege of seeing all the operations from the time the coal was drilled and blasted until it was loaded into the electric trains and elevated to the surface. It was found that the mine was essentially the same as those in Carbon county, except that the veins were much smaller. In many places it was necessary for the miners to work in veins as small as eighteen inches in height. Under such conditions it was quite difficult to dig much coal, which accounts for the fact that a miner in these mines and also in the mines of England only digs about one-third as much coal in a day as does one in the mines in America. His wages are in about the same proportion also and consequently the flask of coffee and sandwich which he has for his dinner is characteristic of the meager life which he lives.

After exploring about 2 miles of the 25 miles of tunnels and passages in the mine, the party assembled at the bath house, where they were magically transformed into missionaries again. Wine and beer was offered to quench their thirst, but they preferred mineral water instead, much to the surprise of the onlookers. The utmost courtesy and hospitality was extended on the part of the mine officials and workmen. The missionaries all joined in wishing them a vote of thanks and invited them to come to America for a return of their hospitality.

Koln, Germany.

Repose

The willows droop at high noon;
The horseflies hum a sleepy croon,
And listless black-birds on the wing
Hover while the crickets sing.
From the valley's calm delight
The vagrant breeze has taken flight,
Tripping past the bluebells gay
Down Sager's hills and far away.
A lonely cloud hangs in the sky,
Lonely as a lingering sigh;
Yet, since sportive Summer reigns
Not a breath of gloom remains
In the pungent restful air.
Earth smiles, and life is everywhere.

Ovid, Idaho

EZRA J. POULSEN

WILLIAM TYNDALE

BY DR. NEWTON M. HALL

The year 1925 marked the 400th anniversary of the first publication of the New Testament in the English language from the translation prepared by William Tyndale.

There is no name more worthy of reverence in the history of the translation of the Bible than his. Since his day there have been many translations of the Bible, notably the Coverdale Edition of 1535; the Great Bible of 1539; the Geneva Bible of 1560; the Bishop's Bible of 1568; the King James Version of 1611; and the Revised Version of our own times. However, we must go back to William Tyndale as the real source of much that is best in the King James Version. Three-fourths, perhaps, of the King James Version is based directly on William Tyndale's translation. A recent writer says, "Tyndale gave the world more than a religious vocabulary; he founded a language, and since his day there has not been one writer, or speaker of English, whether in prose or poetry, who, if his style has endured, did not tune his ear and time his rhythms to the music of William Tyndale."

He was born in 1484 and attended Cambridge University. In his day there were two views of the Bible. One view was that the Bible was for the clergy only, whose duty and privilege it was to interpret it to the layman. The other democratic view was that the Bible was a common possession of humanity and must be opened freely to humanity. It was Tyndale who made the famous statement to the ecclesiastics of his time: "If God spare my life 'ere many years I will cause the boy that driveth the plough shall know more of the Scripture than thou doest. I wish that the plowman might sing parts of them at his plough, and the weaver at his shuttle, and that the traveler might beguile with their narration the weariness of the way."

He was driven out of England and then out of Germany. He managed to get his translation printed and it was smuggled into England where it had immense influence. Then it was proscribed and publicly burned. How effectual was this suppression may be known from the fact that, of the Quarto Edition of the Testament which he published, only one mutilated fragment remains. Of the Octavo Edition, only two copies are known to exist.

Tyndale was staying at Antwerp where he was betrayed into the hands of the authorities. He was strangled and his body burned, but his work was done. You can burn books and you can attempt to suppress truth, but the soul of the book cannot be burned and truth cannot be permanently suppressed. The English of Tyndale is particularly strong and effective and it is the basis of the King James Version. It may not be too much to say that the best of the King James Version comes from Tyndale's translation. Some of his rendering is very quaint and effective.

The whole Christian world today remembers William Tyndale with gratitude, and his work lives in the translation which is called the King James Version. Let us remember him as a man who was great in character, a great believer in the democracy of faith, and really the founder of our English tongue.—*Selected.*

Clouds and Rain

'Tis raining, little flow'r,
And from each roof and tower
Drips fast the chilly show'r,
Sped by the breeze.
With angry drops beset,
Your pretty face is wet,
You tremble and you fret,
As do the trees.

My heart is pained to see
The cold rain fall on thee,
Thou art so dear to me,
Sweet dainty flow'r.
And yet it must be so
If you would thrive and grow,
That you should undergo
The drenching show'r.

Unlike my wayward race,
No frowns becloud your face
On which is found no trace
Of discontent.

Logan, Utah

The heavy storm cloud lowers,
The savage wind now roars,
While rain incessant pours,
Yet you're content.

If one so weak and frail,
So delicate and pale,
Can meet the raging gale
And not complain;
Should one so strong as I,
The storms of life decry,
And pout and frown and sigh,
While clouds remain?

We must have clouds and rain,
Sorrow, sadness, and pain,
Our fullest strength to gain;
'Tis life's great plan.
We shall have light and sun
When clouds their work have done
'Tis thus the best is won
In flow'rs and man.

SAMUEL B. MITTON

Beyond The Static Zone

If men can tune on an aerial wave,
And hear the world afar,
Why cannot souls beyond the grave
Tune in from the topmost star?
If human tongue can conquer space
In flood of song and tone,
Why cannot prayer wing on apace
Beyond the static zone?
If friendship speaks in joy and trial
And girdles land and sea,
What must God hear when he turns the dial
And listens to you and me?

Mesa, Arizona.

BERTHA A. KLEINMAN:

CONCERNING ZION

BY L. VALESS DEWEY, M. A.

One of the most beautiful themes in all of that wonderful and glorious system of religious conceptions known to the world as "Mormonism," is the theme of *Zion*. Sung by the prophets of old since the days of Enoch, and looked forward to by the prophets and saints of many generations since the days of Jesus, the Christ, the theme and story of *Zion* have ever been a guiding star and a beckoning light to the faithful of God and of his Christ in all ages since the world began.

The word of the Lord in these latter days, abounds in statements regarding *Zion*. It is the purpose of the present writer to gather some of these statements from the standard works of the Church of Jesus Christ of Latter-day Saints and give them to the world in a single article. Brief and incomplete as this attempt must be, it is the hope of the author that the Lord may bless the attempt to the good of those who may read.

Testimony from The Pearl of Great Price

A very comprehensive definition and meaning of the term *Zion* is given to us by Moses. Speaking of the ante-diluvian world, he says: "The fear of the Lord was upon all nations, so great was the glory of the Lord, which was upon his people. And the Lord blessed the land, and they were blessed upon the mountains, and upon the high places, and did flourish. *And the Lord called his people Zion, because they were of one heart and one mind, and dwelt in righteousness; and there was no poor among them.* And Enoch continued his preaching in righteousness unto the people of God. And it came to pass in his days, that he built a city that was called the City of Holiness, even *Zion.*" (Book of Moses 7:17-18.) This definition is self explanatory. *Zion* is, first of all, a state or condition. Secondly, it is a people—God's people. Thirdly, it is a place—a city. This *Zion* of Enoch, however, was taken into heaven. For three hundred and sixty-five blessed years, this *Zion* of Enoch and her people enjoyed the actual presence and influence of the Almighty. And then we read that "*Zion was not, for God received it up into his own bosom; and from thence went forth the saying, Zion is fled.*" (Book of Moses 7:21.)

But *The Pearl of Great Price* also testifies of another *Zion*, a New Jerusalem, which is to be built on the earth in the latter days. Thus we read in the same chapter of the Book of Moses: "And the day shall come that the earth shall rest, but before that day the heavens shall be darkened, and a veil of darkness shall cover the earth; and the heavens shall shake, and also the earth; and great tribulations

shall be among the children of men, but my people will I preserve. And righteousness will I send down out of heaven; and truth will I send forth out of the earth, to bear testimony of mine Only Begotten; his resurrection from the dead; yea, and also the resurrection of all men; and righteousness and truth will I cause to sweep the earth as with a flood, to gather out mine elect from the four quarters of the earth, unto a place which I shall prepare, an Holy City, that my people may gird up their loins, and be looking for the time of my coming; for there shall be my tabernacle, and it shall be called Zion, a New Jerusalem." (Verves 61-62.) That this latter Zion is not the Zion of Enoch is specifically set forth in a following verse: "And the Lord said unto Enoch: Then shalt thou and all thy city meet them there, and we will receive them into our bosom, and they shall see us; and we will fall upon their necks, and they shall fall upon our necks, and we will kiss each other. And there shall be mine abode, and it shall be Zion, which shall come forth out of all the creations which I have made; and for the space of a thousand years the earth shall rest." (Verses 63-64.)

Testimony from The Book of Mormon

The record of the Nephites also refers to the Zion of Enoch, which (having been taken into heaven) would come down out of heaven. Thus we read: "For behold, they [the people] rejected all the words of Ether; for he truly told them of all things, from the beginning of man; and that after the waters had receded from off the face of this land [America] it became a choice land above all other lands, a chosen land of the Lord * * * * And that it was the place of the New Jerusalem, which should come down out of heaven, and the holy sanctuary of the Lord." (Book of Ether, 13:2-3.) And likewise, the testimony is given regarding the New Jerusalem of the latter-day world: "Wherefore, the remnant of the house of Joseph shall be built upon this land [America]; and it shall be a land of their inheritance; and they shall build up a holy city unto the Lord, like unto the Jerusalem of old; and they shall no more be confounded, until the end come, when the earth shall pass away." (Verse 8.) (See also I Nephi 13:37.) It is interesting to note a further statement regarding the inhabitants of this latter-day Zion or New Jerusalem: "But the laborer in Zion shall labor for Zion; for if they labor for money, they shall perish." (II Nephi 26:31). Like the testimony of *The Pearl of Great Price* concerning Zion, the latter-day New Jerusalem, or Zion, is also both a place, a people, and a condition. The place is a city (on the American continent); the people are and must be God's people; and the condition is that of the pure in heart with charity and love.

Bible Testimony in the Light of the Foregoing Scripture

In the Psalms of David we find in substance: "For the

Lord hath built up Zion: He hath appeared in his glory." (Psalms 102:16.) Or again in the words of Isaiah: "Zion shall be redeemed with judgment, and her converts with righteousness." (Isaiah 1:27.) Or yet again in substance from the same prophet: "What then shall one answer the nations? That the Lord hath founded Zion, and in her shall the afflicted of his people take refuge." (Chapter 14:32.) This scripture reminds us of the condition of the New Testament church as recorded in the Acts of the Apostles: "And all that believed were together, and had all things common; and sold their possessions and goods, and parted them to all men, as every man had need." (Acts 2:44-45.) Such then, according to the Jewish record, is the state and condition of the latter-day Zion. And the Zion of Enoch, once taken into heaven, is to come down from heaven in the midst of the latter-day Zion. "And I saw a new heaven and a new earth: for the first heaven and the first earth were passed away; and there was no more sea. And I saw the holy city, New Jerusalem, coming down from God, out of heaven, prepared as a bride adorned for her husband. And I heard a great voice out of heaven saying, Behold, the tabernacle of God is with men, and he will dwell with them, and they shall be his people and God himself shall be with them, and be their God." (Revelation 21:1-4.)

In this modern volume of revelations from God, we have the building of Zion in culminating prophecy. The Zion of Enoch, once taken into heaven, is to return in God's own due time. But the building of the latter-day Zion, the New Jerusalem of the earth, is near at hand, even at the door. Listen to the preliminary word of the Lord in this dispensation: "Hearken, O ye elders of my church, saith the Lord your God, who have assembled yourselves together, according to my commandments in this land, which is the land of Missouri, which is the land which I have appointed and consecrated for the gathering of the Saints: Wherefore, this is the land of promise, and the place for the city of Zion. And thus saith the Lord your God, if you will receive wisdom here is wisdom. Behold, the place which is now called Independence is the center place, and a spot for the temple is lying westward, upon a lot which is not far from the court house." (Doctrine and Covenants, Section 57:1-4.) And the Lord forecasts the time of the building of Zion, even the New Jerusalem, in a later section: "Verily this is the word of the Lord, that the city New Jerusalem shall be built by the gathering of the saints beginning at this place (Independence, Missouri), even the place of the temple, which temple shall be reared in this generation. For verily, this generation shall not all pass away until an house shall be built unto the Lord, and a cloud shall rest upon it, even the glory of the Lord which shall fill the house." (Section 84:5-6.) Again, we read the word of the Lord after the Saints had been driven from Jackson county, Missouri: "But verily I say unto you, I have decreed

that your brethren which have been scattered shall return to the land of their inheritances, and build up the waste places of Zion. For after much tribulation, as I have said unto you in a former commandment, cometh the blessing * * * * Therefore, I will raise up unto my people a man who shall lead them like as Moses led the children of Israel * * * * And as your fathers were led at the first, even so shall the redemption of Zion be." (Section 103:11-19.)

Recently it was the privilege and joy of the writer to visit Independence, Jackson county, Missouri. According to the words of the fifty-seventh section of the Doctrine and Covenants, he located "the lot for the temple," westward "not far from the court house." As he contemplated the glorious scene—the place where the great prophet of the last dispensation laid the foundation for a new Zion, the place where the inhabitants of Enoch's Zion are to come down from heaven and meet the inhabitants of the latter-day Zion,—he remembered the goodness of the Lord to the world and to himself. And then he prayed: O Lord God Almighty, help thy servant to be a builder of Zion in Jackson county, Missouri.

Provo, Utah.

Dear Little Sweet Pea

Dear little sweet pea, how pretty you are!
 How fragrant your perfume, and rare!
 How dainty your petals, pink, purple, and white,
 What beauty if tended with care!

You bloom for a season, then fade and are gone,
 But what joy you impart while you're here!
 To those who pass by, you gladden the heart;
 To the lonely you bring hope and cheer.

In the sick room your perfume and beauty combined
 As a tonic work wonderful cure;
 So quiet, unassuming, oh, little sweet pea,
 How perfect, how fresh and how pure.

God placed you on earth; your mission to cheer,
 As that of the bird that sings nigh;
 Or the bee that makes honey delicious and sweet,
 Or the murmuring brooklet close by.

A part of earth's beauty, your mission to cheer,
 God placed you right here sweet service to give.
 So, in garden and sick room, wherever you go,
 You are living for others, as you really should live.

Mesa, Arizona.

IDA R. ALLDREDGE.

THE GIFT OF THE WILL

BY ROBERT SPARKS WALKER

Helvellyn was determined to have a nature library. Charles Ermine, the old schoolmaster, a born naturalist,—had with limited funds and much persuasion succeeded in making a collection of an even fifty old volumes. Helvellyn was situated in the wilds of America where Nature puts on a gorgeous display of flora, and among the trees and plants roved numerous species of wild animals. Ermine's ambition was to ultimately have the best nature library in his State.

After a two-mile tramp in the dead of winter through the bitter cold, Jean Clermont, one of Ermine's pupils, reached his home wearing a worried countenance. It was very unusual for Jean Clermont to be downcast. His troubled looks begat the immediate anxiety of his mother.

"Jean, my boy," she ventured as they drew their chairs about the supper table, "what troubles you?" Suggestingly she continued, "I fear the bitter cold has chilled your body."

"O no," replied Jean with emphatic shake of the head.

And then he proceeded: "I had not really noticed the biting cold weather, but believe me, I may never become a teacher; but mark you, if I ever make a schoolmaster and try to teach some of the subjects Mr. Ermine, our teacher has introduced, I hope that my patrons will make it so hot for me, that I will not have time to pack my trunk and get out of the country quick enough."

Jean's remarks were a complete puzzle to his old mother. She knew that Charles Ermine was an efficient teacher. In the new district where he was teaching, the flora was too tempting for him. Mr. Ermine had once written a booklet on *Nature Study*, and had been credited with making a remark at a public meeting that it was a disgrace for parents to send their children away from home to be educated before first educating them in the natural objects which grow at their doors. On one occasion in addressing some patrons he said:

"I met a member of the faculty of a college, a well-bred gentleman, polite in manners and who is really the author of a series of text books, who in conversation with me confessed that out of all the trees of the forest, he really knew but one tree and that was the pine. I was shocked. This first thought that came to me was, 'Educated, yet grossly ignorant.' Fellow patrons, the world is full of such examples. I have four children, the youngest is six years. If you will take him to the forest and if he fails to identify half of the trees, then a five dollar gold piece will be your reward for each tree my child fails to name."

There was no time in the regular school hours for the study of trees and plants, and Mr. Ermine extended the school hours to thirty minutes longer each day in his little public school at Helvellyn in Tennessee. Ofttimes his lectures were dry and uninteresting, and it was this dryness that bore heavily on the mind of Jean Clermont.

"Heaven's sake," Jean exclaimed daily to his friends, "that man will drive us all crazy cramming our heads with knowledge about plants and trees and even nuts. Why, only one day last week, he devoted a full hour to lecturing on 'Nuts,' and he illustrated and described more than two dozen kinds, which he said were found growing in this vicinity. I do not think I shall ever forget those lectures on nuts. At any rate, I will give Mr. Ermine credit for being sincere, and he thinks he is working along the right line, but the next time he strikes the subject of nuts, I hope

he will invite the squirrels and let me go on with my other work," he concluded sarcastically.

Years passed by. Charles Ermine had taught long enough that he felt he had not made a mistake in his progressive ideas. After eight years of service in Helvellyn, he abdicated the pedagogic throne to a young lady, leaving behind him over one hundred people educated and interested in the plants and trees about their homes.

In the meanwhile, Jean Clermont left Helvellyn, finished his college course and was at home planning for a life career, but he was not certain what to choose. He had the common ambition to become rich, but preferred to work to acquire wealth.

A rainy day sets a person to searching. Let it rain and the cat spends the entire day looking for mice. Let the rain drops pitter patter on the house-top and the country boy's instincts take him to the crib of corn and when he awakens, he is searching for rodents. If one never squanders this instinct for research on rainy days, the blues may never appear. If you would find something, search on a rainy day.

It was a rainy day—a rainy week—when Jean Clermont came home from college. The skies wept and he began to search, but without any particular thing in view. An old book he would sometimes pick up and deliberately turn through it leaf by leaf. A pressed flower, an old verse, a dried tear-drop, but there was always something to be found.

Up in the garret was an old trunk. It was flat, with a few ridges, and had at one time been covered with paper. Clermont found a rusty nail, and picked the stubborn lock.

It was still raining. When it rains, nobody gets in a hurry. "Rip," sounded the old lid as he turned it on the old rusty hinges. A scent a century old, emitted, and entered the nostrils of Jean Clermont.

"I'll delve into the past," Jean said to himself, and he began to whistle. A mummied mouse and a dozen old papers which had been associated for years were now disturbed. And then a black tin box. "Some poor fellow's tobacco box," said Clermont, and he tossed it out to one side. As it struck the floor, something rattled from the inside and he picked it up, placed it to his nose, but no odor from tobacco could be procured. He shook it and again something rattled. "More mummied rats," he exclaimed, and he slammed it down in disgust. "A Will,—here is the reward of a lifetime," said Jean to himself with a laugh. Unfolding the old manuscript which bore the marks of a century Jean Clermont read:

"To the finder of this document, greeting: Be it known, that I John Odom, a resident of the State of Frankland being forty years old, of sound mind, and realizing the uncertainty of life do hereby give and bequeath unconditionally, to the finder of this my last will and testament, the sum of Ten Thousand dollars, which lies buried beneath a hickory tree, about four and a half miles from this home.

(Signed) *John Odom.*"

October 25, 1784.

Witnesseth:

John Sevier

John Tipton

"Thunder," said Clermont to himself, when he finished, "this must be some fool's writing." He rolled up "The Will" and put it in his pocket.

The rains did not cease, and Jean had to do something; and, of course, it was to search. He expected to find nothing, excepting to gratify that searching curiosity to delve into the past, most characteristic in a person's life on rainy days. Jean Clermont continued to throw out the contents

of the old trunk, which was mostly old letters. The letters were principally written to John Odom, but who Odom was, Clermont, did not know, and cared little. He read one after the other, and concluded that Odom, must have been an old pioneer, who was a man of affairs during his time.

When the day was over Jean examined his "Will" one time more. He recognized from the letters he had read that it was written in John Odom's handwriting. The old letters had impressed him that Odom was a man with a serious mind, who meant well. "Then he certainly could not have written this will in vain," thought Clermont, his mind shifting from the trivial to the serious side of the puzzle.

"It rains, and I'll go over the old trunk again," he thought to himself. Clermont searched again. "Buried beneath a tree,—there are hundreds of hickory trees in this country. It would require a man who could scent old money and one with a snout like a hog to root up the scent," Clermont would soliquize when he became discouraged.

"I'll burst the old tobacco box, throw out the mummied rats, and John Odom will never be the wiser," he said to himself with determination.

With an old rusty knife, he pried open the rusty lid, and it flew away out on the floor. "A ha!" he shouted, "more mummied mice with a history of their pedigrees." On the top, he removed a piece of paper, across which was written: "The Key."

"That thing is surely written in Odom's hand-writing, too!" ejaculated Jean Clermont, as he took it from its hiding place where it had been unseen for a century. This exposed a boxful of hickory nuts.

"Now if Charles Ermine, the professor of Nutology, were here," thought Clermont. He knew that Ermine could have solved the riddle of the nuts at least. When he had removed them from the box there were fifteen, looking pretty fresh to have been stored away for more than a century.

Jean Clermont, made an effort to obtain the address of Charles Ermine, to help him solve the riddle, but his efforts only resulted in learning that Ermine had several years before joined the rocky elements, and this made him sad.

Clermont finally gave up the "Will" and went about his daily work. The winter passed away, spring came on, summer was soon rolled off the reel of time, and in the meantime he never once went again to read his "Will," or to examine the box of hickory nuts, which had been branded by Odom, as the "Key." He had not forgotten that week's lecture on "Nuts," by his old teacher, whom he had so often criticized. From him he had learned to identify a variety of nuts, and there were more than two dozen of them growing in his immediate vicinity. Sometimes, when he grew reminiscent, and thinking what connection the will might have to the nuts, he grew remorseful when he thought of his unjust criticisms of Charles Ermine. Autumn came on. It was a rainy day in October, and Jean Clermont, turned his attention to searching. This time it was in the woods, and for anything that might appease a questful mind even though momentary. Jean Clermont, was now really becoming interested in the plants and trees of his country. He gathered many specimens. It was on the rainy day in October, while he was gathering some moss. He carried a strong cane knife and as he reached down to remove the moss, he dug up two hickory nuts closely embedded in the soil which the cows and hogs had trodden on. He threw them out, and in doing so, he was reminded of the old tin box at home that contained the nuts. Jean Clermont struck a bee-line for home and on arriving there he removed the old nuts from the tin box. One matched the two he had just found. "A great idea of John Odom's" he said, and with box in hand he was off to the woods.

The game was becoming intensely interesting and on arriving underneath the tree, he said, "This certainly must mark tree number one," and he burst the old nut in the tin box, and to his amazement, found written in the same handwriting as the "Will" and the "Key," this couplet:

"I mark the start of a hidden trail,
Go straight ahead and you cannot fail."

For the first time in his life, Jean Clermont wished that Charles Ermine, his old teacher was with him. That love for nature, which had been lying dormant in him, was now being awakened in earnest. Was it commercialism that inspired him? It was a mystery being solved and a gratifying of a searching desire on a rainy day. Clermont began to wander with a serious mind. And he soon came to another hickory tree, and shouted joyfully to himself when he matched its product with number two in the old tin box. Pounding the old nut open with his closed fist, out popped this couplet:

"Who travels onward moves not in vain.
Through heat or cold or a winter's rain."

As Jean Clermont sat there under the tree, the noise of breaking limbs declared that some large, wild beast was approaching. He threw down his box, and armed himself with a heavy rock in each hand. As the noise came nearer he was pleasantly surprised to come face to face with a friendly Jersey cow at whose heels trotted a good sized calf. At first sight of Jean, the cow stopped still, and the calf came around, took hold of a teat and after giving two hunches, began to nurse. The old cow was considerate enough to permit her child to take its meal and Jean watching the performance, which had heretofore been a common sight to him, began to wonder why the old cow's udder, should be located near the hind legs, when those of the elephant were found near the front legs. In this interesting study, it became clear to him that the milk bag of every creature is located near its greatest protection. The cow can best defend her young against foes by kicks from the hind legs, and it is convenient to reach with her horns. The elephant's snout can best protect the baby elephant near the front legs, hence the milk supply is located here. When the calf had finished its dinner, the cow passed on and Jean resumed his search.

As before, he was at sea, without a rudder, but with a compass. He was unravelling what at first appeared a mystery to him, yet a beautiful plan. But that searching of the forest! Time to him was now too precious to lose,—he wanted to get to the gift of the will, in the shortest time, knowing full well, too, that there was but one way. After a half hour's searching in the forest, and after testing a least a dozen trees, he at last ran on to a tree with nuts compared to number three, and breaking he specimen in the box, the following couplet met his eyes:

"Do not tarry long beneath my bough.
For the gift ahead awaits you now."

"Pretty good advice," thought Clermont, and he lost not a moment. After jumping ravines, clambering over fallen trees and searching through the dense forest, his attention was attracted by the running of a squirrel up a tree. "That must be a nut tree," he thought to himself, and he hurried away. The squirrel dropped something, and Clermont made a race for it. "That's the fourth tree," and he sat down to rest. It did not look exactly like number four, but bore some resemblance. It was the only one to be found and the squirrel had pointed it out to him.

"Odom," said Clermont to himself, "was a poet, and philosopher.

as well as a philanthropist, provided anyone ever discovers his gift."

The contents of number four bore this testimony:

"My boughs are as green as ever grow,
Waving at the hidden trail below."

"This is satisfactory," thought he, "but I'll be transformed into a ferret before I arrive at the last tree. Perhaps the other animals of the forest will then accept me as their brother." Jean Clermont had turned ferret, for rainy days had agitated his searching senses. He tramped on through thicket after thicket, and jumping a babbling brook, in a small drift was gathered broken limbs, leaves and two nuts were lodged. Clermont removed the hulls, and they looked like nut number five. Searching for the tree had to be done, although he had found the nuts. Up and up the stream he wended for over a quarter of a mile, when he ran on the tree from whence had floated the two nuts. "My benefactor—I wonder what he will have to say about this giant of the forest:"

"When 'neath my branches do not delay,
To the gold'n goal,—I'm one third the way."

"Aha, Odom had foresight. He could see ahead several hundred years, when some one should be ready to turn back, and abandon the chase, for gold buried more than a century, and he'd better cheer him up." The water from the dripping trees had drenched Clermont, but he said, "People born to delve into the past, and ramble the forest, deserve it. It belongs to that sort of living. I am contented."

A steep hill loomed into view, Jean was tired, wet, hungry and was tempted to turn back. Arriving at the base of the hill, it looked straight up to him, and he could not repress a feeling that John Odom had been a relentless man.

"I have felt that John Odom was a saintly man, a philanthropist and philosopher. Will this hill prove him a tyrant?"

As he thus soliloquized his despair gave way to exultant joy, when he noticed a prospective looking tree in front, but its product would not match his sixth specimen. Hopeful Jean moved around in a semicircle, but found no nut tree within the area he searched. His attention was attracted to a mound of earth some fifteen feet high and about one hundred feet in diameter at the base. On this old mound was growing a beech, oak, and one hickory tree that grew out of the top. Jean had made a discovery. He had read of the Mound Builders, but not until this moment did he know any of these old relics had been left in his vicinity. For the moment his thoughts of the hidden trail left him, and he began planning to dig into this mound and see for himself what it contained. An old Cherokee Indian had told his father that they found these old mounds when they first came to this country, and not only did the Indians not build them, but they knew nothing concerning their origin or history. The Indian acknowledged that their various tribes had utilized these mounds, for watch towers and various other purposes. Being anxious to revisit this heap of earth, Jean sat down on the top and drew a map of it, and the direction it lay from his home that he might find no difficulty in returning to it later. As he folded the paper his attention was attracted by a nut which he had stepped on that lay buried in the earth. This nut compared favorably to one he found in his tin box and the shell in being pulled apart, contained this:

"I'm a tall and stately tree you see,
But the gift of the Will's far from me."

Tired physically, Jean was tempted to mark the sixth tree, go back

home, and then when his courage and strength returned, to resume his search. He sat down, and thought about the lectures of Charles Ermine, and then lifted himself up leisurely, and said, "I am not entitled to this gift. If Ermine was alive, he should share it with me."

When he realized what he was doing, he had left the old mound and was walking down the farther bank of the Chickamauga-Creek. He wondered how he had gotten across. He had no recollection of what had taken place since he was sitting down under the sixth tree.

There was a cleared field that lay between him and the forest on the west bank of the Chickamauga, which he had to cross before reaching more trees. This field contained about eight acres and had been ploughed, preparatory to sowing to winter wheat. The soil was deep black in color, flecked with white specks, and Jean began to pick them up. They were nothing more than small broken pieces of mussel shells which the Indians had collected in years gone by for use in the manufacture of pottery. But not all were broken shells, for broken pieces of Indian vessels were numerous, and Jean picked up a peck of these, which he left piled upon the ground near the edge of the field. There were also numerous pieces of human bones. One piece of pottery picked up had the raised figure of a hawk, which was the identification mark of the Indian family to whom it once belonged. Among the many small pieces of bones that flecked this dark complected field, were a few pieces of the jawbones of a small animal, with rather sharp teeth, and the animal belonged, from all evidences, to the canine family. After examining these closely, Jean decided they must be from the skeleton of the small dogs that the Cherokee Indians once bred for food. These little edible dogs could not bark, and it was this kind of meat that the Cherokee Indians gave to the Spanish explorer, De Soto and his men for food in the year 1540, when they were exploring this wild country.

As Jean walked over the field, his attention was attracted by a sudden changing of the dark loose soil to ashes. Drawing the old cane knife from his waist, he thrust it into the ground, and it struck something that crushed like gravel. By the help of the old cane knife, he was able to remove the loose soil for a depth of two feet, which disclosed a layer of burnt clay, two inches thick. Piece by piece Jean removed the old burnt clay, and as the black dirt beneath was removed, something round of dark brown color was exposed. Jean pulled it out—it was a human skull! Digging deeper, he found more than fifty beads, which lay around the neck of the skull, and a large shell medal beautifully decorated in Indian fashion, was lying close by. Jean continued to remove the loose earth, and soon came on to a stone pipe, a much decayed deer's horn, and an earthen bowl. There was not mystery about the discovery now, for Jean Clermont knew that he was removing the treasures of some Indian chief, which his comrades had buried with him. He continued to remove the soil, which disclosed the decayed skeleton of an Indian who had been burned in a sitting posture, with his treasures in his lap. The layer of clay had been burnt around his body. Jean replaced the bones and covered them carefully, but kept the relics, which he prized highly. As Jean walked away he was met by a man who had lately been working in the field. "Sir," addressed Jean, "I may have been trespassing, but I just could not keep from taking along with me these things I have found." The man laughingly said, "Ah, those things are common in this field—we have been tending it for more than forty years, and we have found bushels of such relics in this field." Jean was happy again and moved on to the forest to the other side of the old Indian field.

Rambling over at the base of the west side of the hill, he discovered tree number seven, and unfolding the old nut under this tree, read:

'At the 'hidden trail' I ofttimes wink,—
Without me there'd be a missing link."

"John Odom passed this way and here I am retracing his footsteps preceding me for more than a hundred years. A hundred years from now, who will be retracing my footsteps? Will there be one person in the world a hundred years from now, who will know of Jean Clermont? I should like to leave something to be remembered by as Odom has done." Clermont wiped his brow. Hungry, clothes torn, hair disheveled, and shoes snagged, he felt that he was an unfit visitor even among the inhabitants of the forest. But he pressed on. Under a spreading beech which bore no evidence that man had ever been beneath its boughs, a few scratches attracted his attention. "A good place to blow awhile," Jean thought to himself. Leaning leisurely against the tree, he traced out the name of "John Odom," which had been carved by him more than a hundred years ago, and he was glad that he was still on Odom's trail. That the beech tree was such a faithful messenger, and that the bark of the trees could battle with the natural elements and come out victor, was not only marvelous to Jean, but to him the beech was thereafter a living hero. Jean was redirecting his thoughts to the object of his venture when he was startled by the noise of smacking lips on the opposite side of the trunk of the beech. He peeped around, and smiled as he saw a billy goat munching the buds of a small shrub. The goat had strolled away from a small herd that was foraging two hundred yards up the hill. To have some fun, Jean slipped around the tree, clapped his hands and screamed loudly. At the sudden exclamation, the goat fell prostrate upon the ground as if dead. Jean trembled lest he had frightened the poor animal to death. Poor Jean rubbed the face of the frightened goat as he would have a fainting person. In two minutes the goat began to revive. It soon raised its body up, and as it walked away, Jean observed that the goat's limbs seemed to be stiff. Jean Clermont carried the report of this experience home and it was the birth of the knowledge in the United States of the fainting goat found only in eastern Tennessee.

Clermont waded brooks, and in searching far and near, was pleasantly surprised to find the next nut tree in sight of the seventh. He had become so accustomed to searching for an eighth to one half a mile away each time that he formed this habit, and lost some time by it. Kneeling upon the ground after opening this nut, he read:

"At last the prize is nearly won,
'Tis yours before the day is done."

And then Clermont thought that Odom must have guessed that the finder of his will after reaching this tree, would possess such tenacity and courage that he would never give up until he had won. The ninth tree was soon discovered in sight of the eighth, and he read from the burst nut:

"The 'hidden' trail I always shade,—
The straightest trail John Odom made."

Clermont was making such progress now that he thought he could soon locate each and every one of the fifteen trees comprising "The Key," and that the fifteenth tree was a matter of a few minutes searching. He had led himself into the belief that the remainder of the trees would be located in sight of each other as he had found the last one. He soon ran onto the tenth tree, and read this couplet:

"Two-thirds of the way is now past o'er,
Who follows the trail, must hunt the more."

Here certainty gave way to doubt. Jean Clermont feared the re-

maining third of the way. On a small hilltop though, he found the eleventh tree, and the little slip of paper removed from the nut bore this confession:

"I mark a link in the 'hidden trail,'
That follows the hill, the slope, the dale."

Jean was relieved. "That last sentence is as good as a physician's prescription to me," he said to himself and he was off to the slope for a quarter of a mile, and here he easily and quickly located the twelfth tree. The supply of nuts in the old tin box was dwindling. In fact they rolled and tumbled over each other as he jumped ravines and fallen trees. But Jean Clermont had long forgotten mummied rats, and had become attached to something with a promise of a recompensing nature. From the piece of paper enclosed in the twelfth nut, Jean read in a whisper:

"John Odom passed beneath my shade,
With coin as bright as ever made."

Jean sat down, and taking out a piece of white paper, began to estimate his worth. He calculated from the time that he found the "Will" in the old trunk a few months previous, on the basis of Ten Thousand Dollars, and came to the conclusion that he had progressed rapidly in the financial world. And then he made his allotment for various purposes, and the manner in which he was to use his gift. He passed into a deep reverie while sitting under this tree, and as he raised from the ground, he reached down for his coin, but was rudely awakened to find that he had been dreaming. He rambled through the woods mechanically, his mind not on what he was doing, but on what would be the best way to spend the gift of the Will. Jean Clermont pressed forward and after finding the next tree, and nuts compared, the old nut cracked open had for a century sheltered the following lines:

"The thirteenth here is a lucky find,—
Great are the troubles you've left behind."

Jean Clermont had always shunned the thirteenth in everything. On the thirteenth of the month, throughout his early school days he found his lessons too hard to prepare. His father had died on the thirteenth, but greater fate which had befallen him heretofore he considered, was that when Charles Ermine, the old country pedagogue, had delivered his famous lecture on nuts, on the thirteenth of the month. And then it occurred to him that it was the thirteenth of October, when he was making this search for the various nut trees, marking Odom's "hidden trail."

In sight of the thirteenth tree, he found the fourteenth and this forever swept from his mind the cloud of superstition of the unlucky thirteenth, which had been master of Clermont since childhood. In the old hickory nut, Clermont found a couplet, which read:

"Long I've looked down on the 'hidden trail,'
In sunshine, in storm and winter's gale."

Six hours had been consumed in locating the fourteen trees and as Clermont looked down into the old tin box, he was happy to see only one nut remaining. Forgetting the previous couplets, and their directions he began to worry over the probability of having lost some of the original fifteen nuts. Jean Clermont had failed to think that he had passed the fifth and tenth tree which marked and counted his way for him. And then he thought of the fifteenth, and wondered if some wild beast with its snout had turned the hidden coin out to the weather. Jean was now doubtful of the prize, but his doubts did not delay his pressing forward, and as he

tramped through forest for half a mile without finding a single nut tree, he was sick at heart. A swollen stream then came into view. On the other side was a large hickory tree and he said, "Blame the luck. But I'll sit here until this stream dries up. I am here and cannot be removed."

Jean Clermont believed that the tree that was in plain view on the other side was his last objective, and that at its base was concealed his reward. Walking up the stream he ventured to cross on a drift, and the thing gave way, wetting him to the waist. There was a splatter, and he looked around only to see the little black tin box floating down the muddy stream carrying with it the last and only nut, yet the most valuable one of them all. With that nut he was to identify the tree which held his prize. Already soaked, he leaped across and ran madly down the middle of the stream, overtook the black box, but it was floating in the middle of the stream, and then it sank, and that was all. Clermont wept.

A strong heart had become as weak as a child's. He had mentally lived in wealth, but realized now that poverty still claimed him as her child. There were dozens of nut trees scattered throughout the woods, and Clermont knew that without the last nut of "The Key" his treasure was lost. He walked down the stream in search for a place to get back across. Another drift, and instantly his eyes spied a lodged nut. He grabbed it up. It was old and wet. He examined it and rosin was oozing from the crevice. "Ah, this is it," he shouted, and he walked back to the other side. Searching a dozen or more trees he found one matching evenly the old wet nut, and he burst the shell. Jean had become attached to John Odom's verse and really did feel a bit sorrowful that this was probably the last he would find. The paper unfolded, it was found to be longer than any of the other slips. It contained the following message:

"I mark the end of the 'hidden trail,'
Where the joy of man did once prevail;
Long, long, I've desired some one to join
Me in safe-guarding the golden coin;
And while I have watched and man has slept,
This is the secret that I have kept:
He who works for wealth and wealth alone,
Within his breast builds a heart of stone;
Gall is the goal of the 'hidden trail'
And he runs aground with ragged sail,
Unless he gives to the worthy poor,
Full half of the treasure found in store;
One step to the east close at my base;
Behold lieth there the golden vase!"

Jean Clermont's tears had now dried away. He looked around to ascertain if he was being watched. In that deep stillness of the forest, miles from any living soul, Jean imagined that he was under surveillance. He measured off one step and drawing the strong cane knife from his waist, began to delve into the earth. He had been delving into the past, but was now delving into the present. It was once past, but was now a living moment. Excavating a large hole he found nothing. There were no evidences that the gift of the Will was here. Jean madly kicked the pile of dirt back into the hole. That he had ventured on as wild an undertaking as the rainbow chaser were the thoughts that ran through his brain. He recollected his sense. The tree was examined for its mossy side. This gave him the direction of north and he then found east. A thrust of the long blade into the soil brought forth a creaking sound. Removing the dirt a rusty pot was exposed, which had defied the elements for over a century. The old pot smiled in his face. On the top underneath the lid was a strip of paper,

which was written in the same handwriting as the "Will" and the "Key." This last document bore this statement:

"He who wills away his paltry cents,
Gives away a paltry naught;
He who seeks gets greater recompense,
In a pure developed thought."

Jean Clermont swung the rust-eaten pot down by his side and walked away. As he drew out of sight, he looked back at the empty hole in the ground and then glancing at his treasure, said, "Buried by John Odom, but given to me by Charles Ermine."

But Jean Clermont had not trudged far from the last hickory tree before the warning message of the last nut ran through his mind—"Gall is the gift of the hidden trail."

Six months afterwards news was published abroad that Helvellyn had received a \$5,000 gift for a library which had been rechristened the "Charles Ermine Nature Library."

Chattanooga, Tenn.

The Rockies

In serried rank and stature grand,
With snow-capped crests, eternal stand
Those contours formed by God's own hand,
The Rockies.

With heads upreared in giant might,
The noblest realm of eagles' flight,
Their summits bathed in crystal light,
The Rockies.

And pine-clad slope and rocky steep,
Jutting cliff and abyss deep,
And mossy cleft where waters leap,
The Rockies.

Tangled woods and winding trails,
Sun-bathed hills and gentle swales,
And lowing herds and grassy dales,
The Rockies.

Windswept waste and rounded knoll,
Eagles nest on granite pole,
Cymbals clash and thunders roll,
The Rockies.

Oh! sandstone crags and azure blue!
And primrose bathed in morning dew,
My heartbeats blending through and through
The Rockies.

Salt Lake City.

MILLARD F. MALIN.

THE "MORMON" ROAD

BY DR. RAYMOND WEEKS

[Note: The author is connected with the Columbia University, City of New York. In writing to Dr. James L. Barker, of the University of Utah, and forwarding this article to him, he says: "You will find in this envelope a sketch from my memoirs, which I call 'The "Mormon" Road.' * * * The history of this sketch is accurate. I am certainly the only person who ever looked down on the strange and beautiful sight I describe. Last Summer, I went all over that part of Jackson county, Missouri. It is now right in Kansas City, and I found it impossible to locate just where the "Mormon" Road ran." The article is a beautiful piece of literature; just such a writing as one would look for from a teacher of romance languages.—*Editors.*]

I found it in one of my lonely walks—I nearly always went alone—but the oldest inhabitants could not tell me what it was, except Louis Turgeon, an aged and intelligent Frenchman, some of whose descendants still live in that favored region. He had heard about it when he came there in the early days, while a young man. He told me that all that beautiful country had been stolen from the Indians, that the "Mormons" had possessed it for some time, but were robbed of it by the "Gentiles," who in increasing numbers sifted in around the "Mormons," harried them and finally attacked them with firearms. The "Mormons," he said, made a stand near Independence. While the hostile forces were in presence, a tornado swept through the "Mormon" camp. I pause to say that the tornado must have passed through our section, on a line slightly northeast by southwest. We lived about nine miles from Independence and two or three miles from Westport. I had noticed that all the oldest trees in a zone many rods wide had evidently lost their tops long ago. The southern line of this zone passed what is now the intersection of Linwood Avenue and Prospect Avenue, Kansas City, Missouri. Well, Mr. Turgeon said that the Christians say in the destruction of the "Mormon" camp the hand of God attacked them, and defeated them. The "Mormons" fled westward, in the direction of Westport. Now, the Christians had seized the few roads which existed, so the "Mormons" cut a way through the virgin forest, south to Brush Creek, and on up the opposite hills to the prairies. It was this "road" which I had found. At this late time, I cannot locate this "Mormon" Road, but it ran somewhere within half a mile east of the street on which the Linwood school now stands.

We children, who lived on the rich "Mormon" holdings, were, strangely enough, in sympathy with the "Mormons." All that we knew, up to the time when I discovered the "road," was that the "Mormons" had been robbed of their land, and many of them killed,

but that was enough. We were interested in all that recalled the "Mormon" occupation, and we knew and wondered at the marvelous "Mormon" spring or pool, which boiled up a few rods west of the old Holloway house, at a point which at present is just within the limits of Spring Valley Park. The cupidity of unscrupulous speculators destroyed and buried this wonderful spring. We used to dig up fragments of charred wood, at a point down the brook, just beyond the present northern line of Spring Valley Park, which should have been called "Mormon" Park. As for me, my imagination was still further fired by finding some "Mormon" papers in the attic of an old house. I still remembered some verses which I read in those papers.

But what was the "Mormon" road? Imagine in the dense woods a strip about thirty feet wide, where all the trees were visibly younger than those on either side. Not only were the trees in this strip smaller, their foliage was of a somewhat paler green. A lesser difference would have caught the eye of a boy accustomed to wander over that wild region.

It was my fortune to discover, near the top of the hill, at the edge of the strip, an immense basswood tree, whose trunk inclined slightly over the zone of younger trees. The basswood had no branches for eighteen or twenty feet, but from its fork descended a large and still vigorous grapevine, up which I climbed with clinging hands and bare feet. High above the fork was another crotch. When I reached this, I found that the tree was decaying at the crotch, and that a great horned owl had made its nest there. The nest had been abandoned. It was not difficult for me to enlarge the niche into the rotten wood, and provide me a seat where I could sit at ease.

I used to sit for hours in this nook under the forest eaves, my feet hanging in the leafy sunlight. Below me ran the "Mormon" road, as no other mortal eye, of those dead or now living, ever beheld it, for I did not tell anyone of my nook in the tree, and there is no possibility that anyone else discovered it. The "Mormon" road, looked at from above, was a long corridor of leaves, which hang straight down the slope to Brush Creek, and up the opposite hills to the great prairies, whose horizon line quivered and danced in the Summer heat. Long sighs of the breeze passed almost continuously up the hollow way, accompanied by a soft bending of delicate branches and a multitudinous sound of leaves. Birds, especially wild pigeons, flew up and down the hollow way, as men use a beaten road. Sometimes these birds passed so close to me that I heard the whistle of their wings.

After a few moment in my leafy heaven, I became as much a part of the wild solitude as a tree, a branch, a leaf. I heard, as it were without hearing, the intimate sounds of the woods—the twitter

of birds, the moaning of doves, the chatter of squirrels, the fall of a dead branch or of an acorn. I saw without surprize the lofty secrets of the forest. As I sat there, it seemed to me that things would never be different—that I should remain seated there forever, that the trees would continue unchanged for all eternity, that the gossamer thread swaying from a near-by leaf would sway for a million years. Finally, a shiver ran over me. It had grown cooler, and in the depths below me shadows were gathering. Then the perilous descent and the long walk home.

The visit to the "Mormon" road which remains clearest in my memory took place in my sixteenth summer, probably late in August, several years after I first discovered it. I remember the Summer, because it was the first since the covering snows had known me to be an orphan. I glided through the woods like a hunted creature; my bare feet made no noise. The seasons were at the pause: glad Summer was about to merge into genial Autumn, but it seemed to me that Winter stood ready to grab me and keep me for ever in its frozen fingers. I climbed to my nook, wondering if that was the last time. I had sat there for more than an hour, plunged in memories of my bereavement and dread of the future, when the sound of young voices reached me. Never had I seen a human being in that wilderness. Soon there came into sight among the huge tree trunks a boy and a girl of about my age. They walked with their arms around each other's waist, and they were laughing and chattering, but what their language was I could not tell. She wore no hat, and looked as if she had never worn one. Her black hair hung in braids down her back. I knew all the boys and girls for miles around, but these I had never seen, nor did I ever see them again. They stopped at the foot of a not-distant tree, looked at each other without speaking, then kissed. My face burned. Did such things exist? *Could* they exist? After a second kiss, they touched cheeks tenderly for an instant, and started on, still without speaking. I watched them disappear and reappear through the screen of leaves, as they crossed the strip of the "Mormon" road and finally passed entirely from sight. And still my cheeks burned.

A few moments later, there flitted by me in playful flight a pair of wild pigeons, touching and billing as they flew. I followed with my eyes their veering, happy course down the long corridor of leaves. Perhaps an hour went by, and still I sat there, and words began to pass strangely through my mind, as they had never done before—words that jingled, that answered one another, that caressed one another. From that first harmony of words which you, O boy, repeated to yourself in the years that followed, I, a man and workman in words, transpose a little your melody in accordance with the cunning of books, and here it is:

THE "MORMON" ROAD

The wind is weighing the oriol's nest
 Where elm-tree steel-yards swing,
 And counting the spotted eggs that rest
 Under the oriole's wing.
 Like the sound of myriad sheaves
 Which many arms upraise,
 The multitudinous voice of leaves
 Sighs through the forest maze. * * *

One little, two little Indian boys,
 Where have they gone with their charming noise.
 The dusky boys and their dusky mates?
 The forest wonders—the forest waits—
 The trees have taken the "Mormon" road
 And raised on their finger-tips its load,
 Till I look adown from the forest eaves
 On a road of earth and a road of leaves.
 The road of earth is a road no more,
 And the road of leaves, a corridor
 Where long, long sighs of the breeze are heard,
 And the whistling wings of a homing bird.
 Yet through these woods there swept one night
 The awful scenes of the "Mormon" flight—
 Chopping of axes, trees that crash,
 Plunging of horses neath the lash,
 The screams of women, oaths of men,
 And crack of rifles down the glen.
 But now the lazy sunlight sifts
 Among the lofty timber rifts.
 Hushed birds twitter, breezes sough,
 A squirrel leaps from a bending bough,
 And here, of a leaf the prisoner,
 Sways in the sun a gossamer—
 One little, two little Indian boys,
 Where have they gone with their charming noise,
 The dusky boys and their dusky mates?
 The forest wonders—the forest waits.

Manakin, Virginia.

 O God, I Pray

Let me live for the simpler
 Things of life;
 The old, the worn, or the new.
 Homely faces, homespun smiles,
 Words that are common all the while,
 Eyes that are kind and true.

Lips that pray; hearts that feel,
 Hands that are hard and rough;
 Sons of toil, daughters of care;
 Children of God, who have
 Played life fair,
 And—that is enough.

Salt Lake City.

OWEN WOODRUFF BUNKER.

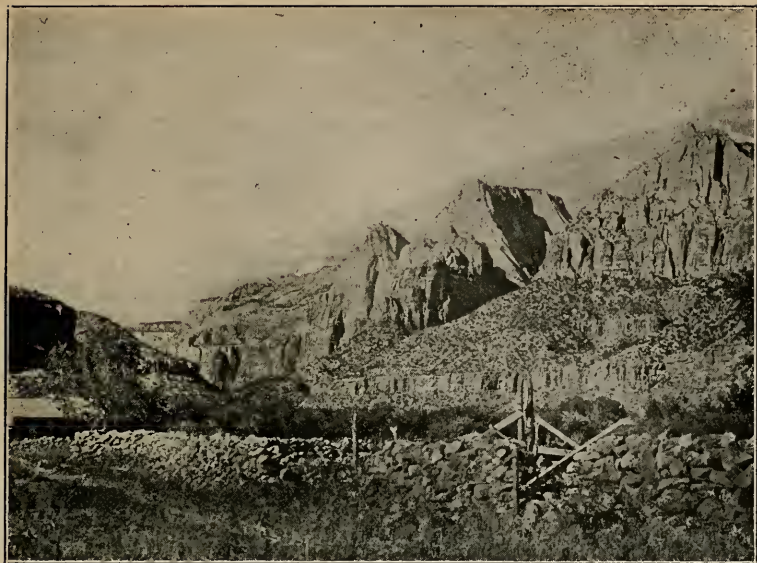


Photo by the Author.

APPROACHING ZION NATIONAL PARK

The Picture with a Story—The broken stile, the deserted path and the empty house.

THE PICTURE WITH A STORY*

BY GRACE WHARTON MONTAIGNE

Here is presented a charming scene of Utah landscape.

Note the broken stile; observe the breach in the wall where once it mounted o'er; a few weather-worn boards present their mute evidence; even the enduring stone wall has fallen into decay; and, from the broken stile, a dim path, upgrown with weeds—disused—now leads to a deserted house.

Surely words can be found that tell the story depicted by these objects.

* * * * *

She came to that stile with him mornings; the lunch basket was placed on the ground that it might not impede his clasp; and then, thrilling to the pressure of his big strong arm, she nestled close and closer; and her willing lips were presented to his, she felt he tasted the very soul of her being.

She mounted the stile and stood atop the wall; from her point of vantage she watched his figure recede to the turn where last he could

*See Editor's Table, "A Chance for Poetic Flight."—Ed.

see her,—there he paused and waved—and she replied, throwing a kiss.

* * * * *

Anon little feet pattered along that path; wife and mother was she now; nor was her affection divided from him by the babe, their babe; with added cares his soul was strengthened to the task to provide—he the stalwart, the brave, the high-souled man—she the sacred enshrinement of that highest of all femininity—wife and mother.

* * * * *

The path *they* trod—the path she ran down aglee to welcome him home on—that path, the path to a woman's heart, now disused—the path that once led to love, affection, cheer, ties of family, now no longer trod—the path that led to the *home* that was, now leads to an empty *house*. And the heart that once beat aglow, now forever stil-l-e-d.

Aye, mayhap, the twain of them—that of her and that of babe.

* * * * *

Who can set this to rhyme? Who can breathe the spirit of the story into verse? Who can cause the heart strings of our readers to vibrate in unison as the chords of a great tragedy sound their iron tones through a once happy home?

Who can tell the story, the story of the path that once led to a woman's heart, now a path grown o'er with weeds?

* * * * *

The cadence of verse is needed and the majesty or rhyme to unfold the sentiment to be conveyed—verse, a better vehicle than prose—for sublime heights can be attained only by poetry. Who can choose the music and select the words which fit the meter whereby the story of this picture will be sent surging through one's being?

To the reader who will give to the *Improvement Era* the best verse rendition of their own conception of the story told in the picture, whether that rendition follow the suggested inspiration given above or not, *limited in length to five or six stanzas*, the author will send an 8 by 10 enlargement, beautifully hand colored in oil, and framed in wood—a handsome ornament to any home.

The offerings are to be submitted to the *Improvement Era*, who will have judges pass on each contribution, to select the one deemed best; they will also decide which three rank next in merit to that one.

When the selections are made, the editors will send the name and address of the winner of the first prize to the author of this article, who will immediately mail the enlargement to the person so adjudged to be winner of first place; to each of the three next in merit, a contact print, size 4 by 5, in wood frame, with appropriate margin, untinted, will be sent.

All manuscript should be in the hands of the editors not later than September 15, 1926.

Authors are requested to keep copies of their writings, as no manuscripts will be returned.

It is suggested that the rendition be as highly idealistic as the poetic mind of the versifier may mount in its grasp of the subject:

the meter, the form of verse, the conception, the machinery to effect the end, may be your own choice, adaptable to the expression of your own individuality.

No correspondence should be held with the author. Address all communications to the editors, with a note stating that you wish your offering to be entered in the contest of

"THE PICTURE WITH A STORY"

Even though the tenor of the sentiment be sad—even though it induce a feeling much akin to pain—yet, wouldn't it be a nice discernment of taste, and very appropriate, to have the last stanza mount to a high strain of exaltation that, though an Inscrutable Wisdom test our mettle with a grievous blow before the full weight of our mission is placed on our shoulders, in surmounting that test, our mounts and rills, our valleys and shadows bring us back in happiness singing anthems of praise to Him who led us hither to live in a Zion so favored?

A Toast

Here's to the place where dreams come true,
The land of the open plain;
Where the sage brush grows with the fragrant rose
And honor and manhood reign.

The land where the water runs cold and pure;
Where the snow stays through the year;
Where the day is bright and the starry night
Makes you feel that God is near.

'Tis a place where the Indians once were free
To roam o'er the plains and hills;
Where the briny lake killed many an ache
And rid them of untold ills.

The place where the Rockies rise tall and grand,
And pierce through the azure skies;
Where canyons are deep, and the sides so steep
That you climb them with naught but the eyes.

Then, too, the haunts of the wild are there,
And at times, when the stars shine bright,
The wolf and the owl blend a screech with a howl
To shatter the silence of night.

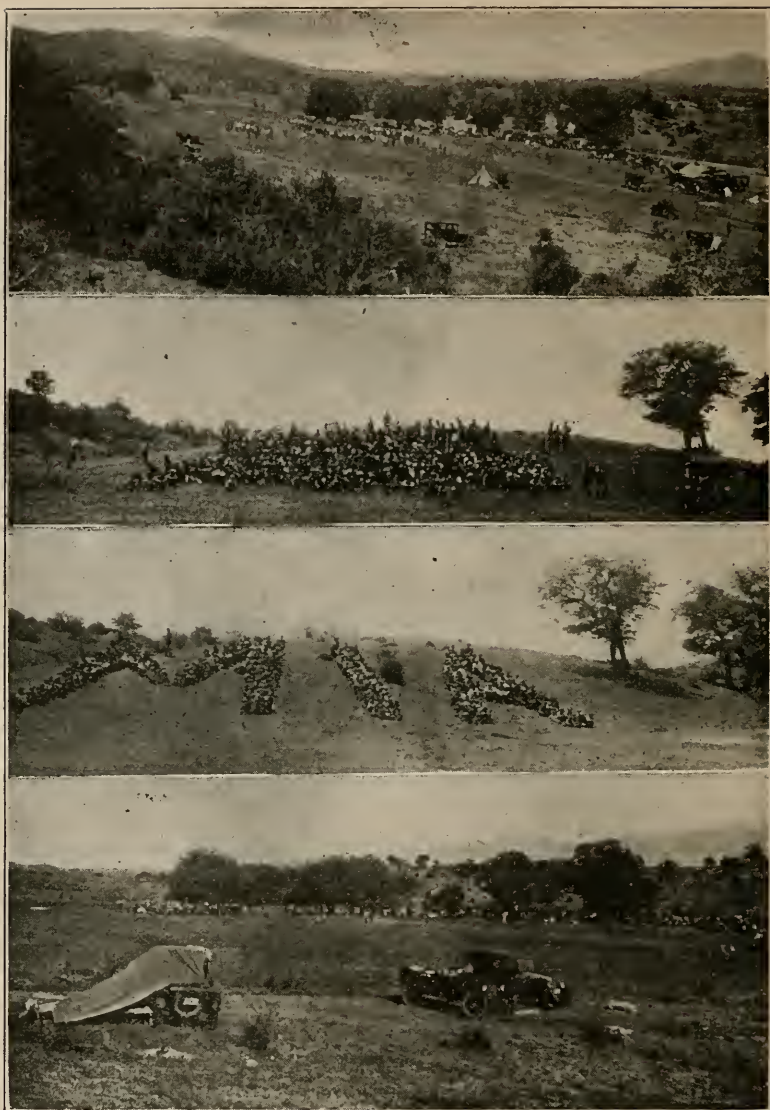
Yes, that is the land where men are made;
Where they live in hope and prayer.
For God is their power, their strength and their tower
And his Church is established there.

Then, here's to the land where the West begins;
The land of the welcome smile;
Where hearts are bright with love's sweet light
And you want to linger awhile.

Salt Lake City.

ASAHEL D. WOODRUFF.

WESTERNERS IN ACTION



SCENES AND ACTIVITIES AT ST. JOSEPH STAKE FATHERS AND SONS' OUTING

Fathers and Sons' Recreation

The St. Joseph stake Fathers and Sons' outing was held on Friday and Saturday, April 16 and 17, at the Underwood ranch, about twenty-six miles southwest of Pima, Arizona. The affair was in the charge of Charles

M. Clawson, superintendent Y. M. M. I. A., and Ernest Shumway and David Eagar, members of the Stake Recreation committee. Five hundred seventy men and boys, fathers and sons, were in attendance. The side of a hill served as an auditorium for the audience where the program was presented, people being seated on the ground in rows across the face of the hill. "America" and "Arizona" were sung, the company being led by J. R. Tenney. Patriarch Payne offered the opening prayer. A welcome was given by Superintendent Clawson. Two poems, possessing much merit, from the pen of C. D. Davis, were read. Then followed competitive male quartets, Virden, Thatcher, and Pima competing. Virden won the first place. Platt Allen, a boy scout from Pima, made a hit in his speech when he told of "What a Boy Owes to Dad." Pleasing numbers and original songs, presented by Pima and Thatcher boy scouts, were on the program. Then came interesting stories of a pioneer character by President John F. Nash, Morten Mortensen, Sr., and Earnest Shumway. The next day competitive sports held the attention of the crowd. The oldest man on the grounds was Hyrum Weech, eighty-one; his great-grandson, Wayne Weech, was the youngest boy on the outing. Their pictures were taken by Ellis Weech, and the father of the boys, the grandfather, the grandson and great-grandson were learning to know one another better. Before noon hour they all gathered on the hill and the picture "M. I. A.," shown herewith, was taken. Five hundred seventy people made up the letters which stand for Mutual Improvement Association. Superintendent Clawson says, "We had a wonderful time; enjoyed every minute. We feel that the outing was a great success. It has been a very successful year in the M. I. A., and one ward, Ashurst, made a perfect record so far as points are concerned, for they came out with 100 points each month for the entire year. We are working to put scouting on a better footing."—*Fred Webb, outing scribe.*

College of Fine Arts Has First Graduates

Ten were graduated on Wednesday, June 2, from the College of Fine Arts, Brigham Young University, at the Fiftieth Annual Commencement



FIRST GRADUATES OF THE NEWLY CREATED COLLEGE OF FINE ARTS,
BRIGHAM YOUNG UNIVERSITY

Left to right: Camille Crandall, Ruth Sidwell, Louise M. Engar, Grace Folland, Ruth Chipman, Dean Gerrit deJong, Afton Newell, Lida Bradford, Elizabeth Cook, Zoe Hansen, and Clara L. Creer (Mason).

exercises. These were the first to graduate with degrees from that college since it was created only last year when Gerrit de Jong, a teacher at the L. D. S. University high school, was brought to Provo to act as dean of the new college.

Those who have the honor of being the first graduates from this new college, are: Ruth Chipman, Elizabeth Cook, Camille Crandall, Grace L. Folland, Zoe Hansen, and Ruth Sidwell, all of whom received Bachelor of Arts degrees; and Leda Bradford, Clara L. Creer (Mason), Loise M. Engar, and Afton Newell, all of whom received Bachelor of Science degrees.

The College of Fine Arts includes among its courses those in art, music, dramatic art, and public speaking. Since the Church is definitely interested in teaching the world through these mediums, the addition of this college was hailed with delight by those who were eager to prepare themselves to teach.

Because of his training in all of these fields, Gerrit de Jong was selected as dean. The College, under Professor de Jong's supervision, has had a tremendously successful year. Such classics as "Il Trovatore," "She Stoops to Conquer," and "The Fires of St. John" were presented by the departments, besides, scores of plays and smaller musicals were rendered.

The young people who were graduated from this college had as majors music or dramatic art.

Three Patriarchs in One Family

To be chosen and ordained a patriarch in the Church of Jesus Christ of Latter-day Saints suggests that one has lived a good life; and to perform faithfully the obligations of that sacred calling implies that one's heart is full of love toward humanity—full of blessings for the children of men.



And for one family to produce such worthiness, such love and discernment, that three of the family are called to this high office in the Priesthood, bespeaks unity in the faith. At least, it is of rare occurrence. The Larkin family, however, early "Mormon" pioneers, has provided the Church with three patriarchs, all of whom are living at the present time, and officiating in their office and calling. They are: George William Larkin, age 77;

Joseph Smith Larkin, age 74 (brothers); and Joseph James Larkin, son of Joseph Smith Larkin, age 56.

George William and Joseph Smith Larkin were both born in Cambridge, Cambridgeshire, England, and came to Utah with their parents; Elijah and Sarah Parfey Larkin, in 1863. George William Larkin was ordained a patriarch by President Joseph F. Smith, July 21, 1891, at Ogden, in the old Weber stake, and still officiates faithfully in his office in the Mt. Ogden stake of Zion, having given more than 1,800 blessings.

Joseph Smith Larkin was ordained to this office by President Rudger Clawson, of the Council of the Twelve, May 17, 1915, at Snowville, in the newly organized Curlew stake of Zion, and has given 127 blessings. In 1922 his home was burned, and his record of eighty-two blessings was destroyed. All of these, however, have been transcribed from copies into a new record book. In 1923 he removed to the Mt. Ogden stake.

Joseph James Larkin, son of Joseph Smith Larkin, was called to the office of patriarch at the reorganization of the Curlew stake in October, 1924, when he was honorably released from the office of president of that stake. He received his ordination as patriarch under the hands of Elder Melvin J. Ballard, of the Council of the Twelve, October 19, 1924, and has given twenty-five blessings. He also filled a short-term mission in the Central States at the call of President Heber J. Grant, in October, 1925—J. J. L.

The Jonah of Lake Utah



W. S. ROBINSON

The Hebrews had no monopoly on Jonah stories, or else the Hebrew Jonah story has been handed down to the Indians who once lived on the shores of Lake Utah, according to W. S. Robinson, a pioneer of American Fork. Mr. Robinson is eighty-six years of age, but he is still hale and hearty. His mind is clear and he discourses in an interesting way of early days.

"This story was told to me one day by an old Indian," Mr. Robinson said, as he stood on the street of his native city a few days ago. "I want you to hear, because the Indians seemed to believe it fully.

"According to the old Indian's story, four young braves were hunting deer or jack rabbits on the sage brush hills west of the lake when one of them proposed that they go down to the shore and have a swim. They were paddling about in the warm water when suddenly a great fish appeared and swallowed one up without any difficulty whatever. The other three Indians fled up the bank, where they stood watching the strange monster that had devoured their comrade.

"The Indian who had been swallowed was possessed of a long stone knife. With this he hacked his way out between the ribs of the great fish and returned to his companions, who were nearly frightened to death at his reappearance.

"The old Indian took out his knife and whetted it to show me how the Indian used his stone implements," said Mr. Robinson. "He believed the story in every particular."

"Do you?" I asked.

"I think it is the story of Jonah handed down from the days of Lehi,"

the pioneer answered. "But the Indian believed it, there was no doubt about that. He even showed me the spot on the shore where it happened."

He smiled. "That was a long time ago," said he, "but I remember it as if it were but yesterday."—*H. R. Merrill*, Brigham Young University.

M Men Quartette of Morgan Stake



This quartette won second place in the June conference contest, taking a gold medal prize. Members of the quartette: Scott Taggart, Philo Peterson, Joseph Francis, Lester Francis.

M. I. A. Orchestra, Morgan Stake



This orchestra won the second prize in the June conference contest, \$25. The members are: Horace Ross, bass horn; Ada Waldon, soprano saxophone; Edward H. Anderson, III, E flat saxophone; Owen Kearns, E flat saxophone; Jack Francis, cornet; Scott Taggart, trombone; Philo

Peterson, drums; Doyle Tucker, clarinet; Wesley Porter, Violin; Richard Rawle, violin; Glen Hanson, piano.

Golden Anniversary Commencement

The Fiftieth Annual Commencement exercises of Brigham Young University were held in College Hall on Wednesday, June 2, 1926. President Heber J. Grant, of the Church of Jesus Christ of Latter-day Saints and president of the General Board of Education of the Church, was in charge of the exercises. Elder Sylvester Q. Cannon, presiding bishop of the Church, addressed the graduates. Walter E. Clark, one of the graduates from Georgetown, Idaho, gave the address for the class.

President Grant, towards the close of the meeting, also spoke to the graduates and bore a strong testimony to the value of the gospel in the lives of the youth.

The graduating class was the largest ever turned out by Brigham Young University. Six men and women took master's degrees; 114 took bachelor's degrees; and 114 took normal diplomas, which entitled them to a life certificate to teach in the schools of Utah.

Such an immense crowd had gathered for the Alumni reunion and the commencement exercises that people had to be admitted to College Hall by ticket. Hundreds were denied admission on account of lack of room.

The Commencement exercises were followed by the Alumni banquet, at which 350 people were served. Oscar A. Kirkham, president of the Associated Alumni, was in charge; Judge James B. Tucker, an alumnus, was toast-master.

The day closed with an alumni ball in the ladies gymnasium. The hall was beautifully decorated under the direction of Professor E. H. Eastmond, head of the art department. A student orchestra furnished the music.—H. R. M.

Cornell Students From Ricks College



RICKS COLLEGE STUDENTS IN CORNELL UNIVERSITY

Four of the men received their Ph. D. degrees this Summer, and the other one will get his in a year from now. Back row, left to right: Olive Maughn, Annie M. Ellsworth, Edna Maughn, Ada H. Walker, Elsie Maughn. Front row: J. Alma Dye, Fayette E. Stephens, G. H. Maughn, Dilworth Walker, J. Orval Ellsworth. All have been students in the Ricks College, Idaho.

MESSAGES FROM THE MISSIONS

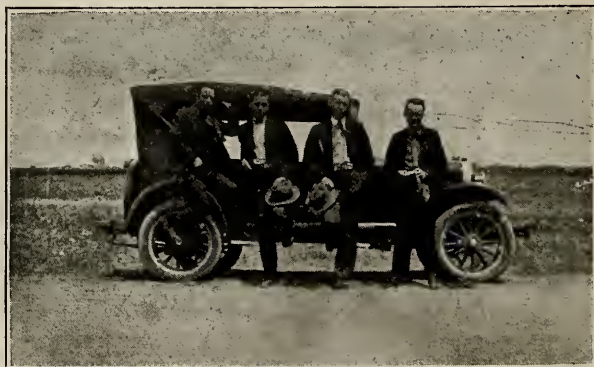
Indifference and Prejudice Breaking

W. Raymond Nielsen, president of the Queensland conference, Brisbane, Australia, reports a yearly conference held at Brisbane. Mission President and Sister Charles H. Hyde were present. Three sessions were held, in which interesting and faith-promoting speeches were given by President and Sister Hyde and the elders of the Queensland conference. President Hyde emphasized the value and necessity of faith in the Bible during this age of skepticism and doubt. "The missionaries here are doing their best to preach the gospel, but their work is bearing very little fruit, owing to the prejudice and indifference of the people. Notwithstanding, prejudice is being broken down and new friends are found every month, some of them being men of education and prominence. We receive much benefit and enjoyment from the *Improvement Era*, and send greetings to its readers in Zion and in the various missions."

The missionaries of Queensland conference, Australia, are: W. Raymond Nielsen, conference president, Idaho Falls, Idaho; Wendell L. Cottrell, Salt Lake City; Lester L. Young, Ogden, Utah; Alvin C. Pace, Hoytsville, Utah; Russell A. Christensen, Driggs, Idaho.—W. Raymond Nielsen, president.

Modern Means of Preaching The Gospel

The elders of the San Luis conference, of Western States mission, send greetings to the *Era* and our co-laborers in Zion. We look forward each month to receiving the *Era*, for it is a great help and inspiration to us in spreading the gospel. We are happy to report the success attending our labors in the rural districts of the San Luis Valley, since our assign-



Elders left to right: Ellis Shaffer, E. Clyde Sabin, R. Elgin Gardner, Donald M. Peck. (Car owner.)

ments at conference in April. Because of the extensive territory and the extremely scattered population of our conference, the authorities have sanctioned the purchase of an automobile which has greatly increased the efficiency of the efforts put forth by the missionaries. While traveling the distance of 1,000 miles, tracting the cattle ranches in the north eastern

part of the valley we were surprised to find that many people had never been visited by a "Mormon" missionary before, and many of them were interested in our message. We were fortunate in placing in the homes, after interesting conversations, fifteen Books of Mormon, a number of small books, and numerous tracts and pamphlets. We hope the seeds sown will take root in fertile soil.—*R. Elgin Gardner.*

A Fast to Dispel Darkness

From Adelaide, South Australia, we learn that a conference was held April 10, 1926. "A special fast was held to dispel the dark cloud of indolence hovering over this part of God's vineyard. We are happy to report that the cold indifference of the people is somewhat changed as a result, and the elders are being received with kindness; more literature is being distributed, more Books of Mormon sold during the past two months than during the previous year. Three baptisms will take place June 5; three young men will be ordained to the Priesthood. The elders are energetic and working diligently to prune the vines in their care."—*Richard R. Francis*, conference president.



MISSIONARIES IN ADELAIDE, SOUTH AUSTRALIA

Back row, left to right: Calvin R. Woolley, Centerville; Sherman P. Bybee, Roy; Zeph Y. Erekson, Murray, Utah; Edwin E. James, Rock Springs, Wyoming. Sitting: Richard R. Francis, Morgan, Utah, conference president; Caroline S. Hyde, president mission Relief Societies; Charles H. Hyde, mission president, Salt Lake City; Doris Woodford, visiting sister from Sydney, Australia.

Five Baptized

In Bakersfield, California, through the united effort of the missionaries and Saints and the help of the Lord, a good work is being accomplished. Five people were admitted to the fold of Christ March 28 through baptism. Impressive baptismal services were held at the home of President John Bunting, Bakersfield, after which the baptisms were performed in the canal by Elder George S. Bunker of Vineyard, Utah—*Zina E. Clayson.*

Twelve Baptized in April and May

The Connecticut conference of the Eastern States mission held their semi-annual conference at Hartford, Connecticut, on Saturday and Sunday, May 15 and 16, with good attendance throughout. President B. H. Roberts

gave timely admonition and instruction at the various sessions. A report of the work during the previous six months showed a great increase over the same period last year, the distribution of literature being three times as great. More Books of Mormon were sold during the month of April than in any other previous month since October, 1917. Twelve baptisms were performed in April and May, and several other applications were received. We surely enjoy the *Era*; it has proved itself to be an asset in spreading the gospel message. The Saints and missionaries look forward with great anticipation to receiving it each month—*Henry D. Taylor*, president.



MISSIONARIES OF CONNECTICUT CONFERENCE

Front row, left to right: Ethel Lenzi, La Vera Christensen, Tremonton, Utah. Middle row: Earl M. Phillips, Oakland, California; Henry D. Taylor, conference president, Provo Utah; B. H. Roberts, mission president; Glen W. Watkins, Salt Lake City; Perry B. Fuller, Silver City. Back row: Quayle Dixon, Payson, Utah; Edward E. Green, Clyde W. Jackson, Ogden, Utah; Harold W. Glade, Mink Creek, Idaho; Richard G. Welch, Ocean Park, California.

A Spiritual Feast in East Prussia

Elder Joseph F. Cowley, conference president of Königsberg, Prussia, reports: "The Spring conference was held April 24-26. President Fred Tadge and the elders were present. An average of five hundred members and friends filled the auditorium of the Hindenburg Real School at each session. A greater spiritual feast had not been held in East Prussia for years. Sixteen elders who are laboring in the eight branches of this conference were successful in distributing thirty-three Books of Mormon during the month of April. Forty-four cottage meetings were held, and 7,777 tracts were distributed during the same month. Nineteen baptisms have been performed since the 1st of January. 'Work, hard study continuously, and prayer without ceasing,' is the motto which the elders of the German-Austrian

mission are trying to practice. We are thankful for the privilege of preaching the gospel among such a wonderful people as these Germans are. They are very hospitable and kind-hearted, and we love to work with them."

Elders laboring in Konigsberg conference, German-Austrian mission are: Eliot Heninger, Ogden; Joseph F. Cowley, conference president, Logan; Herman Babel, Salt Lake City; Morris Butterfield, Salt Lake City; Wesley Andersen, Brigham; Leland Rowsell, Murray; Earl Jorgensen, Logan; Wayne P. Smith, Lehi, Utah; Frank Miskin, Idaho Falls, Idaho; Wilmer Porter, Worland, Wyoming; James Quayle, Logan. Darrell Crockett, conference secretary, Logan; Edward Croft, Southern Utah; Frank Behring, Salt Lake City; Reeves Baker, Boulder; Clarence Kirkham, Provo; Maurice Hart, Ogden.

Eight Baptized in Birmingham

Milton England, retiring conference president of the Birmingham conference, British mission, reports a conference held May 16 in the Handsworth, Birmingham, chapel, one of the three beautiful chapels owned by the Church in that conference. The Sunday school session treated the M. I. A. slogan for 1926: "We stand for an individual testimony of the divinity of Jesus Christ." The treatment by the members of the Sunday school brought forth many favorable comments. The afternoon and evening sessions were occupied by forceful discourses by the traveling elders and mission authorities. President James E. Talmage, of the European mission, spoke



MISSIONARIES BIRMINGHAM CONFERENCE

Front row, left to right: Cleston H. Rigby, conference clerk, Fairview; Peter J. Clark, former president of the Welsh conference, American Fork; Seth W. Pixton, mission secretary-treasurer; James E. Talmage, president of the European mission; May Booth Talmage, president of the European missions Relief Societies, Salt Lake City, Utah; Milton England, retiring conference president, Logan, Utah; J. Forest Wood, succeeding conference president, Cardston, Alberta, Canada. Back row: Owen J. Carlisle, Salt Lake City; Rulon F. Thompson, Richmond; Robert M. Adams, Cedar City; Melvin W. Grant, American Fork; Boyd W. Madsen, Mt. Pleasant; Gordon Burt Affleck, Salt Lake City; Fred R. Flinders, Ogden; Lawrence Peterson, Provo, Utah; John H. Parker, Lanark, Idaho.

on the timeliness in which great men are brought forth by the Lord to control the current conditions; also on the changing and sustaining of Church officers; further on the affirmation of Peter: "Thou art the Christ, the Son of the living God," and how this knowledge was revealed, namely, by our Father in heaven and that every person who receives such a testimony receives it from our Father in heaven. President Talmage declared he knows Jesus is the Christ, the Son of God, as well as Peter knew. In a missionary meeting it was clearly indicated that the elders are leaving the "beaten paths," and as a result are having greater success in preaching the gospel. Eight candidates were baptized in March and confirmed members of the Church; and in fulfilment of the Lord's promise, the servants of the Lord have been voluntarily given food and money to help them in their efforts. "We enjoy reading the interesting and helpful contents of the *Improvement Era*."—*Milton England*, retiring conference president.

Five Baptized in Belgium

At a recent general conference held in Liege, Belgium, Mission President Ernest C. Rossiter and Sister Venus R. Rossiter were in attendance. Three hundred people were present at the evening session, many of whom were friends who had come for the first time. A baptismal service was held by the famous Meuse river, in which we initiated five candidates into the



ELDERS OF BELGIAN CONFERENCE, FRENCH MISSION

Front row, left to right: L. Grant Lofgreen, Ogden; Benjamin M. Bingham, Ogden; Leon L. Cowles, Salt Lake City; Sister Venus R. Rossiter, mission Relief Society president; Mission President Ernest C. Rossiter, Salt Lake City; C. Vernon Coggle, conference secretary, Salt Lake City. Second row: Thomas B. Cardon, Logan; S. Smith Stevens, Salt Lake City; S. Orson Rollins, Alberta, Canada; Verl E. Roberts, Rupert, Idaho; S. Call Nelson, Provo; Arthur L. Newman, Salt Lake City; Alon Fife, Logan; Alton Wangsgaard, Ogden. Third row: Albert E. Skidmore, Delta, Utah; Virgil E. Peterson, Huntsville, Utah; Alonzo P. Kesler, conference clerk, Salt Lake City; Joel H. Bowen Salt Lake City; Max L. Graham, Salt Lake City; Isadore Shooore, visiting friend from Salt Lake City.

Church. After the conference, the Seraing and Liege branches staged two one-act plays and held a large festival, entirely under the direction of local talent. The elders of the Belgian conference thank the Lord for the progress that is being made in presenting the gospel to this people and for the encouraging success attained. We enjoy the faith-promoting articles and news contained in the *Era*, and rejoice in the reports that are made by the various missions. We pray that the Lord will bless and prosper the efforts of his servants throughout the world.—*C. Vernon Coggle*, conference secretary, Belgian conference.

Marked Success With the Book of Mormon

The Nevada missionaries, laboring in Sparks, Nevada, held their semi-annual conference on Friday, Saturday and Sunday, May 28-30. An opening social was held in honor of the missionaries on Friday night, at which everybody had a good time. The general meetings were presided over by President Joseph W. McMurrin. The missionaries' experience during the previous six months, testimonies, excellent discourses on the principles of the gospel, characterized the proceedings. Five sessions were held.



ELDERS OF THE NEVADA CONFERENCE

Front row, left to right: Lewis H. Baker, Ocean Park, California; Joseph W. McMurrin, mission president; David H. Toyn, Grove Creek, Utah. Back row: Birch F. Bennion, Mt. Emmons, Utah; Tillman W. Turley, Woodruff, Arizona, incoming conference president; John H. Christensen, Monticello, Utah; George F. Christensen, Richfield, Utah; Earl Crowther, Provo, Utah, outgoing conference president.

Elder Baker has had marked success in Elko in the distribution of the Book of Mormon, and presented a plan whereby the Elders may win the efficiency pennant of the mission. The elders and missionaries were permitted to remain and work in Sparks and Reno until after the visit of President Lewis E. Rowe of the mission Sunday schools and Y. M. M. I. A.—*Birch F. Bennion*.

THE M. I. A. SLOGAN, 1926-27*

WE STAND FOR A TESTIMONY OF THE DIVINE MISSION OF JOSEPH SMITH

BY ELDER JOHN A. WIDTSOE, OF THE COUNCIL OF THE TWELVE

Brethren and sisters: When we contrast the humble beginnings of the Church with this great gathering of M. I. A. workers, we have another evidence that this work is "a marvelous work and a wonder." The testimony meeting held this morning was remarkable. In it there was on exhibition of a wornout theology; rather, it seemed to me as if there streamed forth from every speaker the living power that humanity needs for full happiness in life. I pray that while I stand before you I may not depart from the spirit of this conference, and that I may speak worthily of the slogan that has been adopted for the next M. I. A. year.

A Restorer and Teacher

I know of no greater theme than Joseph Smith, except that of Jesus Christ. Last year our slogan dealt with the divinity of Jesus Christ. This year "We stand for a testimony of the divine mission of Joseph Smith." It is very fitting that this should be our coming slogan, for Joseph Smith claimed to be a restorer of the gospel of Jesus Christ. At no time did he declare that he brought new truth to the world; his mission was to restore and to declare and expound and enlarge the old truth, which has always belonged to the gospel of Jesus Christ, and most of which, possibly, has been revealed in earlier dispensations.

Joseph Smith, while a restorer, was also a great interpreter of the gospel of Jesus Christ. The gospels which have come to us in the holy Bible are but outlines of the work of the Savior, and of his teachings, and the commentaries by the apostles, which constitute the remaining part of the New Testament, are fragmentary and incomplete. Joseph, the Prophet, came in this day and gave to the world a large and rich interpretation of the gospel of Jesus Christ; he made the teachings of the Savior clear to all, and he showed how the gospel, devised for human joy, may be applied every day in the affairs of mankind.

Joseph, the Issue

This slogan is particularly fitting, now or at any time, because Joseph Smith is after all the great issue of "Mormonism." Once con-

*Sermon delivered in the Assembly Hall, Salt Lake City, at the M. I. A. conference, Sunday morning, June 13, 1926.

vinced that Joseph Smith was divinely inspired, a person may accept all of "Mormonism," all of the truths that the Prophet revealed to the world. Keen students of "Mormonism," those who have shown themselves honest and fearless, declare without exception that Joseph Smith is the central figure of the Church. To Joseph Smith came the marvelous first vision; upon Joseph Smith the Priesthood was conferred; he translated the Book of Mormon by "the gift and power of God"; it was he who was directed by God to organize the Church; and then, through him was revealed the body of doctrine for the guidance of the Church. Those who have studied him without prejudice, have without exception come to the conclusion that once he is accepted as a man who saw God and who was directed by God, the principles that he taught must also be accepted as being of divine origin.

Baffles the Wise

The achievements of Joseph Smith are of such a nature, so much greater than those of ordinary men, that they transcend ordinary human powers, and cannot be explained in terms of common experience. In my reading I have found many men, not members of the Church, who have made that very statement. They have stood baffled before the power of Joseph Smith. We quote frequently the statements of Josiah Quincy, famous mayor of Boston, of an illustrious family of Massachusetts, who visited Joseph Smith, in 1844, soon after young Quincy had graduated from Harvard college. In his old age this highly educated man, who had learned to know the world, the nature of greatness and the ways of mortality, told the story of his meeting with Joseph Smith. He closed his story with these words:

"I have endeavored to give the details of my visit to the 'Mormon' Prophet with absolute accuracy. If the reader does not know just what to make of Joseph Smith I cannot help him out of the difficulty. I myself stand helpless before the puzzle."

Joseph came, untaught by man, into a world which stood in darkness, and did work which cannot be understood or interpreted by common means. This is the man whom we are to consider throughout this year.

How to Win a Testimony

I assume that my assignment requires that I discuss the method by which the officers of the M. I. A. may help our young people acquire a testimony of the divine mission of Joseph Smith. I know of no way save one by which a testimony, a living, permanent, enduring testimony, may be won by any man. If I have read Joseph Smith aright, I think that in his own life he has given us the key. If we are to obtain a testimony of any truth we must learn to understand that truth; then we must practice it, and before and during the study and practice we must be in close communion with our heavenly Father and

pray to him for help. Thus, by prayer, study and practice the testimony of the truth will come to us as an inspiration and gift from God. I am of the earnest opinion that if any man will study the life and works of Joseph Smith, will practice that which he taught, and at the same time pray to God for guidance, he will come out of the search with a living testimony of the divine mission of the Prophet Joseph Smith. When a man does his part, then a testimony comes as a gift of God. Naturally, however, a man must desire to know the truth, though it conflict with all his former beliefs, to obtain the precious testimony, the indestructible knowledge, of the truth of the gospel.

The High Order of His Life

It will help our young people in establishing their testimonies of the divine mission of this great man, to point out that Joseph Smith, viewed at any point, from every angle, in any position, always measures up to the demands of truth, as revealed in human experience. For example, his personal life was that of a prophet. He lived just as the prophets of old have lived, misunderstood, hounded, persecuted, and at last his life was taken. His life reads as do the lives of some of the prophets told in holy writ or elsewhere. His experience was that of every teacher who attempts to turn men and women from their easy paths of near truth into the walks of full truth. Physically, he was a magnificent man; in spirit, in spite of persecution, disaster and poverty, he was kindly and gentlemanly. He was courageous, and he dared to battle for the right. All who knew him have testified to the kindly strength, mingled with undaunted courage, that made him a great soul. He tells how he lived:

"Sectarian priests cry out concerning me and ask, 'Why is it that this babbler gets so many followers and retains them?' I answer: 'It is because I possess the principle of love. All that I offer the world is a good heart and a good hand'."

Truth, His Weapon and Reward

No personal reward such as men usually seek was in his work. The fact that he went through life gladly, meeting difficulties without hesitation, and asking for no personal consideration, is another evidence of his sincerity and his unselfish devotion to that which he held to be the eternal truth. To possess truth was his reward.

A man who visited Nauvoo, about 1843, wrote a book about the Prophet in which he said:

"If anything can tend to encourage the supposition that Joseph Smith was a sincere enthusiast, and that he had strong and invincible faith in his own high pretensions and divine mission, it is the probability that unless supported by such feelings, he would have renounced the unprofitable and ungrateful task, and sought refuge from persecution and misery in private life and honorable industry. * * * It cannot be denied that he was one

of the most extraordinary persons of his time * * * whose name, whatever he may have been whilst living, will take its place among the notabilities of the world."

His life was significant to all who met him, because he spoke as one who possessed truth. He declared, over and over again, that his weapon was truth; and in a splendid passage handed down to us he says:

"I combat the errors of ages; I meet the violence of mobs; I cope with illegal proceedings from excessive authority; I cut the Gordian knot of powers, and meet the problems of universities, with truth—diamond truth."

A Material Builder

Joseph Smith was an outstanding material leader. Those who know the history of Kirtland know that a tremendous labor was there accomplished by the Prophet. He founded Nauvoo, the largest city of its time in Illinois, with schools and university and the other factors of civilization. He built temples, and he laid out cities; he planned for the temporal welfare of his people, through agriculture and other industries. He looked into the future and saw, as no other man of his generation, the possibilities of the Great West, and he recognized the West as a necessary part in the building of our republic. He asked the government to give him a hundred thousand men for western conquest so that the way might be opened for the settlement of the country beyond the Rocky Mountains. He laid bare before the people of that day the Western development which actually has happened.

The Church that he organized, compact and serviceable to all, the manner of its growth and development, the firmness with which the members cling to it, all in the face of furious opposition, come as evidences of the power of the Prophet. Today, men of thought give consideration to the fruits of the Church and admit that its structure is well nigh perfect. More and more the power of the Church to help and direct its members in all righteous endeavors is being recognized.

The Spiritual Teacher

However, other men have been of pure character; other men have done great material deeds; other men have built institutions that have lasted throughout the years. Not by such tests is built a testimony of the divine mission of the Prophet Joseph Smith. They only confirm the larger truths. His greatness lies in his mission as an incomparable spiritual leader. Four events form the cornerstones of evidence of the divine inspiration of the Prophet Joseph Smith.

First, the initial vision, when he was fourteen years old, in which the Lord in person declared to him, "This is my beloved Son, hear Him." At that time in the history of the world God had become an attenuated spirit, spread throughout the universe, nowhere present, everywhere present, nothing in particular and everything in general.

In such a theological age the Prophet Joseph Smith declared that he had seen God, a person, who had spoken to him. He taught that men may communicate with God, and that God does speak to his children. It was like a shaft of light in the dark cloud of error. It was a message, whether acknowledged or not by those not of us, which has shaken civilization and mankind since that day in 1820. His testimony is with us:

"It is the first principle of the gospel to know for a certainty the character of God, and to know that we can converse with him as one man converses with another." "I know God. I have gazed upon the glory of God and the visions of eternity." "The Glory of God is Intelligence."

Such knowledge was the dire need of the world.

Second, the translation of the Book of Mormon. This Book sets forth that the Lord lets his love rest in more than one place; that all men are his children; that he speaks in many ways and to divers people, according to his own mind and will, and that there are scriptures besides those which have been revealed in the Bible. The Book of Mormon came as a new revelation to the world, in full harmony with the revelation of God himself to man, in the First Vision. In the Book of Mormon is the pure gospel of the Son of man, freed from the errors of translation and corruption that have attended other such books. The integrity of the Book; its doctrines; its historical data—all form an evidence of its divine origin.

Third, the establishment of the Church. It is an organization resting on divine authority, which declares that there is a great purpose running through human life, and that the Lord looks after the working out of that great purpose, and in so doing has ordained men with power and authority to carry out his purposes. Thus, the "Mormon" prophet set up a Church with divine authority, under direct instruction from the Almighty. Uncertainty was removed; certainty was established; Priesthood traceable to God was restored, and the Church established was God-made, not man-made. Just such a message was needed by a world with a diversity of churches, representing the personal opinions of the founders.

Fourth and finally, the body of doctrine contained in the revelations given through the Prophet Joseph Smith, full of wonderful truths, are particularly marvelous because each revelation says or implies: "Thus saith the Lord." They are not the words of Joseph Smith; they are not his opinions; they are not the doctrines he thought would be good; but they are the words of the Almighty. In them the Lord directs, through the Prophet Joseph, that this is to be done, or that this is the truth.

These four cornerstones if properly built upon will enable any honest soul who prays, then studies and practices the truths they contain, to secure an abiding knowledge of the truth of the mission of Joseph Smith. Each one reveals a power beyond that of man.

The Doctrinal Teacher

Joseph Smith was greatest as a doctrinal teacher. All that he taught is strictly Biblical. Opponents who attempt to unhorse us by quoting the Bible never succeed. Whoever has tried it once, seldom tries it again. The doctrine of the Bible is the doctrine of the restored gospel. Moreover, the doctrine of the restored gospel is a comprehensive, complete and well organized system of thought, a philosophy; not a set of unrelated doctrinal laws—the Word of Wisdom here, tithing there; something else somewhere else—but a series of principles which are so held together that they have a beginning and an end, and form one coordinated, complete whole. I know of no other religious system that is so complete, or even approaches the completeness of the “Mormon” doctrine.

The Doctrine of Pre-existence

Let me illustrate. Within a few years of the time Joseph Smith came into the world, it was held that matter was an evanescent something, here today, anywhere tomorrow, which might even be destroyed. Matter, energy, the things under any name that make our universe were supposed to be transitory. But, about the time the Prophet Joseph Smith came into the world, discovered facts had convinced the world that matter is eternal; that energy likewise is indestructible; that we live in an everlasting universe, the elements of which will persist, instead of in one that may go to pieces over night. Our recent scientific discoveries have only confirmed this fundamental law. At the time when this fundamental doctrine was being developed by the thinking men of the world, the theologians and those who followed them taught that man is not eternal, that he came into his first being when he was born; that was his beginning. The view of the churches on this subject has not changed greatly to this day. In opposition to that general belief, Joseph Smith said: “Man was in the beginning with God;” that is, man lived before he came upon this earth; he is an eternal being—a doctrine which the reason of men is compelling them to accept. He said, “The spirit of man is not a created being. It existed from eternity and will exist throughout eternity. Anything created cannot be eternal.” Joseph Smith gave to the world an understanding of the origin of man.

The Purpose of Life

In the day of the Prophet Joseph Smith, it was understood also that man was placed on earth almost by chance; the Lord, so to speak, flipped him upon earth, there to remain in sorrow and suffering. Life was purposeless. Under divine inspiration, the “Mormon” Prophet objected to this dark and depressing doctrine, conceived in untruth; and he taught that man comes upon earth in conformity with a divine and eternal purpose, one that directs or should direct every

action of human life. Man comes upon earth as to a school to learn to know the nature of material things. He acquires power by this contact and is made more fitted to continue the eternal journey with God, his Father. How mortal life was glorified by the doctrine of the Book of Mormon: "Adam fell that man might be; and men are, that they might have joy." Into that remarkable sentence may be read the eternal purpose that runs through all human life. The Prophet Joseph Smith, for the first time, in modern days at least, built up a religious system designed to make life joyous and happy on earth and in the hereafter. Thus the gospel contains principles that may be applied in the daily lives of men, such as the Word of Wisdom. (See also D. and C. 88:123-127.) Things of earth as well as of heaven are dear to the Lord, for all are his creations. On one occasion the Prophet said in pursuit of this thought—and the words might well be put high on the banner of the nation: "The cause of human liberty is the cause of God." He did not speak as other men.

Life Eternal

Finally, to complete the cycle, he laid bare a new conception of man's life hereafter. The churches taught that in the future life, resurrected man should worship and praise near the throne of God. Throughout the eternities with the playing of the harp, and with song, the gloried ones would praise their Lord! It was a static existence. It was not an inviting prospect for intelligent, active beings. The Prophet Joseph came with a different and a better message. The Lord said to him, "This is my work and my glory, to bring to pass the immortality and eternal life of man." Immortality? Yes, that means eternal existence—we had heard of that before. Eternal life? That was new. Life means action and growth. Eternal life means everlasting action and growth. We had not heard of that before. But how the human heart warmed towards immortality when accompanied with eternal life!

Then in stately words he gave us visions of that life hereafter:

"Whatsoever principle of intelligence we attain unto in this life will rise with us in the resurrection."

"If one man by his diligence obtains more knowledge than another, he will have so much the advantage in the world to come."

"Knowledge saves man, and in the world of spirits no man can be exalted but by knowledge."

"Intelligence is the pathway up to the Gods."

Thus he taught the cycle of man's life: Man a pre-existent, eternal being, placed on earth for the great purpose of developing, happily, greater fitness for the eternal journey before him, and going into the hereafter to live, to act, to grow, to move upwards—and every step of the journey made progressive by additions to his intelligent knowledge, which means to act as well as to know.

A Clarifier

Such doctrines were new when the Prophet lived. The world has now borrowed many of them. Throughout his teachings the Prophet revealed new truth and made old doctrine look as if it were new by making it understandable. He himself said, "It has always been my province to talk of hidden mysteries, new things for the world." And he said on another occasion, "That which has been hidden from before the foundation of the world is revealed to babes and sucklings in the last days."

It would be quite improper for me on this occasion to take the time to illustrate the divine power of Joseph Smith by the principles that he taught the Church. I may have time, however, to present a few examples, which have done untold service in this modern world.

Continuous Revelation

The doctrine of continuous revelation is probably of first importance. He, himself, was guided, from the First Vision to his last day, by divine revelation. He conceived that the Lord will always reveal his will to his children, and guide his organized Church for the benefit of the great plan of salvation. By personal visits, by the voice of angels, by the teaching of the holy Spirit, the Lord will ever be in communion with the children of men. The volume of scripture is never full. As the needs of progressive man arise, the Lord will give his help. In fact, every man must have the spirit of revelation if he is to win salvation. He said: "Salvation cannot come without revelation; it is in vain for any man to minister without it. No man is a minister of Jesus Christ without being a prophet. No man can be a minister of Jesus Christ except he has the testimony of Jesus, and this is the spirit of prophecy." What a world of light in that one paragraph!

The Doctrine of Progression

Throughout the system of truth taught by Joseph Smith runs the doctrine of progression. Man does not stand still. He either descends or ascends; either progresses or retrogrades. Man's destiny, if he will, is eternal progression. In words that seem blasphemous human progression: "God himself was once as we are now; and is an exalted man; for Adam was created in the very fashion, image and likeness of God." Man's destiny is a God-like one. We need not worry about evolution. We have the true doctrine. The "Mormon" Prophet set forth the eternal law of progression.

Eternal Punishment

The doctrine of Joseph Smith concerning eternal punishment shows well his tremendous spiritual power. He cleared up the mystery to those who are blind to spiritual truth, he set forth the law of

of the ages. Priests had terrorized people into believing in God, into going to church, by threatening them with eternal burnings in sulphurous hell. That is not Christianity. There is no fear in the gospel. The gospel is based on love. Joseph Smith denounced this doctrine of the burning hell. He said: "Eternal punishment is God's punishment; endless punishment is God's punishment." That is, God is the master, he will punish according to the eternal laws which he uses in dealing with his children. On another occasion the Prophet said:

"A man is his own tormentor and his own condemner. Hence the saying, They shall go into a lake that burns with fire and brimstone. The torment of disappointment in the mind of man is as exquisite as a lake burning with fire and brimstone."

The mind of the Prophet Joseph Smith was as clear as crystal. He cleared up the difficulties of the ages.

Foretelling Events

A prophet is a teacher of truth. He also, under the inspiration of God, foretells events and anticipates the discoveries of men. Such power becomes an evidence of the truthfulness of a prophet's message.

Joseph Smith foretold many events, some of which have occurred and others that are yet in the future. His prophecy concerning the war between the Northern and the Southern states is the best known and perhaps the most striking. In 1833, he prophesied that the war would come; that it would begin in South Carolina and that it would cause much bloodshed and draw many nations into battle. It foreshadowed clearly the late Great War among the most powerful nations of the world. Nearly thirty years later, the prophecy on the Civil War was literally fulfilled.

On another occasion he prophesied that the Church would move westward and become a great people among the Rocky Mountains. Several years afterwards, and after the Prophet's martyrdom, this prophecy was also fulfilled, and the expansion and power of the Latter-day Saints in the valleys of the Rocky Mountains are but additional fulfilments of the prophecy.

Of himself he said, before the Church was organized, and when it seemed most improbable that he should ever become widely known, that he should be spoken of for good and evil in all the world. Perhaps no man of the nineteenth century has been more devoutly loved, or thoroughly hated, than has Joseph Smith. Books by the thousands refer to him; millions of people have taken sides for or against him. The prophecy has been fulfilled in every particular.

A large number of other prophecies have had like fulfilment. Brother Nephi L. Morris has brought several of these together in his book, *Prophecies of Joseph Smith and their Fulfilment*, which this year is on our reading course.

Anticipating Discovery

Likewise did Joseph Smith anticipate many of the fundamental discoveries that have changed immeasurably the conditions of modern life. As already said, he based his teachings on the doctrine of the eternal duration of the essentials of the universe. To him the things about him were real. He said, "The elements are eternal, and spirit and matter, inseparably united, receive a fulness of joy." Modern discovery has moved rapidly towards the confirmation of this statement. In a day when superstition had not yet loosed its hold upon people, Joseph Smith laid down the doctrine of cause and effect, the foundation stone of modern science, as operative everywhere, in theology as well as in physics. He said, "There is a law, irrevocably decreed in heaven before the foundations 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." The Prophet taught, before science had really accepted it, the fundamentals of the structure and content of the universe. In the Word of Wisdom he laid down laws for bodily health which only in recent days have been worked out by science. In many other domains of thought did he make announcements that have been confirmed by the laborious studies of man. Nowhere has he been found in error. His mind swept the heavens, penetrated space, and conceived the eternal laws which govern our lives of multitudinous detail.

The Fruits of Mormonism

Turning now from the teachings and labors of Joseph Smith to the results of his work, we find like evidence of divine inspiration. The Church has now been organized nearly one hundred years. It is possible to measure its effects upon human lives. Indeed, the Church is designed for man's good, his whole good, and unless it improves the lives of those who obey its requirements, it has little reason for existing.

Latter-day Saints, in spite of the persecution that has followed them, are a happy people, perhaps the happiest in the world. I remember one of the great men of the nation who, in a little "Mormon" meeting house, looked into a congregation of old people. His emotions were touched as he saw with the eye of experience the record of clean lives and constant happiness, written upon the furrowed faces. "These are happy people," said he, "it must be the result of your religion." Intelligent happiness, that is the best fruit of "Mormonism."

Such happiness comes from obedience to law. Dr. Franklin S. Harris and Mr. N. I. Butt have only recently made a statistical study of the effects of the gospel on human lives. Their book, *The Fruits of Mormonism*, is convincing evidence of the divine mission of Joseph Smith.

Naturally, a religion founded on the possession of intelligence

would rank high in education. It has not been easy to secure leisure for study, for the Church has had to move from place to place under the pressure of persecution, and when it came West it had to pioneer the most forbidding part of the country. Food and clothes and shelter were the first stern necessities. Yet, in the wilderness, schools were founded, a university was established in 1850, the oldest west of the Missouri. Today the "Mormon" people stand among the foremost in literacy and school attendance—87 per cent of the children of school age attend school, as against 71% in the whole United States. Utah has one college student for every 99, while the United States has one college student for every 212 persons of population.

The Word of Wisdom has taught correct habits of living. As a result, the "Mormon" birth rate is high and the death rate is lower than for the United States. In the matter of chastity, the "Mormon" people stand highest among the states of the Union. During the war nearly 2,000 students of the University of Utah were examined physically for army service. Only two were afflicted with venereal disease, and one of the two had only recently come into the state.

Insanity is low among the Latter-day Saints; crime is lower than in practically any other state under similar conditions. "Mormons" form about 62 per cent of the population of the state of Utah; only 29 per cent of the inmates of the Utah state penitentiary are "Mormons" or of "Mormon" descent.

Loyalty to God, Church and Country is a fundamental doctrine in the teachings of Joseph Smith. The effects of this doctrine were shown in the late war when Utah stood at or near the head of the states in the practical expression of assistance to the Government in the hour of need.

When the people were driven into the wilderness, they tackled the problems of reclamation, colonization and settlement, with the use of the principles of the gospel. They were so eminently successful that effective colonization is always coupled with "Mormonism." In practical affairs they have succeeded greatly.

Prosperous in temporal affairs, happy in spirit, healthy, chaste, intelligent, law abiding and patriotic—the members of the Church of Jesus Christ, re-established in this day of restoration through the instrumentality of Joseph Smith, are perhaps the best evidence of the fact that Joseph Smith taught the truth and engaged in a work far beyond his mortal power to accomplish.

The Prophet's Followers

Not least, though last of the evidences I shall mention for the divine mission of Joseph Smith, is the character of the men and women who have chosen to follow Joseph Smith as a divinely inspired prophet. The Prophet himself came of New England stock. Many of his early followers were of the same stock. They were people whose emotions were not easily aroused, who wanted to know the

truth for themselves, and who did not propose to be stampeded by a Charlatan. The evidence shows that the early converts as well as the later ones weighed carefully the validity of the Prophet's claims before joining the Church. The revival spirit was absent. Miracles were not offered to make converts. Those who joined the Church were earnest seekers after truth, God-fearing people who desired the whole gospel of Jesus Christ, people who went to God in prayer for assistance in their search. They were fearless men and women who, once knowledge had come to them, dared to face persecution, banishment from loved ones, and the contempt of the world, for the sake of the pearl of great price, the eternal truth, that they had found.

Strong men gathered around the Prophet, yet he was always the greatest among the members of the Church. He was a man of little worldly learning, yet he taught the learned; he was poor in this world's goods, yet he directed the wealthy; he was despised in life, failed to win honor among men, and at last was murdered as one who menaced the welfare of society; yet thinking men, rich in fame or power or money, followed him and now follow him humbly and rejoice in his doctrine.

The successors of Joseph Smith are but examples of the men who constitute the Church. Brigham Young, valiant and able, who, though he saw the Book of Mormon three weeks after its publication, did not join the Church until two years later, when he was thoroughly convinced of its truth, always said that he was but a follower of Joseph Smith. John Taylor, thoughtful, scholarly, independent, followed the Prophet gladly. Wilford Woodruff, loyal, earnest, persistent, found his chief joy in testifying to the divinity of Joseph Smith's mission. Lorenzo Snow, with an appealing personality and versed in many fields, did the same. Joseph F. Smith, courageous lover of truth, forceful and intelligent, looked upon his prophet-uncle with unflinching devotion. Heber J. Grant, courageous, devoted, eminent in the abilities that the world rewards with gifts and honor, has spent his life in the incessant preaching of the gospel of Jesus Christ as restored by Joseph Smith. Any one of these men could have made for himself, by the use of his high mental endowments, an exalted and honored place among men. Instead, they accepted willingly the misunderstanding and near-contempt of the world, that they might follow in the footsteps of Joseph Smith.

Conclusion

Many tests may be applied to determine the divinity of the work of Joseph Smith. The Lord desires that men shall know for themselves of his truth. Whatever test may be applied, the "Mormon" Prophet stands out as a marvelous personage. His own claim alone explains him. He said, "I am a rough stone. The sound of the chisel and the hammer was not heard on me until the Lord took me in

President George Q. Cannon voiced our feeling toward the Prophet:

"The Prophet was only a man; but he was a good man, an inspired man, a better man than he could have been without the inspiration of his Master, Christ. In all his actions he was fearless as an angel of light. Not in all that has ever been written or said of him by friend or foe is there one word to impugn the magnificent physical bravery and moral courage of Joseph Smith. Withal he was meek and gentle as a little child. Disciplined by the Spirit of God which was his constant monitor, he put away from him alike the fear of men and the ambitions of the world."

I bear you my testimony, my brethren and sisters, that Joseph Smith was a prophet of God; that his mission was divine; that he sought God; that God spoke to him; that he did the work the Lord commanded him to do; that we are engaged in God's great work, and that if with prayerful hearts we will study the teachings of Joseph Smith and practice the principles that he taught, then throughout Zion this year we shall have a new witness of the divine mission of the Prophet Joseph Smith. May God bless us, I pray in the name of Jesus Christ. Amen.

The Liahona, the Elders' Journal, published bi-weekly under the auspices of the missions of the Church of Jesus Christ of Latter-day Saints in America, by Zion's Printing & Publishing Company, Independence, Jackson county, Missouri, began its twenty-fourth volume with June 29, 1926. It appears in a new dress of beautiful type, and with interesting contents, which witness that the everlasting gospel has been restored to the earth; furthermore, that the Church of Jesus Christ of Latter-day Saints possesses the authority, gifts and blessings enjoyed by the primitive church. Elder Hugh Ireland, the editor, in his editorial greeting, says:

"It is the mission of this journal to bear witness that the heavenly messenger seen in vision by the beloved Apostle has delivered his message and restored the everlasting gospel to the earth. The message is one of great significance to all people. Through it a true knowledge of God has been restored to the earth; the way of salvation has been made clear again, and the place and purpose of all the principles and ordinances of the gospel have been divinely revealed. * * * The laws and ordinances of the gospel have been revealed anew, and all who will receive and obey them shall receive the Holy Ghost, with its accompanying gifts and blessings. This is the exclusive possession of the true Church of Christ and distinguishes it from all other churches on the earth. To bear witness of the truth, as God has restored it through his chosen servants in these latter days, is the mission of this journal."

A new dispensation is about to begin, according to a statement made in London, June 27, 1926, by Mrs. Annie Besant, and a Hindu youth, Krishnamurti, is the prophet through whom it is to be ushered in. On one occasion, Dec. 28, 1924, Christ has spoken through him, and he will do so again, says the lady.

Editors' Table

Do You Know for Yourself?

Any young man or woman connected with the Latter-day Saints will necessarily desire to know the reason for such association. The professions of the Latter-day Saints are very distinct, their doctrines are far-reaching. Are they based upon the truth? Are they worthy the best effort of young men or young women? Do they make for happiness here and hereafter? Do they conform to the best teachings of the greatest and most useful characters who ever lived? Do they agree with the teachings and doctrines of our Lord and Savior, Jesus Christ? All these questions will naturally arise in the minds of young people who are starting out in life and who want to know for themselves. No person can stand upon a firm foundation in the Church who does not understand and comprehend all these questions for himself, and can answer them and give his reasons.

Naturally, therefore, every young man and woman will desire to know for themselves concerning these things. The doctrines of "Mormonism" should enter into and become a part of their lives; hence, should be looked into with the utmost and closest scrutiny. This can be done only by the individual obtaining a knowledge that will lead him to a testimony of the truth of the teachings set forth. Reading the standard Church works is one way that will supply this knowledge, and enable you to answer to your own satisfaction.

We call attention to the sermon delivered at the M. I. A. conference by Elder John A. Widtsoe, of the Council of the Twelve, found in this issue of the *Improvement Era*, in which is given the method by which we may obtain a testimony of the divinity of the calling and mission of Joseph Smith, the Prophet. The doctrines of the Prophet do and should agree with the teachings, ethics and standards of the Gospel of Jesus Christ as revealed to the world by the Master, in the meridian of time, because "Mormonism," so-called, was and is revealed by the Master to the Prophet Joseph Smith, and to his successors. This testimony is absolutely necessary, if one desires to base his life's faith and actions upon the doctrines and teachings of this Church. Hence, for their own good, we urge every young man and woman to read, during this year, when our slogan is, "We stand for a testimony of the divine mission of Joseph Smith," every book and every argument that will tend to create this faith and to give this light. Especially we urge that the Book of Mormon, brought forth by the Prophet Joseph Smith and translated by the gift and power of God, shall be read by these young people. How can they judge without a knowledge? How shall they obtain a knowledge without the reading? Faith, prayer, work, will bring results.—A.

A Chance for Poetic Flight

We call attention to the article, "A Picture With a Story," in this number. We ask our readers, and especially the poetically inclined, for a metrical rendition of the story of the picture, the poems to be submitted to the editor of the *Improvement Era*. The author of the best poem will win the first prize; and the three next in merit, the second, third and fourth prizes. To the winner of the first prize, the author of "The Picture With a Story" will send a beautiful enlargement of the picture, size 8 x 10 inches, hand colored in oil, with frame, worth at least \$7.50 in any art store. The next three in merit will be awarded a contact print, 4 x 5 inches, framed in wood, worth about \$1 each, and possibly a trifle more. It is hoped that the highest idealistic conception of each contestant will be drawn out by the picture, and the little contest should result in some fine poetical contributions for the *Era*.

Send no poems to the author, but send them directly to the *Improvement Era*. All poems in the contest should be in the hands of the editors no later than the 15th of September, 1926. The poems chosen as the best four will be printed with the picture in the *Improvement Era*, in the order of their merit, according to the judges, as soon thereafter as possible.

We hope to receive many contributions in this contest. It is a good chance for poetic flight and for beautiful and original thought. You need not necessarily follow anyone's suggestion. Stay with the theme, and confine the length of the poem to five or six stanzas. The purpose in this offer is to bring out the very best poetical rendering of whatever story any reader may see in the picture; the highest idealistic conception of each contestant should be drawn out, and should result in a word beauty that will arouse emotions and sentiments in keeping with the beauty of the scene and the theme. Another object is to acquaint the readers of the *Improvement Era* with the scenic wonders of our state, and with the marvelous faith, work and sacrifice of the early settlers of Southern Utah. When Salt Lake City was still a little village in the western desert, these people were called to journey alone three hundred miles south, over unbroken roads, to form settlements and to wring from the soil their sustenance. Deserts, Indians, mountain defiles, surrounded them. They were without doctors. There were no sources of help except their own efforts and their faith in God.—A.

One-Act Play Contest

The *Improvement Era* has received eighteen short plays in response to the request for the best one-act play, advertised some time ago. One comes from Canada, four from Idaho, and the remainder from Utah. The plays are in the hands of a competent committee and will be passed on, and the award to the winner made, as soon as possible.

Priesthood Quorums

Individual Attention to Members of the Aaronic Priesthood

The boys between the ages of twelve and twenty years particularly need the individual attention, advice and direction of more experienced men. Primarily it is the father's responsibility to counsel with his sons frequently, at this critical period in their lives, regarding their desires and aspirations as well as their temptations. He it is who should forewarn and thus forearm them against the dangers ahead and encourage them in the development of a purpose in their lives. He should impress them with love for the Lord and his truths.

In addition to a father's responsibility toward his sons, the bishopric of each ward are entrusted with the watchcare of all young men and boys resident in the ward, and more especially those who bear the Aaronic Priesthood; which, by the way, should include practically every boy. These boys desire individual as well as group consideration in order that confidence, personality, diligence and faith may develop and that they may be equipped to win the battle of life and stand for righteousness.

Let us consider for a moment the attention that should be given the members of the various quorums of the Aaronic Priesthood by the members of the bishopric and the ward supervisors. In the first place, every effort should be made to continue the ward Priesthood meetings weekly throughout the year, even though the length of the meetings be shortened, or the time of meeting changed during the Summer to suit the convenience of the members, in order that the bishopric and the supervisors may maintain contact with the young men.

At each quorum or class meeting, following the roll call, discussion should be held between the member of the bishopric and the class supervisor with the presidency and members of the quorum, as to the lack of attendance of any members, reasons for their absence, and ways and means of getting them into active service. The nature of the roll and record itself is designed to keep, so far as possible, an individual record of each boy and of his activities. Then, following the brief opening exercises of the class, the member of the bishopric in charge should properly give some timely instructions or discuss with the class some particular duty or some principle of the gospel or existing evils to be avoided.

Again, during the entire class exercises, the efforts of the member of the bishopric and of the class supervisor should be directed toward getting each one to take some part, in order to stimulate his thoughts and expression and to develop the personality of the boy. Further, in promoting the fraternal and social activities of the quorums, the supervisors can give individual consideration and encouragement to all the boys.

Whether present or absent, whether active or delinquent, the record of all members of the various quorums should be considered by the supervisors at their committee meeting each week and ways and means provided for winning the confidence of all of the boys and of promoting greater activity and faith on their part. In other words, the supervisors will be considering and working for the growth and stability of every member of the Priesthood. Besides, they will be encouraging younger boys in the ward to

prepare themselves to live up to the responsibilities of the Priesthood, and those already ordained to be worthy to step up from grade to grade.

It has been well said that "the success of great leaders has been due not only to their personality, but as well also to their mastery of method." With such systematic training and exercise in the duties and labors of the Priesthood and development in the important habits and ideals of life, what a wonderful influence this can all become in the lives of the boys throughout the Church!—*The Presiding Bishopric.*

Notes from the Field

The Aaronic Priesthood report of the Granite stake for the first six months of this year shows that this stake has an active committee in charge, consisting of three high councilors and three other members. During the past six months 24 visits have been made to the various wards. All of the nine wards are organized with supervising committees, who, in addition to their other duties, are furnishing monthly activity reports of the various quorums to the stake committee. All but 17% of the priests, 21% of the teachers and 25% of the deacons of that stake have performed some assignment of duties during the six months; 42% of the priests, 53% of the teachers and 54% of the deacons are supplied with the lesson outlines.

The Franklin stake report indicates that the stake committee consisting of three high councilors is actively functioning. Eleven visits have been made to the various wards. Five out of the eleven wards have organized with supervising committees. All but 20% of the priests, 19% of the teachers and 14% of the deacons have fulfilled some assignment of duties.

Systematic organization in promoting the attendance at stake priesthood meetings has been effected in the South Davis stake, which has a stake priesthood committee of 14 members, including four members of the high council. In addition thereto bishops have appointed throughout all the wards a captain for every five members of the priesthood, for the purpose of seeing to it that each member of the priesthood is encouraged to attend stake priesthood meetings. The result is indicated by the fact that at the stake priesthood meeting held Sunday, July 11, at 2:30 p. m., at Bountiful, 731 members of the priesthood, or 42% of the total priesthood of the stake, were in attendance. One of the wards had an attendance of 67% of their priesthood membership.

New Mission Presidents

Jay A. Cahoon succeeded Mark Coombs as president of the Tongan mission as reported by the Presiding Bishop's Office, June, 1926.

William M. Waddoups succeeded Eugene J. Neff as president of the Hawaiian mission as per report of the Presiding Bishopric, June, 1926.

The Lethbridge Herald of June 26, 1926, is an anniversary number, consisting of 70 pages with a circulation of 11,570. The weight of the paper in the edition was six tons, and it is stated that the length of the paper roll was 74 miles. It shows marvelous progress in farming about Lethbridge, especially in the matter of irrigation. Many thousands of acres are now under irrigation projects, and the growth of the country when these irrigation districts become fully operative will simply be marvelous. In 1670 a company of adventurers trading into the Hudson Bay conducted a department store at Lethbridge, and other towns. The history of Lethbridge, and articles political, educational and religious, are given in the paper. Among the enlightening articles is a history of the "Mormon" settlement in Alberta, founded at Cardston in 1887, written by Charles F. Steele, a frequent contributor to the *Improvement Era*. The first newspaper published in Lethbridge bears date of Friday, November 27, 1885, 41 years ago.

Mutual Work

Why "Mormonism"?

Studies for Associations Meeting Weekly During June, July, August and September

Three Lessons for August

VII—*Because of Its Superior Church Organization*

1. It is organized according to divine plan. (Doc. and Cov. Sec. 18 and 107.) 2. It is patterned after the plan given in the primitive church. (Acts.) 3. It provides, through its division into stakes and wards, for the effective regulation and management of its government spiritually and temporally. 4. It provides for "helps in government" by establishing the auxiliary associations whereby all ages and groups may be cared for. 5. It gives opportunity for all of its members to render service.

Special Problem: Does the calling of "laymen" to the preacher's pulpit make for better or poorer religious services?

Questions and contributions from the audience.

VIII—*Because of Its Health-Promoting Powers*

1. It furnishes through the Word of Wisdom a safe and scientific guide for physical well being. 2. It advises proper rest and refreshment for the body. (Doc. and Cov. 88:124.) 3. It admonishes to temperance in all lines of activity. 4. It holds the body to be the sacred tabernacle of the spirit.

Special Problem: What might be the progress in a decade of a people who would conscientiously live the health program "Mormonism" provides?

Questions and contributions by the audience.

IX—*Because of the Training in Thrift It Offers*

1. "The idler shall not have place in the Church." (Doc. and Cov. 75:29.) 2. Development of thrift through colonization; material cooperation. 3. Development of thrift through sacrifice for the material upbuilding of the Church. 4. Development of thrift through sacrifice for missionary service. 5. Development of thrift through correct ideas of living.

Special Problem: How is tithing a thrift developer?

Questions and contributions by the audience.

To Stake Superintendents

In the Sunday evening program for the Fall Convention there is one item, No. 4, "Short Sayings From the Revelations of Joseph Smith," one each to be delivered from memory by three Young Men and three Young Ladies. These sayings are selected and provided by the General Boards and should be in the hands of the three Young Men and the three Young Ladies before the convention is held. It is the duty of the stake superintendent to see that these sayings, twelve in number, shall be given to the three Young Men and three Young Ladies who are to take this part, so that each may be thoroughly prepared to give one quotation without hesitation, and in the minute or two that is provided for the purpose. Kindly see that this item

and other local parts of your Sunday evening program for the convention are properly prepared.

The special music provided in item No. 9 should be given either by an orchestra or by vocal group, and the number selected should be in strict keeping with the theme of the meeting; namely, the slogan: "We stand for a testimony of the divine mission of Joseph Smith." Other numbers to be presented at the evening meeting should be carefully prepared by local singers. The opening exercises and the singing and local talks should occupy about 45 minutes, leaving 45 minutes for the visiting members of the General Boards.

What to do in August

This is the month for the Fathers and Sons' Outing. With proper preparation, this event may be made one of the most pleasurable and profitable of the season. Every father, son, and M. I. A. officer should participate. All the M. I. A. forces should be placed back of it, and it should be made a big success.

Many of the conventions will be held this month. Check on organization. See that your own board and local organizations are complete and in attendance at your stake convention. The spiritual power, broader vision and general information derived from this convention, together with the opportunity of coming into personal contact with General Board representatives, will stimulate your entire organization, and make your work easier.

Be prepared to present at least one new life member for each ward at the time of the conference convention. These life memberships are great aids in furthering the cause of Mutual Improvement. A little forethought will make it easy for you to present one life membership for each ward at the convention. (See *Y. M. M. I. A. Hand Book*, p. 65.)

Encourage the reading of the books in the Reading Course. Summer is a particularly good time to get the fiction book read. Six minutes a day for a year will educate one in the contents of the Book of Mormon. Read 45 pages at least each month.

Reading the Four Gospels

The effort that was made by the young people to read the Four Gospels and report on the same in writing, during the past Mutual year, was somewhat disappointing, although we believe much good was accomplished.

Following are the number of readers from each stake as reported, totaling 671, including three missions:

Bear River	1	Raft River	14
Deseret	10	Rigby	1
Benson	1	Big Horn	15
Gunnison	40	Juarez	10
Kolob	150	Los Angeles	263
Liberty	1	Maricopa	1
North Davis	1	Moapa	9
Ogden	1	Taylor	2
South Sanpete	4	Woodruff	20
Tooele	85	Young	6
Blackfoot	1	Holland	1
Blaine	3	Norway	13
Cassia	10	Western States	3
Jordan (Jun. Girls)	2		
Franklin	3	Total	671

A total of 30 essays were received from fourteen stakes and three missions, as follows:

Bear River	1	Raft River	2
Benson	1	Rigby	1
Deseret	1	Maricopa	1
Gunnison	5	Taylor	2
Jordan (Jun. Girls)	2	Holland	1
Kolob	1	Norway	6
Liberty	1	Western States	2
North Davis	1		
Ogden	1	Total	30
Blackfoot	1		

The essay winner in each stake and mission follows:

Stake	Name	Ward
Bear River	Russel C. Capener, Garland, Utah	Riverside
Benson	Thomas Last, Lewiston, Utah	First ward
Deseret	Eugene Gardner, Delta, Utah	First ward
Gunnison	Vernon Ferre, Hamilton, Utah	Hamilton
Jordan	(2 Essays, both by Junior Girls who did good work.)	
Kolob	John Wainwright, Springville, Utah	Second ward
Liberty	Junius S. Romney, Salt Lake City	Yale ward
North Davis	Ove C. Inkley, Layton, Utah	West Layton
Ogden	H. Martin Larson, North Ogden, Utah	North Ogden
Blackfoot	Jesse Simmons, Blackfoot, Idaho	Groveland
Raft River	Jos. A. Kimber, Grouse Creek, Utah	Grouse Creek
Rigby	Renel Chandler, Rigby, Idaho	First ward
Maricopa	W. L. Shumway, Phoenix, Arizona	
Taylor	Geo. Fairbanks, Raymond, Canada	Second ward
Holland	H. J. Riet, Schoutenstraat 54, Rotterdam, Holland	
Norway	Bjorn Halversen, Bergen, Norway	
Western States	Martin C. Peterson, Lincoln, Nebraska	

In the judgment of the judges, the award of the first prize in the stakes goes to Jos. A. Kimber, Raft River stake, Grouse Creek ward. The judges give honorable mention to Borghild Neilsen, secretary of the Norwegian mission, for translating six essays and transmitting them to the M. I. A. headquarters; the essays were written in different conferences of the mission.

We believe that many more young people read the Four Gospels than were reported. It appears that many of the stake officers were delinquent in following the matter up, and even in making it known to the various organizations throughout the Church; hence, the inadequate report.

Recognition, in the form of New Testaments for the winning essay writers, as well as for all who wrote essays, will be provided; and the announcements and presentations will be made in the conventions this Fall, in the various stakes.

The winning Church essay follows, and the reasons for choosing this essay are given by one of the judges, whose opinion was approved and coincided in by the other two. He wrote:

"Joseph A. Kimber finds in the Four Gospels that Jesus is a divine person,

- "1. Because of his miraculous birth;
- "2. Because of his supernatural wisdom, even as a boy;
- "3. Because of his ministry on earth: (a) The manner of his teaching, (b) The subject matter thereof; as, for instance, the Sermon on the Mount, (c)

The miracles that he performed that confirmed his teachings.

"4. Because of the universal application of his work;

"5. Because of the agreement of his teachings with revelations that we, as Latter-day Saints, have received.

"That is really an admirable outline of the subject of the essay. The author's diction, perhaps, is not attractive; but his style is simple, and does not lack clearness. He has no 'conclusion' to his essay, and that is a literary defect; but, on the whole, his essay is the best."

The winning essay follows:

A MARVELOUS WORK AND A WONDER

Jesus Christ, the basic character in the Four Gospels, was a divine person.

His birth, as the account gives it, was somewhat out of the ordinary. Any other child, born under similar circumstances, would have been looked down upon. Joseph would have kept the secret of the Child's birth as long as possible had not the angel appeared to him and told him who the Child was.

At the age of twelve he showed more intelligence than the ordinary boy; and, again, when he started his ministry, and during the remainder of his life on earth, Jesus proved, beyond a doubt that both he and the work in which he was engaged were divine. His manner of expression and his way of explaining things were uncommon, and the truths he expounded have never been equalled by ordinary man, before or since.

The Savior's Sermon on the Mount is a masterpiece of truth, with far-reaching effect on the lives of mankind. The application of these principles in the lives of so many millions proves his divinity, because it is beyond the power of mortal man to work such wonders in the lives of so many. The work of all the great reformers combined hasn't equalled his. Though their work has helped many, the work of Jesus Christ reaches all mankind, both the living and the dead. No other person has had so broad a field of labor.

Aside from proving to my mind that Jesus Christ was divine, comparing the Four Gospels with our Church literature proves that we have the same Gospel today, with the same gifts, powers and blessings, which is evidence that the work of Joseph Smith, the latter-day prophet, is also divine.

Great Improvement in Victoria

Elder Raymond Kneall, secretary of the Victoria conference, Australia, gives an account of the general conference held in the chapel at East Melbourne, with President Charles H. Hyde and Sister Hyde present. There were one hundred people in attendance in the afternoon, and approximately one hundred fifteen in the evening. Great improvement in the status of the conference was announced, and a good spirit prevailed throughout, with many excellent addresses and musical numbers. Elder Harold White was released from the position of conference president, and Elder C. Gloyd Cowley sustained as such. The Victorian Saints send their greetings through the *Improvement Era*, and strictly express their appreciation of the fine magazine. Elders of the Victorian conference, Australia, are: Harold D. White, outgoing conference president; J. Cash Smith; Delbert G. Ence; Reuel E. Christensen; Geo. H. Bennett; Henry A. Tilly; Donald J. Howard; C. Gloyd Cowley, conference president; J. Wm. Christensen; J. Wesley Glenn.

Passing Events

The Utah Agricultural College Experiment Station, on July 7, issued a circular of very great import to farmers. Fall plowing of stubble land is the only known practicable means of controlling wheat jointworms, which have caused a ten per cent loss to the total wheat crop of Utah, amounting to practically 600,000 bushels. Fall plowing is the remedy. All fields should be Fall-plowed, it is urged.

Congress adjourned on July 3, after having enacted a total of 759 laws out of 17,812 introduced. Among the more important bills given presidential sanction were the \$51,000,000 second deficiency bill, carrying the first year's public building program, with numerous other appropriations, and the veterans' compensation measure, which authorizes the expenditure of \$12,000,000 additional for former service men and their dependents.

Why Americans are disliked is the problem that business men will undertake to solve, if a proposition made at the session of the Associated Advertising Clubs of the World at Philadelphia, June 21, 1926, is acted upon. Bruce Barton, New York, suggested that the club members offer their services to the Chamber of Commerce to find out. He also suggested that the finding of the investigators be laid before the American people.

Herman Harvard Green, senior member of the City commission, died, June 25, 1926, at St. Marks hospital, after an operation for gall stone. He was born July 7, 1868, at Independence, Ohio, and came west in 1895. At first he engaged in mining. Later entered politics, and in 1915 he was elected a member of the City commission to which position he has been re-elected twice, in 1919 and 1923. He has been commissioner of public affairs and finance.

A protest against persecution of Catholics in Mexico is sent to the ambassadors of the Vatican throughout the world, by Cardinal Gaspari, on behalf of the pope. The "persecution," the Cardinal holds, is a disgrace to the country, since it is directed against the Catholics; if it were directed against the Latter-day Saints or against the Jews, would the Catholics sing, "Te Deum," as they did when French Protestants were assassinated by the thousands in 1572, in an effort to exterminate protestantism in that country?"

The German people fail to support the proposition to expropriate the property of former rulers. In the general vote on the question 14,889,703 ballots were cast in favor of expropriation and only 542,311 against. But as the law required at least half of the electorate or about 20,000,000 affirmative votes, the proposition was lost, notwithstanding the overwhelming majority of those who voted were in favor of it. About 60 per cent of the voters stayed away from the polls. The ex-rulers will now have money for agitation against the people.

John M. Weeks, former U. S. Secretary of War, died, July 12, 1926, at Mount Prospect, Lancaster, N. H., of angina pectoris. He was born April 11, 1860, near the place where he died. In early life he attended the naval academy at Annapolis, and served two years as midshipman. He served in the Spanish war as captain on the Atlantic navy force. In 1904 he was elected congressman from the 12th district in Massachusetts, and entered the Senate in the 63rd congress. He was appointed secretary of war by President Harding.

Clara S. Jacobs, a sturdy pioneer, born in Clinton county, Ohio, October 17, 1835 died at Sugar City, Idaho, May 16, 1926. In a poetic tribute to her, T. Leo Jacobs, a grandson, calls attention to her loving smile and to incidents of going with her across the snow on Thanksgiving and Christmas Eve, leaning on her arm; and of playing by her old arm chair and receiving from her fresh doughnuts which she gave him with a loving pat. To him she was loveable grandma, always the same, through sunshine and shadow, no matter what her care.

Eliza Allred Sheppard, oldest resident of Richmond, Utah, born October 2, 1826, at Richmond, Ray county, Missouri, died Sunday, March 21, 1926. She was a daughter of Isaac Allred and Julia Ann Taylor. Her father was a body guard to the Prophet Joseph Smith. She came to Utah with her parents in 1851; married Justin Sheppard May, 1855; lived at Farmington until 1859, and has since resided in Richmond. Three children survive her: James I. Sheppard, Mrs. George M. Thompson and Mrs. Joseph R. Thompson; also fifty-two grandchildren and forty-two great-grandchildren; two sisters, Julia A. Wilcox, Leon Smith Salmon; and a half-brother, Samuel Allred.

Runic inscriptions are said to have been found at Seattle, Wash. According to a translation by Prof. Oluf Opsjon, they commemorate a battle between Indians and Norsemen in the year 1010, A.D. A band of Norsemen, consisting of 24 men and 7 women, camped at the place marked by the inscriptions. A party of Indians attacked the campers. Twelve of the latter and one woman were killed. Two men and six women were captured. Later, six survivors returned to the scene of the conflict, buried the dead and wrote the story on the rock. Mr. Opsjon was a university professor in Norway for several years and is the author of numerous articles on early Norse history. He came to America several years ago to search for Norse records and for the last two years has been hunting for traces of Norse expeditions in the Pacific Northwest.

Five persons were burned to death in a U. P. tourist sleeper, and many were injured, near Crystal, Nev., June 16, 1926, when the sleeper caught fire, possibly owing to imperfect wiring. The fire was discovered at 5:13 a. m., by one C. E. Drummond from Glendive, Mont., who immediately notified the conductor, and an attempt was made to put out the flames. It was thought that this was done, but when the train was again set in motion, the flames were again fanned up and in a few minutes the car was a raging furnace. Five bodies were later removed from the car. Among these were Mrs. J. G. King of Drummond, Mont., a young bride, who, with her husband, was returning home from their honeymoon. Mr. King had thrown himself out through a window, and Mrs. King, believing that he was in the car, went in search for him, when she was overcome by smoke and fumes. Mr. King sustained a badly bruised knee and sprained back.

Earthquakes caused damage in most of the islands in the Aegean and Mediterranean seas, June 27, 1926, but mostly in Rhodes and Crete.

The famous archaeological museum at Candia was destroyed. The quake was felt all over Greece and the Dodecanes islands. A late dispatch states that serious damage was done at Rhodes. The most serious damage thus far reported was in the southern extreme of the island of Rhodes, where a lighthouse was destroyed and one person was killed and several were injured. Shocks were also felt in the other islands of the Dodecanese. An earthquake was registered in Egypt, and at the Helwan observatory. It was announced that the shock came so suddenly and with such force as to put the seismograph out of commission. At Cairo, Port Said and other towns the earthquake caused consternation among the inhabitants, who fled from the houses and ran into the streets shouting. The damage, however, was not serious.

An earthquake shook southern California, June 29, the anniversary of the Santa Barbara quake a year ago. The center of the disturbance was again a Santa Barbara where chimneys were toppled over, windows broken, and the telephone service was interrupted. Colin Orr, a 3-year-old boy, was killed when a chimney toppled over on him and crushed him to death. The shock occurred shortly after 3 o'clock and extended southward along the coast, apparently ending in the vicinity of Long Beach, the most southern city to report having felt the shake. The earth disturbance apparently extended only a few miles inland, it having not been felt in San Bernardino, sixty-five miles east of Los Angeles, nor in Calexico, inland, and to the south, in Imperial valley. In the Los Angeles area the principal effects of the quake were rattling of dishes and swaying electric light fixtures. At the weather bureau two pendulum clocks, swinging on a north and south axis, were stopped by the tremor at 3:22.

The naval depot at Dover, N. J., was wrecked, July 10, by an explosion in which many people perished. At midnight flames still roared through the depot and repeated smaller explosions made it impossible for rescue workers to enter the danger area to remove the dead and assist the injured. Soldiers and marines formed a guard around the depot, allowing no one to pass. Hundreds of persons living in a radius of a few miles of the depot were injured when the blasts leveled their homes. Most of the dead were marines stationed at the depot. A bolt of lightning late in the afternoon struck an arsenal, which exploded. The entire force at the depot—seventy men—was called out to fight the fire which followed, and a second and great explosion caught them, leaving them dying or injured. On July 12 the flames were again fanned into a flare and caused further explosions. Parts of seventeen bodies were found in the day's first exploration of the shell-torn naval reservation, bringing the total number of known dead to nineteen. The bodies and remains brought out the first day were sent to the naval hospital in Brooklyn.

Bishop James Devalston Cummings, president of the high priests' quorum of Grant stake, and who was bishop of the Wilford ward from 1900 to 1924, died Thursday, June 11, at his home, Salt Lake City, Utah, after a brief illness, at the age of 67. He was born at Willard, Utah, September 30, 1859, the son of Benjamin Franklin Cummings and Mary Jane Yearsley Cummings. In his early life, he attended the University of Deseret, after which he followed the school teaching profession for sixteen years, and also served the Thirty-sixth school district as trustee for ten years. He filled a mission for the L. D. S. Church in California in 1893-4; and one in the Northern States in 1898-1900, where he acted as president of the Wisconsin conference. Despite his many other activities and duties, both church and civic, he was a most untiring and persistent worker in the temples of the Church, a labor in which he took keen interest and which he appeared to love sincerely. On March 4, 1880, he married Louisa Cufley, who, together with four sons, one sister and nine grandchildren, survive him. His sons are: William D. Cummings, Brigham City, Utah; and Franklin D., Clarence and Clifford R. Cummings of Salt Lake City. The life and character of Bishop Cummings enriched the lives of hundreds of young people, men and women, upon whom he left impressions for good by his association and leadership; and his passing means a loss to the community in which he resided. During his life he was held in high esteem by all who knew him, and his memory will be cherished and honored both by posterity and friends.

The twenty-eighth international Eucharistic Congress of the Roman church opened in Chicago, June 20, 1926, with all the pomp and glory which that church adopted from pagan Rome. John Cardinal Bonzano, the special papal legate, was installed as the representative of Pope Pius XI. There were present 12 cardinals, 400 bishops, 3,000 priests, 10,000 nuns,

and an immense throng of "pilgrims." The official welcome was tendered the cardinals in the Coliseum, June 18, in the presence of an immense throng, by Mayor Wm. E. Dever, Gov. Len Small, and Secretary of Labor James J. Davis, as the representative of Pres. Coolidge. Mr. D. F. Kelly, knight commander of St. Gregory, presided and introduced "the distinguished representative of Christ's vicar on earth. John Cardinal Bonzano, apostolic legate of his holiness, Pope Pius XI." The ceremonies at the Cathedral began with an ecclesiastical procession headed by Acolytes, carrying golden crucifixes, and ending by the cardinals in the scarlet robes and trains. Then a papal brief was read, first in Latin then in English. The pope charged his legate "to urge upon the charity of all" the "return to the Roman church of our separated brethren which must be sought" and furthered that "all may be one." Cardinal Bonzano greeted the assembly, concluding with a prayer for "the peace of Christ in the kingdom of Christ, the reign of good will under his dominion, the freedom of the spirit and the cheerful subjection to his law." Cardinal Mundelein, in a sermon, pointed out that "no king on earth, no emperor of Rome, was ever honored as Jesus Christ is honored today in the city of Chicago." The sessions of the Eucharistic Congress closed on June 2, with these words of dismissal: "*Ite, missa est.*" (Go, it is the dismissal.) But the following day there was a gathering at the grounds of the seminary of St. Mary of the Lake, where Cardinal Bonzano uttered the word of the papal benediction.

The Crown Prince Gustaf Adolph and the Crown Princess Louise, of Sweden, on July 9, 1926, spent a day in Salt Lake City, on their trip through the United States, to the Pacific coast. An organ recital was given in the Tabernacle, which was very much enjoyed by the visitors. Receptions were given in the Capitol, at Fort Douglas, the University, the Country Club, and at Liberty Park, where probably 10,000 people were gathered to see and hear the royal couple. In his address at the Park, the Crown Prince, deliberately made use of a truly remarkable expression. Governor Dern had paid a fine tribute to the excellency of the Swedish element as pioneers, home builders, citizens, etc. The Crown Prince replied in part: "*We are indeed glad to know that my country has been given an opportunity to contribute to the development of Utah.*"

The royal travelers left the City in the evening for Cedar City. On July 11, they visited Zion National Park and beheld the natural wonders of that region. A surprise awaited them there, when they were invited to open a new trail which was to be named the "Royal Trail" in their honor. The prince, on being informed of this, dismounted from his horse and swung along the trail on foot with the remark: "Since my country, the crown princess and myself have been so honored, I must break the trail myself. This is a great honor and I thank you all for this great kindness." The Crown Prince and his party left Utah, July 13. It was the 37th anniversary of the birth of the Princess, and the day was celebrated with a picnic and a birthday cake, baked by the Bryce Lodge cook, and frosted in the Swedish colors, blue and yellow. The lunch was enjoyed under the pines on a beautiful spot, overlooking the clear, sparkling waters of three lakes, north of Kanab. To a newspaper correspondent the Crown Prince volunteered the statement that, his visit in Utah had been very enjoyable. He said:

"You have all been so kind and courteous, and will you express the appreciation of the Crown Princess and myself for the very kind treatment and friendship shown us, not only in Salt Lake, but all through our trip in your State. Our Utah visit has indeed been most pleasant and will be remembered as one of the best and most interesting parts of our journey."

His final words were:

"I will remember Utah and its people, its scenery and attractions, and I hope I will be able to come again and see more of your wonderful State."

Articles on Hand

A number of articles have been omitted from the *Improvement Era* this month on account of lack of space. Among them are pictures and notices of winning contestants, which came to hand too late for this month. The issue of the *Era* for September will contain thirty-two additional pages, being the third number in this volume so enlarged. This gives an extra copy of the *Improvement Era* to each of our subscribers, making thirteen numbers, instead of twelve of the ordinary size. We take this occasion to thank our patrons for the splendid help rendered, and our writers for the excellent contributions submitted for our use. We promise to do our very best to make the *Improvement Era* for Vol. 30, beginning Nov. 1, a household necessity in every family throughout the Church, and worthy of reading by all who delight in clean and interesting literature. Send in your subscription early to avoid the rush.

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* * * *

Song Hit—I Named My Rooster Robinson because It Crusoe.—*U. of U. Chronicle.*

* * * *

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"Wall I never knowed dist temper would make a dorg sick."—*A. H.*

* * * *

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Johnny: "Well, she gave the word 'banana' and I got started and couldn't decide when to stop."—J. W., Utah.

* * * *

"Holmquist is a humorist, is he not?"

"Yes. He writes jokes for the 'Funnyfit.'"

"For what?"

"For the fun of it."—A. H., Illinois.

* * * *

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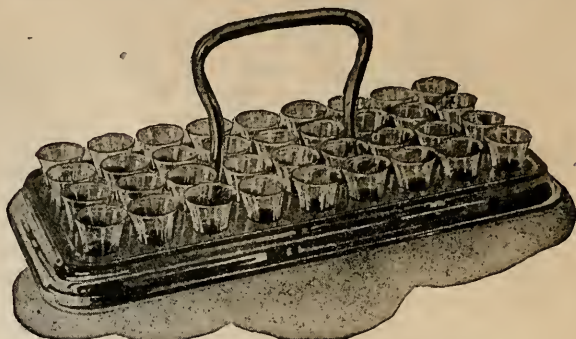
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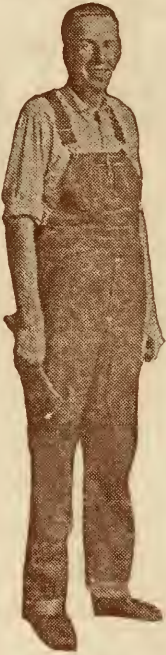
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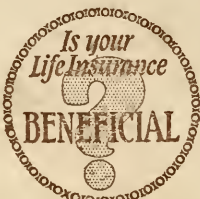
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