



The Improvement Era

DECEMBER, 1941

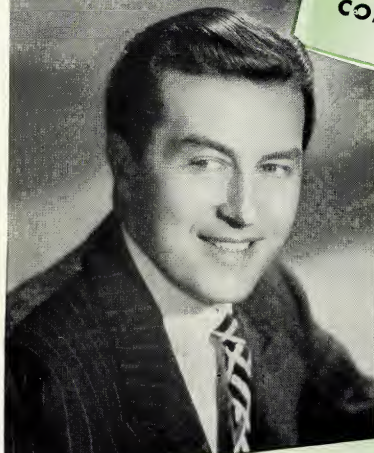
VOLUME 44 NUMBER 12

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Exploring the Universe

By FRANKLIN S. HARRIS, JR.

THE Bible, in part at least, has been published in a thousand and fifty-one different tongues, twelve for the first time in 1940. A large share of this work has been done by the British and Foreign Bible Society which had distributed over four hundred millions of books in the century and a quarter before 1930.

ONE midden or heap of oyster shells left by ancient Americans at Damariscotta, Maine, contains an estimated seven million bushels of shells.

THE average automobile engine burns over a thousand cubic feet of air with every gallon of gasoline.

MOTOR-DRIVEN ice skates have been patented recently. A motor drives a screw which bites into the ice to propel the skater forward.

A NEW floor wax is designed especially to prevent slipping. Made by combining a synthetic material resembling rubber with the wax, it is resistant to sunlight, wear, and heat.

IT is estimated by George W. Merck that about two thousand thousand products entirely new to man have come from the chemical laboratories since 1914.

TEN years ago iso-octane, which is the arbitrary one hundred in the anti-knock rating for motor fuels, was a laboratory reagent selling for thirty dollars a gallon; today the price is about thirty cents.

THE ancient Babylonians commonly demanded twenty per cent and occasionally as much as thirty-three and a third per cent of the capital as yearly interest on loaned money.

CAREFUL measurement of what happened to a year's precipitation at the U. S. Department of Agriculture experimental farm at Arlington, Virginia, found that nearly half the water was returned to the air by evaporation from the soil surfaces and transpiration through the leaves of plants.

THE largest known star is now believed to be Ras Algethi, the brightest member of the constellation Hercules. Its diameter is about eight hundred times greater than the sun's six-sevenths of a million miles diameter.

(Concluded on page 708)

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(2-41)

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The Improvement Era

"The Glory of God is Intelligence"

DECEMBER, 1941

VOLUME 44 NUMBER 12

"THE VOICE OF THE CHURCH"

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

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The Cover

The peace of this old world Christmas scene, now broken, is a reminder of a better day in an old land and of the blessings of a new land. The original comes to us from Yugoslavia, and is the work of Ante Kornic of Yugoslavia.

Do You Know—

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EXECUTIVE AND EDITORIAL OFFICES:

50 North Main Street, Salt Lake City, Utah.
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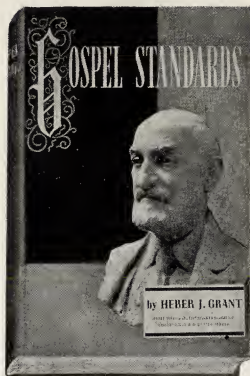
PRESIDENT HEBER J. GRANT

TYPICAL EXCERPTS

"I TELL you it is the duty of the Presidency of this Church to ask the people to do anything and everything that the inspiration of God tells them to do."—Heber J. Grant.

"NOW I want to make all mistakes on the side of mercy. But once in a while I want to see justice get just a little bit of a chance among the people."

—Heber J. Grant.



"THE Lord is no respecter of persons, and will give success to all who work for it. If I can only impress upon the minds of the youth of Zion the eloquence, the inexpressible eloquence of work, I shall feel fully repaid."—Heber J. Grant.

"SOME people think they are not appreciated and are not allowed sufficient scope for usefulness. There is but one person who can curtail an individual's usefulness, and that is himself."—Heber J. Grant.

The four hundred pages within these covers, of which the above excerpts are typical, constitute one of the most significant books to be released in many years.

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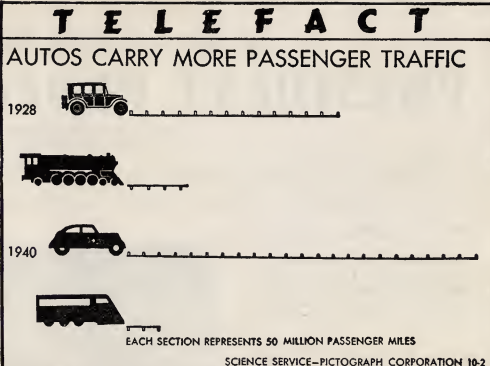
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For Christmas

To your sons who are away—to your
friends and loved ones at home—keep
them close to Church and home ties. (Use
the gift coupon on page 705.)



Exploring the Universe

(Concluded from page 705)

SPECIAL steels heated in an ammonia atmosphere have a very hard "nitrided" surface. A metallurgist made his own safety-razor blade, sharpened it, and nitrided it. He used the blade daily for over two years without re-sharpening.

GRAZING land well cared for is not only better for livestock, but it also supports larger populations of small birds. A comparison of two 160-acre plots of overgrazed land with two plots once overgrazed but now recovering under careful management showed that ninety-two compared to one hundred eighty-six birds made their homes in these plots and twelve compared to fourteen species.

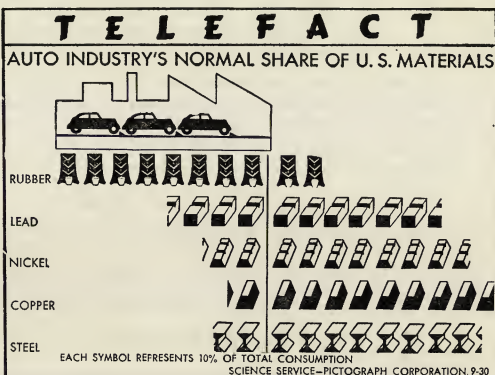
STEAKS woven from thin slices of meat are tenderer than the usual type of steak according to a recent U. S. patent. Meat is first cooled for

easier slicing and cut into thin pieces. The slices are then spun through rotating dies and woven under pressure to a compact steak of uniform thickness, which may be cut.

IT is unsanitary to wipe the dinner dishes according to the word of two research workers at the New York State Agricultural Experiment Station. A count was made of the number of bacteria left on the dishes after washing and drying by various methods in hundreds of tests. The best way to clean the dishes was to wash them in water heated above 160 degrees Fahrenheit for about two minutes, and rinse them in water equally hot for at least ten seconds. They then should be allowed to dry without using a towel and be put away.

THERE are now about thirty million full-blooded Indians throughout the Americas.

PETALS and all other parts of flowers have been induced to form roots at the University of Michigan.





Darwin (left) and Doyle Symms are brothers and partners — two of the most progressive apple growers I've talked to for many a day. In the Snake River Valley of Idaho, near Caldwell, the Symms brothers have about 80 acres in apples. And they're planting out new apple acreage every year — Black Jonathans, Red Rome Beauties, Starking Delicious, and some Golden Delicious

Take it from the Symms brothers —

"WE BELIEVE that most fruit trees, particularly apple trees, start to get unprofitable when they're about 25 years old. You just don't seem to get the quality fruit — and you must have quality fruit these days to stay in business.

"Another thing we've noticed is that consumer preferences for apples change. Many of the varieties planted 25 to 30 years ago are not so popular now, and they sell for less than some of the newer varieties.

"Consequently, we're carrying out a regular program of new planting every year, selecting new popular varieties and planting enough acreage of each variety to allow us to ship in carload lots, like buyers mostly want. We're expanding our packing operation, too—building a new packing shed.

"By hard experience we've found that it doesn't pay to ship apples or other fruits on consignment. Nothing leaves our farm until it is sold by phone or wire. We can hold 10,000 bushels in underground storage if we believe the price is not just right.

"It pays to study fruit marketing and make good connections. (Doyle Symms worked a year in a wholesale fruit house in Kansas City to learn the business.) Don't rush into any deal — give it careful consideration."

TOLD TO YOUR SAFEWAY FARM REPORTER



Three tractors and four trucks are among the modern equipment used by the Symms brothers (photo shows Darwin at wheel of tractor). "If a buyer wants fruit in a hurry and less than carload lots we send it by truck," Darwin told me. "Another advantage of having trucks is that we can haul cheaper and quicker to towns not on the railroad main lines. We truck about 50% of our apples to markets we've

developed in Montana, Nebraska, Kansas, Wyoming and even in California. A lot of our fruit is bought by food chains such as Safeway. We have found the Safeway people fair and square to deal with, insisting on good quality but always willing to pay the going price or better. Both Doyle and I like to trade at the Safeway stores in Caldwell and Nampa. We certainly do appreciate the savings"



With advertising like this, the Symms brothers agree, Safeway stores do a fine job of educating people to buy and eat more apples

Economic Utilization of Irrigation Water

By L. M. Winsor

Member of the Church Agricultural Advisory Committee

IN studying the requirements for local improvements in the various Latter-day Saint communities in the West, it is concluded that better utilizing the limited water available for irrigation is foremost. Until this year there has been carried forward during the past eight or nine years in the nation, a persistent campaign for decreased crop production. If there be any merit in such a program it certainly does not apply to a community of small irrigated farms. Crop returns from a small irrigated farm are little enough at best; and the only chance such a farmer has, at successful operation, is to make every acre that is being cultivated produce somewhere near its maximum capacity.

In most of our western communities production is limited by the water supply and the use that is made of it, rather than by a limited acreage. Therefore, it is imperative that the best possible use be made of the water available.

Usually there is a reasonably abundant volume of water in early spring, and a shortage in mid-season. Repeated experiments and demonstrations have shown that early water can be stored in the deeper soils for late season use; that an essential feature of a per-

fect seedbed is to have the subsoil full of moisture at planting time; that it is advisable to have the soil well supplied with barnyard fertilizer and plowed and harrowed at the right time so as to provide a seedbed that will produce a near perfect stand and one that will keep the crop growing in a thrifty condition up to maturity; and that it is advisable to add only a moderate amount of water after planting. Some crops, such as grain, corn, maize, etc., have been matured with only one irrigation after planting. As a matter of fact, this is the rule rather than the exception in many localities.

In order to make full use of the early runoff, it is necessary that canals and ditches be cleaned in the fall, a practice that has been reluctantly adopted in some parts of Utah and the West, and might be accepted by all communities to their advantage. It is a common practice to leave ditch cleaning until spring and until the other spring work is finished; and it is not at all exceptional to find dry spots appearing in the field before the first water is available to the users, many of whom would have used the early water if they had had the opportunity. Under such conditions

the best part of the water supply has gone by unused before the first irrigation begins. Therefore, crop returns are very materially reduced because of this grievous mistake in canal management.

Many farmers have the idea that early water used on alfalfa holds the growth back. This is not always the case; but, if it were, it would still be a profitable practice to moisten the deeper soils thoroughly, while the water for doing so is available. Most farmers in Utah and similar localities would be shocked if they were made to realize how dry the subsoil really is even after a winter of reasonably heavy snowfall. It is advised that each irrigator provide himself with a six foot soil auger, made by welding a one inch or a one and one-fourth inch wood auger into a five-foot length of galvanized iron pipe, placing a handle on the other end, and that he use this auger to test the subsoil for moisture and for texture characteristics, so that he will know what the moisture situation really is at the beginning of the season and before and after each irrigation. It is the moisture that is stored in the second to fifth foot of depth that will keep the crop growing. The surface moisture is quickly consumed or lost through evaporation.

The time of applying each late season irrigation and the amount of water

(Concluded on page 762)

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Brigham Young Said:

(From his public addresses, as recorded in the *Journal of Discourses*. The volume and page are indicated after each quotation; as also the year in which it was uttered.)

Compiled by Heber Q. Hale

I am responsible for the doctrine I teach; but I am not responsible for the obedience of the people to that doctrine.—13:1 (1869).

Recreation and diversion are as necessary to our well-being as the more serious pursuits of life. There is not a man in the world but what, if he kept at one branch of business or study, will become like a machine. Our pursuits should be so diversified as to develop every trait of character and diversity of talent.—13:61 (1869).

Good sound sense teaches me never to judge a matter until I understand it. Infidels should never pass their opinion with regard to the character of a Supreme Being until they know whether there is one or not. If this principle were an article of the creed of the infidel world, I think that they would not be quite so skeptical as they are; I think we should not meet with any person who would deny the existence of a Deity.

The infidel looks around and sees the works of nature in all their diversity—the mountain piercing the clouds with its snowy peaks, the mighty river fertilizing in its course to the sea, the valleys and plains in every direction, the sun in his glory at mid-day, the moon in her silvery splendor, and the myriad organizations from man to the minutest form of insect life, all giving their most irrefutable evidence of a designer and creator of infinite wisdom, skill and power; and yet he says there is no Deity, no Supreme Ruler, but all is the result of blind chance.

Now, here is a book called the Bible. It is enclosed in what we call the cover, consisting of boards, paper, and leather. Within the covers we see a vast amount of writing—syllables, words, and sentences. Now, if we say there never was a person to compose, write, print, or bind this book, but that it is here wholly as the result of chance, we shall only give expression to the faith, if faith it can be called, of those who are termed infidels; in fact this is infidelity. I do not want to say much about it—it is too vain!—13:142-3 (1869).

I will tell you who the real fanatics are: they are they who adopt false principles and ideas as facts, and try to establish a superstructure upon a false foundation. They are the fanatics; and however ardent and zealous they may be—they may reason and argue on false premises till doomsday, and the result will be false.—13:271 (1870).

I'M THROUGH SCRATCHING FOR A LIVING!



"A FELLOW has to be able to see beyond the neckyoke these days. This farm game is getting to be too much for horses. After doing some reading and thinking, I got an idea in my head . . . kind of a plan. Uncle Sam wants us to feed more hens and livestock. 'Why not trade the horses off and use the feed for poultry, cows and hogs?' I asked the wife. 'We'll have more money coming in all the time . . . extra meat, milk and eggs for the table besides. There's a lot of hungry folks in this world we'll be helping to feed. We'll be doing our bit for Uncle Sam . . . and getting paid for it!'"

"Well, sir, I discovered something. This tractor outfit gives me a whole new system of farming. See those terraces? I built 'em myself at half the cost with my tractor disc-plow. Notice my big legume acreage? I'll turn that under for green manure next spring. That sod's too tough for horses. We'll harvest some patches for seed with our ALL-CROP HARVESTER.

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Photo by Jeano Orlando.

Prismed Tree

By LEAH
SHERMAN

*THIS month my window frames a prismed tree;
Now red and gold and bronze dance in the sun:
But soon it will look starkly back at me,
The ravishness of beauty quickly done.
Crisp shadows splatter on the building wall
In flashing miniatures of black and white.
The whole is pictured so I may recall
Its sharp awareness through a snow-bound night.
The diamond-studded sky that covers up
The prismed tree, while winds are at their ease
Is but completion of the brimming cup
God holds aloft, in His desire to please.
O prismed tree! your beauty reaches out
A truth that leaves no boundaries of doubt!*

The Editor's Page

"Ram in the Thicket"

By PRESIDENT HEBER J. GRANT

THE STORY OF A FINANCIAL SACRIFICE, WHICH
RESPONSE TO A CALL TO GO ON A MISSION TO JAPAN
TURNED TO A GREAT BLESSING.

IN 1901, I was permitted by President Lorenzo Snow to take a vacation to visit Pacific Grove, California, where my wife, my mother, several of my daughters, and my only living grandchild at that time (now Mrs. Lucy Taylor Andersen) were located for several months. I spent a couple of weeks with them, to be there to celebrate the eightieth anniversary of my mother's birth.*

The next day after returning to Salt Lake and attending the regular weekly meeting of the Presidency and Apostles in the temple, President George Q. Cannon announced, "We have decided to open a mission in Japan." And the moment he said it, it came to me as plain as though a voice spoke, "You will be called to preside there."

At this time I was owing a little over \$100,000. I had two wives, neither one having a home; my mother's home was mortgaged at that time for \$3,000.00. Everything I had would not pay my indebtedness within \$25,000 or \$30,000.

I thought: "I cannot go to Japan, seeing that I will lose a little over \$5,000.00 a year income." But I also remembered that at one time I had been over \$100,000 worse off than nothing, and it was miraculous the way the Lord had blessed me to be in a condition that I was now only \$25,000 or \$30,000 worse off than nothing. I thought to myself I would be ashamed not to go on a mission, if I were wanted, in view of the marvelous blessings in the reduction of my financial obligations. I thought to myself: "I will accept the mission, and under no circumstances will I make any excuse whatever. I owe it to the Lord to go where He wants me to go in consideration of the marvelous way He has helped me to cancel the great majority of my obligations."

President Cannon talked for twenty-five minutes. I thought: "Will he never announce that I am to be made president of the Japanese Mission?"

He then said: "We hear that Brother Grant has overcome all his great financial difficulties and has announced that he is going to take a trip around the world to celebrate his financial freedom, and we have decided to stop him half way around at Japan, to preside."

He sat down, and President Lorenzo Snow said: "Brother Grant, did you make that statement?"

I answered: "Yes, I did, but there was one additional word."

"What was it?"

"If."

He said: "Well, then, you are not now free financially?"

I answered: "No, I owe a few dollars."

He then asked: "What would you have to sacrifice to go to Japan for three years?"

"A little over \$5,000.00 a year."

He then answered: "Can you afford to lose \$15,000?"

I answered: "Yes, sir."

He continued to ask me questions for about ten minutes, trying to find out my condition, and I avoided him.

I had made the promise to myself that I would accept the mission and make no excuses, and as Brother Snow was talking the thought came to me: "It is not an excuse to tell your condition financially," and I remarked to myself, "Shut up, Mr. Devil, if I should tell my condition financially there isn't a man in this room that would let me go to Japan. That is the best excuse I could possibly make."

Finally Brother Snow remarked: "Well, Heber, we will give you a whole year to fix up your affairs the best you can, preparing to go on this mission, but we want you to start right away, devoting all your time to arranging your financial affairs and get ready to go as soon as you can."

After the meeting was dismissed and we were going to the elevator, John W. Taylor said to me: "Heber, don't go out with the brethren when we get downstairs; I want to say something to you."

After all the brethren were gone, and we were standing at the west door, he said: "Heber, you have made a financial sacrifice today that is the equal, financially speaking, of Abraham offering up Isaac. The Lord accepted the offering and provided the ram in the thicket to save Isaac. The Lord has accepted your offering. I know your condition financially, and I prophesy that you shall be blessed of the Lord and make enough money to go to Japan a free man financially."

I had just made a calculation a short time before that with the small income my wife was making by doing a little typewriting, of \$30.00 a month, in her very limited spare

(Continued on page 765)

*An account of the interesting circumstances of this visit was published on page 585 of the *Era* of October, 1941.

LET NOT YOUR HEART

By PRESIDENT DAVID O. McKAY

of the First Presidency

"LET NOT YOUR HEART BE
TROUBLED: YE BELIEVE IN
GOD, BELIEVE ALSO IN ME."
(JOHN 14:1)

SUCH were the words given by Jesus to His Apostles just at the conclusion of the Last Supper. If He could offer such consolation on that solemn occasion, facing betrayal and death as He was, I am sure that He would say the same to the people today, many of whom feel discouraged and distressed. The Savior also gave an antidote to trouble, which is belief in God. Absolute faith in Christ will drive out fear and will alleviate sorrow. We have a beautiful hymn written by Sister Woodmansee, that expresses that thought:

When dark and drear the skies appear,
And doubt would thee enthral,
Look up, nor fear, the day is near,
And Providence is over all.

It is true the world is passing through a period of transition, of sorrow, and to many, of despair. Nations are being subjected to tyranny. The four devastating Horsemen—War, Famine, Pesti-

lence, and Death—are galloping seemingly unchecked. The daily press announced recently—"the greatest battle of annihilation in all history." Freedom of the individual to speak, to act, and to work is being shackled. Systems of government heretofore advocated as the best and safest for mankind are being questioned. Religious truths, once held sacred, are now doubted, ridiculed, or rejected. In some parts of the world, even hell itself seems to have broken loose, spreading hatred, terror, and death in its wake. Now as never before we should put our trust in God, "stand fast in the faith, quit ourselves like men, be strong."

Notwithstanding the topsy-turviness of the world generally, I bring to you a word of encouragement, a note of cheer, a message of hope and faith. I say this first because I have faith in the overruling power of Providence. Man, through his littleness, through his rejection of the Gospel, his selfishness and weakness, brings contention and strife upon himself. He is, as Emerson says,

A divinity in disguise. A god playing the fool. It seems as if heaven had sent its insane angels into our world as to an asylum, and here they will break out into their native music and utter at intervals the words they have heard in heaven. Then the mad fit returns and they mope and wallow like dogs.

But a wise Father will work out of men's mistakes and blunders greater blessings than they might have obtained with their own wisest foresight. Gloomy clouds often hang heavily about us, but the rains that descend from them often prove a blessing. So it may be with the ominous clouds lowering today over civilization.

I do not believe in the advocacy of discouragement and gloom; better, the gospel of Hope. Remember, the Church of Christ is established never more to be thrown down or given to another people. The Gospel has not yet been preached to every nation, kindred, tongue, and people, and I am sure that the Lord will open up the way for the consummation of His purposes.

THERE are many things as a Church for which we should be grateful and hopeful, and I am going to name some of these.

CHURCH CONDITIONS

Conditions were never more favorable or more promising in the Church than today. Priesthood quorums were never more active as groups than they are today. More presidencies of quorums are sensing their responsibilities as presiding officers, and as a result are striving more earnestly to set their quorums in order.

The auxiliary associations show progress all along the line.

The Relief Society, numbering over ninety thousand, now extends to all Latter-day Saint women the opportunity for service and development which comes through membership in this society, and the officers hope that at the end of the year 1941 nine thousand more women will join their ranks, thus increasing their membership to one hundred thousand by the centennial year.

TITHING

As we heard yesterday, the tithes of the people show a most encouraging increase over last year, and indeed, over any previous year.

FAST OFFERINGS

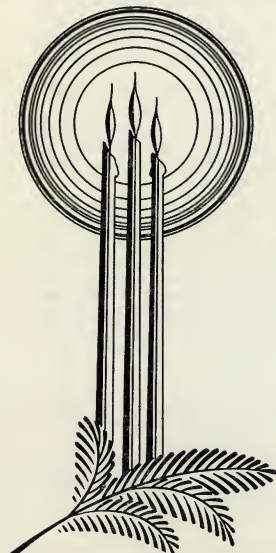
Fast offerings also reflect a more general adherence to this important phase of Church policy and true Christian practice.

THE CHURCH WELFARE PLAN

Many of you heard the program given by the Church Welfare Committee. The Church Welfare Plan was organized just five and a half years ago, the underlying purpose of which is three-fold, viz.:

- (1) To supply in a helpful and dignified manner food, clothing and shelter to every person so in need.
- (2) To assist men and women who, through misfortune, ill luck, or disaster, find themselves without gainful employment, to become once again self-supporting; and
- (3) To increase among the members of the Church the true spirit of the brotherhood of Christ, having in mind in all their service the divine saying, "Inasmuch as ye have done it unto one of the least of these my brethren, ye have done it unto me."

The plan is not something new, but rather a means of uniting along well established lines quorum, auxiliary, and ecclesiastical groups in their efforts to serve one another and the Church. Presidencies of stakes, bishoprics of wards, quorum officials, Relief Society officers now work unitedly instead of independently in giving relief and helpfulness to those who merit assistance. The only modification or addition in the ecclesiastical organizations of the Church is the uniting of several stakes in what is called a region.



BE TROUBLED



For an approaching time of Christmas, amid scenes of grievous trouble, this invitation to "be of good cheer" is a welcome message among the depressing voices of the day. It is from an address delivered before the 112th semi-annual conference of the Church of Jesus Christ of Latter-day Saints, Salt Lake Tabernacle, Saturday, October 4, 1941, at 10 a. m.

NUMBER OF PERSONS NOW ENGAGED

The latest report (furnished upon request by Elder Roscoe Eardley) shows that there are now serving on Welfare Committees 9,754 persons; that there are 83 storehouses already completed or in process of being built; that during 1941, and still active, there are 1,590 quorum projects; that 173 homes were built during 1939-40 with quorum assistance, and 92 thus far during 1941.

An interesting development of the Welfare Plan during 1941 was:

First, The number of persons who had been working on Church-directed projects who found employment in defense and private industry.

Second, The increased number of faithful quorum members, Relief Society sisters, and others who donated their labors to carry the Welfare Plan forward.

Of such voluntary service you heard some encouraging examples. Here are others:

During the first eight months of 1941 in the Salt Lake Region, 1,095 persons were assisted by personal Welfare Committees of Priesthood Quorums, Ward Work Directors, and Church Welfare Employment Departments. Proportionately good records have been made by other regions, including Northern Utah, which centers at Ogden; Southern California, which centers at Los Angeles, and Eastern Idaho, which centers at Idaho Falls.

In addition to the 1,590 quorum projects already named, Priesthood groups have been organized to assist at storehouse centers and on other projects under the direction of the regions. Assistance has been given in the building of meetinghouses, the renovating of buildings already erected, and in beautifying public grounds.

During the past three months, in the Salt Lake Region, 926 Priesthood quorum members have donated labor at Welfare Square, and 1,500 Relief Society workers have assisted in preserving foods for storing. Men and women, eager to help, have sometimes traveled great distances. For example, five Relief Society workers living one hundred thirty-six miles distant from the Regional cannery, came at their own expense. Sisters from another stake, thirty-five to sixty miles away from the cannery, came on a number of occasions, supplying their own transportation and bringing their own lunches. This group included not only the Relief Society workers but a number of younger women of the Young Women's Mutual Improvement Association, accompanied by their Stake and Ward officers.

During the past summer, stake presidents, accompanied by Priesthood quorum members have come to Welfare Square to work on Welfare projects. The same pro-

cedure has been followed by a number of bishoprics with excellent results. Part of the work accomplished by these men has been the loading and unloading of more than two hundred cars of wheat. As a result of these activities, it is estimated that fully one-third more has been produced during 1941, than during other years since the Welfare Plan was inaugurated.

A further important development has been the closer cooperation between the Relief Society organizations, the ward Welfare committees, and the Priesthood quorums. Closer association of the brethren and sisters in Welfare work has prepared the way to meet more efficiently any emergencies that may arise in the future.

EUROPEAN MISSIONS

As we heard yesterday, encouraging word comes even from our branches in war-torn Europe. In Great Britain the historic publication, *The Millennial Star*, is issued every week, as it has been practically every week since 1840.

We might go on enumerating conditions evidencing the progress in the Church, but time will not permit.

In the light of all these facts, and many others we might mention, are we not justified in having our souls lifted, our hearts encouraged, and our hopes brightened? Our plain duty is to move forward with a determination to do what the Lord requires of us, "to deal justly, to love mercy, and to walk humbly with our God."

THE GOSPEL OF LOVE

ABSOLUTE trust in the Lord will awaken a desire, at least, to try to live in accordance with Christ's teachings, chief of which is to love, not hate one another. Now, as perhaps never before, all men and especially Latter-day Saints should preach and practice the gospel of love, and decry, as well as deplore, manifestations of ill-will and hate.

He that hateth his brother is in darkness, and walketh in darkness, and knoweth not whither he goeth, because that darkness hath blinded his eyes.

In answer to a lawyer's question, which is the great commandment in the law, Jesus answered in one word, "Love," and then He specifically stated whom we should love; first, the Lord "with all thy heart, and with all thy soul, and with all thy mind"; and, second, "thy neighbor as thyself."

The opposite of love is hate. As Christ is the personification of love, so Satan is the embodiment of hate.

Hate is cruel and vicious; even

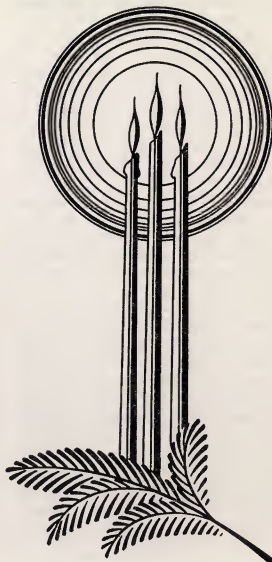
when unexpressed and smouldering, it consumes the individual as surely as when it bursts into flame. Hate feeds on envy. It prompts and justifies unrighteous conquest; it looks for weaknesses in others; lives in the realm of iniquity and feeds on falsehood and slander; it injures the hated even more than the hated. It "is of all things the mightiest divider, nay, is division itself."

WAR A RESULT OF REJECTING THE GOSPEL

REJECTION of the Gospel of love, which is the Gospel of Jesus Christ, brought on the World War that began in 1914, with what result? "Seven million men killed, twenty million wounded, five million of whom were maimed and crippled for life. Six million men imprisoned. Twenty million women in Europe deprived of a home of their own. Countless millions who suffered privations in the trenches, and in lonely homes of the poor. Fifty billion dollars worth of material and property destroyed. One hundred billion dollars to provide for the cost of the war and interest."

Hatred smouldering in the hearts of Germans against men and nations

(Concluded on page 764)



The HISTORICAL BACKGROUND

By JOSEPH FIELDING SMITH

Of the Council of the Twelve

IN the far distant past before the foundations of this earth were laid, a grand council was held in heaven. At that council plans were perfected and an organization formed for the government of this earth during its mortal probation. Our Eternal Father, knowing the end from the beginning, chose from among the spirits those to be His rulers and prophets to assist in carrying through His eternal purposes on this earth in relation to the final destiny of men. All this the Lord revealed to Abraham, who declared that among these assembled spirits were "many of the noble and great ones."

And God saw these souls that they were good, and he stood in the midst of them, and he said: These I will make my rulers; for he stood among those that were spirits, and he saw that they were good; and he said unto me: Abraham, thou art one of them; thou wast chosen before thou wast born. (*Pearl of Great Price, Abraham 3: 23*)

Abraham was not the only prophet thus selected before he was born. Similar information is recorded of Jeremiah and other prophets, and we have good reason to believe that all the prophets were likewise called and fore-ordained.

In this grand council, Michael was chosen to come as the progenitor of the human family and to bring mortality into the world. Jesus Christ was chosen to come in the Meridian of Time to redeem man from the mortal state, and, on condition of repentance and faithfulness to the eternal plan, to extend redemption from individual sin. Abraham was appointed to become the "father of the faithful," and the founder of the house of Israel. Moses was chosen to lead Israel from Egyptian bondage, and Joseph Smith to stand at the head of the greatest of all dispensations, that of the Fullness of Times.

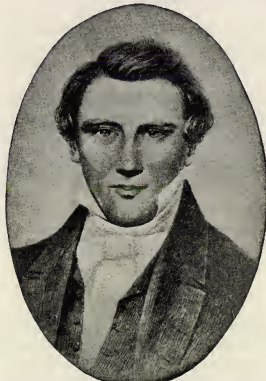
In this grand council, we are informed, "the morning stars sang together, and all the sons of God shouted for joy," because they were to receive the privilege of coming to this earth and partake of all the vicissitudes of mortality, fraught with such glorious and momentous possibilities.

Speaking of the appointment of Joseph Smith in this grand council, President Brigham Young has said:

It was decreed in the councils of eternity, long before the foundations of the earth were laid, that he, Joseph Smith, should

be the man, in the last dispensation of this world, to bring forth the word of God to the people, and receive the fullness of the keys and power of the Priesthood of the Son of God. The Lord had His eyes upon him, and upon his father, and upon his father's father, and upon their progenitors clear back to Abraham, and from Abraham to the flood, from the flood to Enoch, and from Enoch to Adam. He has watched the family and that blood as it has circulated from its fountain to the birth of that man. He was fore-ordained in eternity to preside over this last dispensation. (*Journal of Discourses 7: 289*)

Joseph, son of Jacob, spoke of Joseph Smith and named him more than sixteen centuries before the



AN EARLY PORTRAIT OF JOSEPH SMITH

birth of our Lord, and his glorious mission was foreshadowed and his greatness declared by this worthy son of Israel, in the following words:

A seer shall the Lord my God raise up, who shall be a choice seer unto the fruit of thy loins.

Thus saith the Lord God of my fathers unto me, A choice seer will I raise up out of the fruit of thy loins, and he shall be esteemed highly among the fruit of thy loins, his brethren; and unto him will I give commandments that he shall do a work for the fruit of thy loins.

And he shall bring them to the knowledge of the covenants which I have made with thy father; and he shall do whatsoever work I shall command him.

And I will make him great in mine eyes, for he shall do my work; and he shall be great like unto him whom I have said I would raise up unto you, to deliver my people. O house of Israel, out of the land of Egypt; for a seer will I raise up to deliver my people out of the land of Egypt; and he shall be called Moses. And by this name

he shall know that he is of thy house; for he shall be nursed by the king's daughter, and shall be called her son.

And again, a seer will I raise up out of the fruit of thy loins, and unto him will I give power to bring forth my word unto the seed of thy loins; and not to the bringing forth of my word only, saith the Lord, but to the convincing them of my word, which shall have already gone forth among them in the last days;

Wherefore the fruit of thy loins shall write, and the fruit of the loins of Judah shall write; and that which shall be written by the fruit of thy loins, and also that which shall be written by the fruit of the loins of Judah, shall grow together unto the confounding of false doctrines; and laying down of contentions, and establishing peace among the fruit of thy loins, and bringing them to a knowledge of their fathers in the latter days; and also to the knowledge of my covenants, saith the Lord.

And out of weakness shall he be made strong, in that day when my work shall go forth among all my people, which shall restore them, who are of the house of Israel, in the last days.

And that seer will I bless, and they that seek to destroy him shall be confounded; for this promise I give unto you; for I will remember you from generation to generation; and his name shall be called Joseph; and it shall be after the name of his father; and he shall be like unto you; for the thing which the Lord shall bring forth by his hand shall bring my people unto salvation.

And the Lord swore unto Joseph, that he would preserve his seed for ever, saying, I will raise up Moses, and a rod shall be in his hand, and he shall gather together my people, and he shall lead them as a flock, and he shall smite the waters of the Red Sea with his rod.

And he shall have judgment, and shall write the word of the Lord. And he shall not speak many words, for I will write unto him my law by the finger of my own hand. And I will make a spokesman for him, and his name shall be called Aaron.

And it shall be done unto thee in the last days also, even as I have sworn. Therefore, Joseph said unto his brethren, God will surely visit you, and bring you out of this land, unto the land which he swore unto Abraham, and unto Isaac, and to Jacob.

And Joseph confirmed many other things unto his brethren, and took an oath of the children of Israel, saying unto them, God will surely visit you, and ye shall carry up my bones from hence. (*Holy Scriptures—Gen. 50: 26-37*)

In this manner the Lord spoke to Joseph, son of Jacob, and we have lived to see these words fulfilled.

THIS choice seer has been mentioned by other ancient prophets who have declared also his work. Isaiah declared that in the days of this seer, when the people had closed their eyes, and had rejected the prophets, and covered the seers, the

of the PROPHET JOSEPH SMITH

work of this choice seer would commence, and the Lord would—

... bring forth unto you the words of a book; and they shall be the words of them which have slumbered.

And behold the book shall be sealed; and in the book shall be a revelation from God, from the beginning of the world to the ending thereof.

Wherefore because of the things which are sealed up, the things which are sealed shall not be delivered in the day of the wickedness and abominations of the people. Wherefore, the book shall be kept from them.

But the book shall be delivered unto a man, and he shall deliver the words of the book, which are the words of those who have slumbered in the dust; and he shall deliver these words unto another, but the words that are sealed he shall not deliver, neither shall he deliver the book. . . .

And again it shall come to pass, that the Lord shall say unto him that shall read the words that shall be delivered him, Forasmuch as this people draw near unto me with their mouth, and with their lips do honour me, but have removed their hearts far from me, and their fear toward me is taught by the precepts of men, therefore I will proceed to do a marvellous work among this people; yea, a marvellous work and a wonder; for the wisdom of their wise and learned shall perish, and the understanding of the prudent shall be hid. (Holy Scriptures—Inspired Revision—Isa. 29:11-14, 26)

Many other prophets have spoken of the work of this modern seer, but we need not take time to quote them.

From what is here given we see that Joseph Smith was chosen to stand at the head of the work of the Lord in the last days, and his work was assigned to him through the fore-knowledge of our Eternal Father in the eternities before he was born. He came in the spirit of Elias to prepare the way for the coming of our Lord. No prophet since the days of Adam, save, of course, our Redeemer, has been given a greater mission, but of that mission it is not my place to speak. I am dealing only with the historical phases of that mission.

Joseph Smith was born in Sharon, Windsor County, Vermont, December 23, 1805. He was the third son and fourth child of Joseph and Lucy Mack Smith. His parents were devout, humble believers in the mission of our Lord. Joseph's mother was the daughter of Solomon Mack and Lydia Gates. Solomon's grandfather was born in Inverness, Scotland, March 6, 1853. The Mack and Gates families were well-respected in their communities and several members had distinguished themselves in the Revolutionary War.

On his paternal side, Joseph

THE author of this highly informative and impressive family sketch is the great-great grandson of Joseph Smith, Senior, Joseph Fielding Smith of the Council of the Twelve, and Church Historian. This tracing back to age-old roots was prepared at the request of the authorities of Brigham Young University for presentation at the dedication of the new Joseph Smith building on the campus at Provo, October 16, 1941. It is a warm and human document with far-reaching implications, not only for the Smith family but for every member of the Church—and for all men, whom the restored Gospel must reach, even as the Lord has seen fit to bring it again to earth through the lineage of the Smiths.



MEMORIAL COTTAGE AND MONUMENT, JOSEPH SMITH'S BIRTHPLACE, VERMONT.

Smith was a descendant of Robert Smith who came from England in 1638. We have no record of Robert's parents, but President George A. Smith once said that the Prophet had declared that the family was related to Captain John Smith of early American history. Some slight indication of this is found in the fact that Robert Smith came from that part of Lincolnshire where Captain John Smith was born.

Robert landed in Boston and a few years later moved to Rowley and purchased one hundred eight acres of land in that part which later became the township of Boxford. He married Mary French, daughter of Thomas and Mary French. They were the parents of ten children.

Samuel, son of Robert, was born January 26, 1866. He married Rebecca, daughter of John Curtis and

moved to Topsfield and there became an influential member of the community and was highly respected, holding several positions of trust. He was the father of nine children.

His son, Samuel, was born January 26, 1714, and became one of the most influential citizens of Massachusetts. The greater part of his life was spent in the service of the people. In the stormy days of the American Revolution he cast his lot with the Colonial forces. From 1760 to the year 1783, he was constantly in the service of his country. He was a member of the General Court, or House of Representatives, for four terms. He was a delegate to the Provincial Congress at Concord, in 1774 and again in 1775, and he bore arms during the Revolution. He married Priscilla, daughter of Zachues Gould. His wife died shortly after the birth of their son Asael. Samuel married again, the cousin of his first wife, also named Priscilla. At his death in November, 1785, the Salem Gazette spoke of him in these words:

Died—At Topsfield, on Monday, the 14th instant, Samuel Smith, esquire. So amiable and worthy a character as he evidently appeared, both in public and private, will render the memory of him ever precious. For a number of years he represented the town in the General Court, where he was esteemed a man of integrity and uprightness. His usefulness among those with whom he was more immediately conversant was eminent. He was a sincere friend to the liberties of his country, and a strenuous advocate for the doctrines of Christianity. The memory of the just be blessed.

ASASEL, grandfather of the Prophet, was born in Topsfield, March 7, 1744. He married Mary Duty of Windham, New Hampshire, and later moved to that place. During the Revolution he followed his honored father, and served faithfully with the Colonial forces. After the death of his father he returned to Topsfield and made his home on the family estate, where some of his children were born, notably, Joseph, father of the Prophet.

Asael was a man of liberal views. He had outstanding literary ability. Some of his views, far in advance of his time, have come down to us and are cherished by members of the family. He was very frank and outspoken and wrote the things he firmly believed, without fear or favor. Many years before his death he

(Continued on page 762)



SANTA CAME ON WHEELS



By
LARENE KING
BLEECKER

It was early in December when Father first told us of his job at the logging camp. I was sitting between my two brothers on the long, rough slab seat near the fireplace. A back log blazed on the andirons, and the flames leaped up the chimney with a cheery sound. Outside, in the early winter evening, the snow was white on the ground, and the quaking aspens made a dark wall against the clearing.

"Hoggan's Sawmill is such a long way, John. It must be sixty miles, or more," said Mother, wiping her eyes on the corner of her apron.

"Will you be able to come home for Christmas, Father?" I asked.

The baby climbed up on Father's knee and stared into his face with serious blue eyes. Grandma sniffed, and Aunt Margaret sat silent with her lips moving.

Father looked at the letter. "It says here I'll have to be there by the eighteenth—that means I'll have to leave right away."

He thrust the letter back into his coat pocket. A little pulse throbbed at the top of his long pointed jaw. "I'll be away until April, perhaps longer. Do you boys think you can take care of things?"

"They're too young," said Grandma, rocking back and forth energetically. "Peter sixteen—Alan fourteen. Pshh!"

"We'll get along all right," Peter answered, his red face gleaming in the firelight.

"Sure we will," said Alan, with all the earnestness of a fourteen-year old.

"Adelaide and I can pick up potatoes," I boasted.

Everyone laughed, and for a moment the tension was broken, for they were remembering how my little sister and I had had our feet and hands frost-bitten while picking up potatoes for the neighbors. As our share, we got every fourth sack.

"Just think of two little girls, eight and ten, earning our winter potatoes," Mother said, as though she could never get over the wonderment of it.

"We got enough for Lina too," piped up Adelaide, from where she



SUDDENLY HE TURNED, AND THERE WAS A STRANGE LIGHT ON HIS FACE.

was sitting by Aunt Margaret. Lina was the cow.

"You certainly did," Father said, turning toward the fire and spreading his strong, brown hands to the blaze.

"Did you get our shoes today, Papa?" queried matter-of-fact Adelaide.

Father shook his head. "Webb had no shoes in children's sizes. I'm sorry," he added, seeing the worried look in Mother's eyes. He spread his arms in a gesture of finality. Then seeing us all staring at him as though he were somehow to blame, he strode about the room kicking Grandma's braided rug out of the way.

"What on airth will they wear?"

They can't go barefoot this kind o' weather," Grandma said, looking at him accusingly.

Father paced the floor, while outside the wind blew. Suddenly he turned, and there was a strange light on his face. "The children will have shoes to wear by Christmas day," he said. "I promise you this."

Mother and Aunt Margaret sat very still, looking reverently up at Father's face. Grandma, however, got up briskly and began to clear the table.

"Even the Lord cain't get shoes if there's none to get," she declared, snipping each word off as though her voice were a pair of sharp scissors.

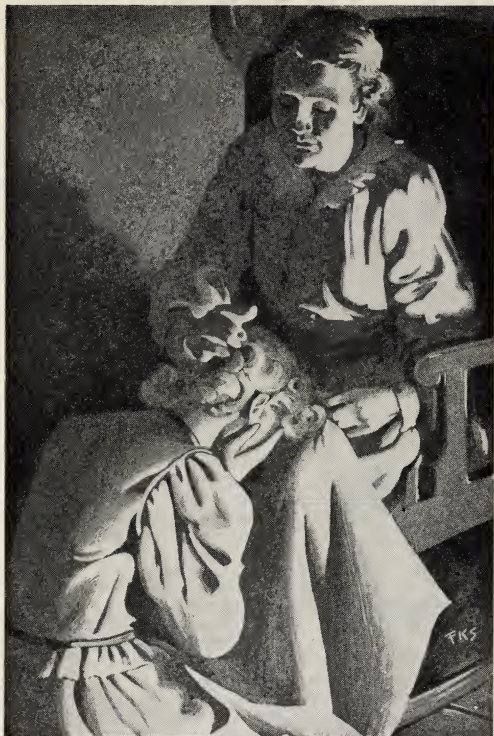
When Father left, Mother, Grandma, and Aunt Margaret went with him as far as Cove Fort.

The sun had gone down by the time they got back. The boys had milked the cow and carried in the wood, while Adelaide and I had the germade mush steaming in the kettle all ready to be served. Mother brought home some molasses, so we baked scones on the iron griddle, and had a great feast.

Grandma made a great show of hiding a package in her steamer trunk. We all wondered what was in it, and our eyes were so wide with curiosity that she said, "You'll find out at Christmas, mebbie, 'f you're good."

THE next week the boys worked at the wood-pile, cutting and sawing the logs into even lengths, and piling them end to end against the adobe wall, under the eaves of the house. Every night Mother would spin by the light of pine torches we held for her, the fine linsey cloth for our Christmas dresses. Mine and Adelaide's were to be made just alike. The warp was white, and the filling blue and red. The pattern was to be three stripes of blue and two of red. They were to be made with tight waists and plain full skirts, and we were very proud of the effect.

Adelaide and I had gathered hops that summer and sold them for enough calico for three aprons. Mother's was to be pink and white, Grandma's blue, and Aunt Mar-



MOTHER LET HER KNITTING FALL, AND BURIED HER FACE IN GRANDMA'S LAP.

garet's red. We were working them in cross-stitch designs in rose leaf pattern. We hid them away in an Indian basket Grandma had once given me. It was hanging on a rafter above our bed. After the dishes were washed and the brass kettles polished, we would climb up the ladder and sit cross-legged on the bed and sew until Mother called us to help with supper.

The boys were making Christmas gifts down in the campers' cabin. We often played guessing games to trap them into telling us what they were making, but they were too shrewd to get caught.

With everyone so busy, we didn't mind the loneliness of Father's absence so much. Every night Aunt Margaret read to us from the Bible. We loved the stories of David, and Samuel, and Joseph in Egypt. It seemed as though they were real boys like Peter and Alan. But best

of all, we liked the story of Jesus which Aunt Margaret was saving to read to us again on Christmas Eve.

In order to keep us from thinking too much about Father, Aunt Margaret often held school at night. "Might as well teach 'em here at home," Grandma said. "They have no shoes to go elsewhere."

One night we were sitting at the long, pine table doing arithmetic. We could hear the wind in the chimney, while every few moments Lina, the cow, would give a long, drawn-out moo. The dog, Coalie, kept trotting to the door and then back to the hearth.

Finally Peter laid down his slate and pencil, put on Father's old mackinaw, and went outside. Coalie followed him out, sniffing at the sleeves of the jacket as though he knew the smell of Father's clothes.

Mother let her knitting fall, and buried her face in Grandma's lap. Her shoulders moved up and down

and Grandma patted her on the arm, then looked up fiercely at us children:

"Don't gawp," she warned us. There were tears in her bright, black eyes.

"Put your slates away and we'll read for a change," said Aunt Margaret in a cool voice. "Daphne, you may read 'The Captain's Daughter.'"

"Oh, please—mayn't I read about Piccola's Christmas?"

"Oh, yes, yes!" clamored Adelaide, "Piccola hadn't a thing for Christmas, so the good Kris Kringle put a tiny bird in her shoe."

Grandma sniffed. She said we were as bad off as this Piccola, so we might as well get prepared. One thing, she said, Piccola did have shoes, at which Mother's shoulders shook harder than ever. Just as I was turning the pages of the reader, Peter bust into the room, his face red with excitement.

"A fire!" he yelled. "There's a fire at Baldy Rimm's place!"

He ran back out with all of us trailing after him, and pointed west toward the deserted Rimm cabin. There, shining as plain as a star, was the red glow of a fire.

Who could they be? Had they come to settle? Perhaps they were homesteaders like ourselves. We danced up and down and hallooed with our hands cupped to our mouths, but only the echoes came back from the timbered wall. A wedge of sky, star-studded, shone above the black line of trees. Our shrill voices challenged the wolves at the edge of the clearing and close by, a cougar gave a snarling cry. The ruff on Coalie's back stiffened.

"Quick! Inside!" Aunt Margaret called. "Be quiet!" Her voice was very stern.

As we ran toward the house, I took hold of Mother's hand and she held it tightly in hers.

Once inside, Aunt Margaret slid the draw across the iron latch and dropped the clamp. Mother's face was chalky white; Aunt Margaret's thin lips were pressed tightly while the little brackets on each side of Grandma's mouth were curved downward like a horseshoe.

Peter said we'd better keep the fire low just in case the campers might turn out to be those treacherous Navajos. He stood up straight and tall, his nostrils flaring, his brown eyes squinting. How very much he looked like Father! All at

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NATIVITY SIGNS

In Palestine and the Americas

A COMPARATIVE STUDY

By ISAAC B. BALL



THE record would indicate that the scope of the signs attendant upon Christ's birth was far greater in the Western Hemisphere than in the Holy Land. The Magi and the shepherds alone are mentioned as beholders of those manifestations in the New Testament, though probably Mary and Joseph are understood likewise to have seen and heard these wonders. In Neolithic lands, however, the entire population not only saw the new star and the lighted night, but had been excitedly looking forward to these signs for five years because of a remarkable prophecy. The Book of Mormon records are clear upon these points.

The statement that few if any besides the Magi saw the new star in the Eastern Hemisphere may not be commonly accepted because it runs counter to the views or assumptions of the majority of Christians. But Herod and his court had not seen the new star when the wise men from the east came to Jerusalem, saying, "Where is he that is born King of the Jews?" Matthew tells us that Herod called the wise men privily and "enquired of them diligently what time the star appeared."

And apparently the wise men themselves had lost sight of the guiding star when they thus made inquiry at Jerusalem. Matthew again relates that as they left the presence of the king, and departed on their way they saw the star which they had seen in the East, and "it went before them, till it came and stood over where the young child was. When they saw the star they rejoiced with exceeding great joy."

The question is pertinent: why were so few Jews privileged to see these signs?

One ready answer will occur to all: the Jews were in deeper apostasy than were the Nephites. In support of this we may point to the many miracles among the Nephites during these years, and to their mighty prophets, Second and Third Nephi, and Samuel the Lamanite. Judea furnished no counterparts to these powerful spiritual leaders of the Americas during this period. Therefore the Lord probably showed

greater works to the Nephites because of their greater faith.

But another and probably more potent reason that so few Jews beheld the manifestations given at the Savior's birth, was the evident need that He remain unrecognized until the time for His announcement.

To have been an object of curiosity for thirty years not only would have rendered a normal development of the divine personality somewhat of a problem, but would have brought incessant persecutions to all connected with His care, and likely death in childhood to Jesus. The instant effort of Herod to destroy the Christ Child as soon as a single word of Him reached that tyrant may serve as an illustration of the wisdom—nay, utter need, that His identity should be hidden.

Serving this same purpose of clothing His identity in secrecy it is worth noting that Bethlehem, where his advent was noted, was far removed in those days of little and slow travel from Nazareth where He was to be reared. All to good purpose, as it turned out, did Joseph find it necessary to go to Bethlehem to be taxed and to take Mary with him just at the time that she was

about to be delivered of her son. Furthermore, the flight of the Holy Family into far-away Egypt and an enforced residence there until Herod's death was another seeming misfortune which was over-ruled for good. During those years of absence what little talk of the manifestations may have reached Nazareth would have had time to quiet down and perhaps die out completely.

TURNING now to the Book of Mormon record we discover three unusual and instructive features associated with the birth of the Christ. One is a demonstration of the sad but now well-known fact that a universal miracle does not result in a general improvement in the moral character of the people. Everyone in the lands of the Nephites saw the star and the night that was light as day. Thus they all had proof of the divine truth of the prophecies. Yet how fleeting was the effect of this upon the nation as a whole! Indeed so great grew the moral and social degradation of the Nephites that within some thirty-odd years from this time they brought down upon themselves those unspeakable devastations during the three days of darkness preceding the Savior's ministry in the land Bountiful. Herein lies one more illustration of the insight of Christ's parable wherein these words are put into the mouth of Father Abraham, "If they hear not Moses and the prophets, neither will they be persuaded though one rose from the dead."

Another unusual event connected with the signs in the Americas is the peculiar period of national expectancy and turmoil during the five years that preceded His birth.

This singular period came about very naturally. It was the direct result of a startling public announcement by Samuel the Lamanite from the top of the walls of the capital city. This notable character first denounced the corruption of the morals and called for repentance and then declared that within five years from that day the signs, a new star and a night of no darkness,

(Continued on page 758)

a Willingly Offered TESTIMONY

II. MISSIONARY REMINISCENCES

By CHARLES A. CALLIS

Of the Council of the Twelve



THE PEACHTREE
CHRISTIAN CHURCH,
ATLANTA, GEORGIA

Two women, each the mother of a baby a few days old, were charity patients in the Henry Grady Hospital, Atlanta, Georgia. Their acquaintance began in that institution. Obviously they were poor as to this world's goods.

One of these women received a pleasant visit from her minister, Dr. Robert W. Burns, a prominent clergyman of the southern metropolis. Touched with the sympathy and suffering that make all the world akin, she asked him to say a word of comfort and encouragement to the other mother. He graciously complied.

This woman, after expressing her grateful appreciation to this Christian gentleman, said:

"I am a member of the Mormon Church. I believe in the Restored Gospel. In my heart there is the testimony that Jesus is my Savior and that Joseph Smith is a prophet of God. I live in the country. If President Callis knew I was here, I am sure he would visit me."

The church dignitary replied: "I shall call on him and inform him that you are here." He went to the mission home and fulfilled his promise. The sister was visited, and the Relief Society women ministered to her.

At the close of an interesting con-

versation on the doctrines of the Church, while he was at mission headquarters, Dr. Burns said that he was one of the ministers of the Peachtree Christian Church and in that place of worship, on the Sabbath day, morning and evening radio services were held. He extended a cordial invitation to the L. D. S. Church to furnish a speaker for those services on a certain Sunday. This unusual honor was thankfully accepted.

The day before the eventful Sunday, Dr. Richard R. Lyman arrived in Atlanta to begin an official tour of the mission. He consented to deliver the radio addresses. At the hour appointed for the morning service and also the hour set for the evening meeting, Dr. Lyman and the writer were in the stately church edifice. A representative assembly filled the spacious auditorium. The visitors from the west were conscious of an atmosphere of polite but restrained curiosity.

WITH characteristic southern courtesy, Dr. Burns introduced, at each meeting, the visiting churchman to the unseen radio audience listening in as well as to the visible congregation, as one of the General Authorities of the Church of Jesus Christ of Latter-day Saints. In

well-spoken words the pastor eulogized the Mormon people for the sterling qualities which have made them great. Dr. Lyman preached two eloquent sermons. They were distinctively expository of the faith and the ideals of the Church. As he spoke, the artistic organist played, in subdued tones, exquisite music on the grand pipe organ. The touching of a key at intervals on the console moved the musical bells in the lofty church tower into gentle chimes. At the evening service, during the delivery of the sermon, a processional hymn was sung by the choir.

The first spring of this important event, like those of mighty rivers, often small, was that humble woman in the charity hospital. Her modest confession of faith, the sure testimony of the Lord which makes wise the simple, was the rich contribution this faithful soul cast into the spiritual treasury. God made her the instrument to open up this effectual door to preach the Gospel to those fine people in that magnificent sanctuary and also to the many thousands who listened in to those radio sermons which magnified the name of the Most High, on that holy Sabbath day. "And out of small things," saith the Lord "proceedeth that which is great."



From a painting by Hofmann.
CHRIST AND THE YOUNG RULER

And JESUS SAID...

By ELMER S. CROWLEY, M. A.

The methods by which the Master taught

WITHOUT question, the Savior of mankind was the greatest teacher the world has ever known. A search through the gospels of Matthew, Mark, and Luke reveals, interestingly enough, that His early teachings deal principally with advice and suggestions for the good life, while His later teachings are concerned with explanations of the Kingdom of Heaven. Yet one is immediately struck with the fragmentary and brief accounts of the activities and teachings of the Master. Scholars tell us that the earliest scriptural accounts were written some thirty-five to forty years after the crucifixion, and yet the few glimpses that have been recorded wield a powerful influence for good in the affairs of men.

Wherever Jesus went, the multitudes followed; wherever He spoke, the multitudes listened; and whenever He taught, His followers marveled. Perhaps in the example of the Master, those of us whose mission it is to instruct the youth of the Church, can find new vitality for our messages.

By what methods did He teach? Roughly classified, they may be summarized as follows:

1. *Parables.* The gospels are full of choice illustrations that stand as signposts to the progressive teacher. Everyone loves a story, and there is no quicker way to gain attention and interest than with the magic words "Once upon a time," or "Once there was a man."

"All these things spake Jesus unto the multitude in parables; and without a parable spake he not unto them. . . ." (Matt. 13:34.) In explaining why He used parables, Jesus told His disciples ". . . because they seeing see not; and hearing they hear not, neither do they understand. . . ." (Matt. 13:13.)

It seems Jesus was trying to use homely everyday experiences to impress upon the minds of those common folk the great messages He had for them, for didn't He say: ". . . I will open my mouth in parables; I will utter things which have been kept secret from the foundation of the world." (Matt. 13:35.)

On one occasion when the multitudes had gathered, the Savior told the parable of the Sower.

. . . Behold, a sower went forth to sow; and when he sowed, some seeds fell by the wayside, and the fowls came and devoured them up: Some fell upon stony places, where they had not much earth: and forthwith they sprung up, because they had no deepness of earth: And when the sun was up, they were scorched; and because they had no root, they withered away. And some fell among thorns; and the thorns sprung up, and choked them: But other fell into good ground, and brought forth fruit, some an hundredfold, some sixtyfold, some thirtyfold. Who hath ears to hear, let him hear. (Matt. 13:3-9.)

Then He made a special explanation of the parable to His disciples, and followed this explanation by a series of parables describing the Kingdom of Heaven. "Seek ye first the kingdom of God, and his righteousness," He admonished, "and all these things shall be added unto you." (Matt. 6:33.) And then, as if in answer to their bewildered looks and questions, He directed many of His parables to revealing the Kingdom of Heaven.

Another parable put he forth unto them, saying, The kingdom of heaven is likened unto a man which sowed good seed in his field: But while men slept, his enemy came and sowed tares among the wheat, and went his way. But when the blade was sprung up, and brought forth fruit, then appeared the tares also. So the servants of the householder came and said unto him, Sir, didst not thou sow good seed in thy field? from whence then hath it tares?

He said unto them, An enemy hath done this. The servants said unto him, Wilt thou then that we go and gather them up? But he said, Nay: lest while ye gather up the tares, ye root up also the wheat with them. Let both grow together until the harvest: and in the time of harvest I will say to the reapers, Gather ye together first the tares, and bind them in bundles to burn

them: but gather the wheat into my barn. (Matt. 13:24-30.)

In subsequent parables He likened the Kingdom of Heaven to a grain of mustard seed which a man took and sowed in his field (Matt. 13:31); unto leaven, which a woman took and hid in three measures of meal, till the whole was leavened (Matt. 13:33); unto treasure hid in a field (Matt. 13:44); unto a merchant man, seeking goodly pearls (Matt. 13:45); unto a net that was cast into the sea and gathered of every kind (Matt. 13:47).

On another occasion, when Peter had asked how often he should forgive a brother who had sinned against him, Jesus seized the opportunity to make him understand, and to drive home another illustration. Peter would know if seven times seven were sufficient, but Jesus said unto him: ". . . I say not unto thee, Until seven times: but, Until seventy times seven." (Matt. 18:22.) "Therefore," He went on, "is the kingdom of heaven likened unto a certain king, which would take account of his servants. . . ." and Christ related the parable of the unforgiving servant. (Matt. 18:23-35.)

Not least of these great lessons in story form are the parables of the ten pounds (Luke 19:12-27), the foolish virgins (Matt. 25:1-13), and the rich man in hell (Luke 16:19-31).

2. *Illustrations.* Closely related to the use of parables was Jesus' fondness for illustrations. The Pharisees at one time reprimanded the disciples for plucking and eating corn on the sabbath.

But he said unto them, Have ye not read what David did, when he was an hungry and they that were with him: How he entered into the house of God, and did eat the shewbread, which was not lawful for him to eat, neither for them which were with him, but only for the priests? Or have ye not read in the law, how that on the sabbath days the priests in the temple profane the sabbath, and are blameless? But I say unto you, That in this place is one greater than the temple. (Matt. 12:3-6.)

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WHATSOEVER YE ASK

I MUST have been about four or five years old at the time; I remember I had not yet started to school. My mother was working at the Dixie cotton and woolen mills. Following the flood of '66 which had almost completely wiped-out the early pioneer settlement of Beaver Dam, on the Virgin River, which my grandfather, Henry W. Miller, helped to colonize, my parents made their home at Spring Valley. It was here that my father met an unfortunate death. So my mother, with my younger brother and me, then returned to the home of my maternal grandmother, who resided near St. George, Utah, and there we made our new home.

Although I was quite a young child, these few years had taught me much of the hardships of pioneer life, something of its sacrifices and privations. I had learned early in life that even the food that is required for sustenance may at times become somewhat scarce, and that the replenishing of foodstuff may become at times a rather serious problem.

The day had been warm—warm as only a Dixie afternoon can really become. I had been playing by myself in the yard when rather suddenly I decided that I was hungry—in fact, very hungry. Laying my playthings aside, I hurried to the house to tell my grandmother that I could not wait until supper; I must have a piece of bread right now. Inside our small home I found grandmother busy, as usual. I asked for the bread. I shall never forget the look grandmother gave me as she motioned to the cupboard, saying above an audible sigh as she did so,

"You may have what there is, child, you will find it in the crock jar in the bottom of the cupboard."

I flew to the cupboard and thrust a small, no doubt, somewhat soiled little hand into the bread jar. I felt about; there seemed to be nothing but a bread cloth in the jar. What if there really should be no bread? I felt a large, hard lump rise in my throat. Again my tiny hands felt the smooth sides of the jar. Grandmother had said there was bread there, so there surely must be bread,—perhaps under the cloth.

A TRUE STORY

AS TOLD TO

VERNESSA M. NAGLE

BY

LOUISA MILLER STODDARD

From the bread jar I pulled a soft, white cloth, and with it came—one tiny piece of bread. Quickly my teeth were crunching at the crust. As I did so I happened to glance up at grandmother. It has been more than sixty years since that day, but I still remember the expression on my grandmother's face as she looked up at me. I seem to hear, occasionally, that little catch in her voice as she told me that I might have that one piece of bread. Often, as I have thought of the experiences of that day, I have tried to find the apt word to describe that expression, but always I have failed. It was somewhat an expression of fear—fear mingled with dread, or, perhaps I should say, an expression of half fear and half alarm. I remember that it occurred to me at that moment that perhaps grandmother, too, was hungry. I, of course, realized later that in my childish interpretation of the situation I had erred. Naturally, there was no argument with myself; impetuously I flew to my grandmother's side, saying as I placed that piece of bread, minus one ample child-bite, on the table near the pile of clothes dampened for ironing.

"Here, grandmother, you have this piece of bread; I cided I'm not hungry."

LEST she should see the tears that were so near the surface of my eyes, I rushed out of doors and sought again my playthings. As I stood with my little arms twined about the trunk of a huge Tamarix tree that grew in one corner of our lot, I had time to reflect, and from that reflection came a most hopeful thought. My mother had told me many times of God's love for little children. She had repeatedly reminded me, a child yet so young, that God hears and answers prayers, provided those things we ask for are right for us to have. God knew that



I SEEM TO HEAR, OCCASIONALLY, THAT LITTLE CATCH IN HER VOICE AS SHE TOLD ME THAT I MIGHT HAVE THAT ONE PIECE OF BREAD.

we were out of bread, I reasoned, and He knew that it was right for us to have bread, so immediately I was off to the farthest end of the yard where the grapevines grew largest and densest. I knew that my prayer must be secret; secret prayer meant seeking God alone—when no one knew. Many times I had heard my mother sing a lovely song, "Pray in Secret Day by Day." And so, in the one most secluded part of our yard, kneeling upon the somewhat cooling red sands, I asked God to send us more bread, and to send it before mother came home from work that evening. I told God that I was hungry; and that grandmother was hungry; and that mother would be hungry and tired when she arrived. I did not know then about the ailment from which my mother was suffering, I only knew that she was always tired, and it hurt me dreadfully to see my lovely mother miserable and unhappy. Then, relieved, and thoroughly assured that God understood exactly our needs, I skipped out into the yard to continue my playing until mother should return. I busied myself for some time with an improvised costume doll fashioned from hollyhock petals and squash blossom hat, when suddenly my attention was attracted by someone coming up the walk. A hurried glance told me that it was not my mother; the lady appeared much older than mother. She was

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HOW THE PIONEERS CELEBRATED CHRISTMAS



By E. CECIL McGAVIN

CHRISTMAS always had a strong appeal to the Pioneers and was observed by them no matter what their conditions were.

During the autumn of 1847, the harvest was so meager in Salt Lake Valley that no special Thanksgiving service was held, yet the Pioneers did not fail to remember Christmas. Though food supplies were scarce, and their reasons for merriment were limited, yet Lorenzo D. Young wrote of that first Christmas the Pioneers spent in the Salt Lake Valley:

I gave a Christmas dinner. Father John Smith, Brother John Young, Brother Pierce, and their wives, and also Brother Jedediah M. Grant, Sister Snow and Harriet and Martha took dinner with us. After dinner Father Smith blessed our little Lorenzo. The occasion was a most pleasant one and the day was spent in social chat, singing, etc. A prayer was offered up by Brother Grant. Brother Brigham and his quorum were remembered in particular. My house was dedicated to the Lord.

During the Christmastide in 1847, it was written in the *Journal History* concerning the Church members in Iowa:

Friday, December 24. President Young and party proceeded to Miller's Hollow [now Council Bluffs, Iowa] where the brethren had built a log house, forty by sixty feet, capable of seating about one thousand persons. The house was dedicated by Elder Orson Pratt as a house of prayer and thanksgiving. The congregation was addressed by Elders Wilford Woodruff and Orson Pratt, and in the afternoon by Elders Amasa M. Lyman, Geo. A. Smith, and President Young. Elder Wm. I. Appleby preached during the evening service.

Saturday, December 25. The Council went to the Log Tabernacle in Miller's Hollow, Iowa, and attended conference meeting. The congregation voted that the High Council on the east side of the Missouri River should have all municipal power given to them by the people, and that the Bishop's courts should have authority as civil magistrates among the people, until the laws of Iowa were extended over the Saints.

December 26. Elder Orson Pratt met with the saints in St. Louis, Mo., when they donated \$705.84 to assist the Presidency of the Church to remove to Great Salt Lake Valley.

On Christmas day, 1849, a gay party was held in President Brigham 724

Young's home. One hundred and fifty persons had been invited for the occasion. "The tables were twice filled by the company" we read, "and all were feasted with the good things of the valley. When the tables were removed, dancing commenced, which was continued with energy and without interruption, except for supper, till a late hour."

At the same time in Kanesville, Iowa, a similar social was held. "In the evening we had a little so-called dance," we read, "the party being composed mostly of Philadelphians."

On December 25, 1851, Captain Pitt's band, consisting of twenty-six members, promenaded the streets of Salt Lake City "and played before the houses of the First Presidency, the Twelve Apostles and others, while riding on horseback.

The *Journal History* contains a complete and interesting account of the celebration at Christmas time in 1851, from whom we quote:

Christmas Day. Fine weather prevailed in Great Salt Lake City. All the hands engaged on the public works attended a picnic party in the Carpenters' Shop on the Temple Block which was cleared and decorated for the occasion. Several hundred persons attended and enjoyed themselves in both dance and song. President Brigham Young was also present. The enjoyments were varied with songs and addresses. The brethren of the band serenaded the inhabitants of the City from midnight till daylight which was quite a treat.

Elder George D. Watt gives the following account of these Christmas festivities.

Early on Christmas morning, Thursday, December 25, several companies of serenaders, with brass instruments made the sleeping mountains echo with the sound of rejoicing. Our attention was drawn more particularly to the Governor's mansion, in the front of which was drawn up in military order a troop of horsemen. This was the brass band, giving his Excellency a good wish in sweet strains.

At ten o'clock a. m., the committee of management was in respectful waiting to

receive those who were invited to the party. The carpenters' hall, one hundred feet long and thirty-two feet wide, is admirably adapted for a mammoth party, which was comfortable, and suitably decorated for the occasion. Now the merry workmen, with their happy wives, and smiling daughters, clad in genteel apparel, came pouring in from every quarter, loaded with an abundance of luxuries of every description which were deposited in an adjoining hall, called the machine room, which is forty feet square, in which also was situated the ladies' dressing room.

At 11 o'clock the house was called to order, and a suitable prayer and thanksgiving was offered up to the Donor of all good by Bishop N. H. Felt. The band then struck up a merry tune, and his Excellency, Governor Young, and Hon. H. C. Kimball, and other distinguished personages lead off the first dance.

The excellent order, the quick succession of dances do great honor to the managers. We counted from ninety-six persons to one hundred forty-four persons upon the floor at once. These were set in order in the same time that we have seen four cotillions in other parties. There was no confusion, no dissatisfied looks, no complaining, but the day passed in peace and happy merriment, with thanksgiving to the Father of all our mercies. . . .

The atmosphere of our hall was not polluted with tobacco fumes, or the stench of the drunkard's breath. No! We breathed the pure mountain air, drank of the mountain stream, and ate of the produce of the mountains' valleys, we thought on the gloomy past, and the glorious present, and perspective future, every heart beat high with gratitude and gladness, and every countenance was lit up with the bright fire of enduring friendship.

About seven p. m. a few songs were sung by sundry individuals, one in particular called up feelings not strange to us was sung by Phineas H. Young, entitled "Farewell to Nauvoo." This song gave the company an ample opportunity of comparing the present with the past.

Governor Young arose to address the meeting, and congratulated the assembly on their present situation and blessings as a people.

On Friday evening, December 26, the "public hands" again met in the (Concluded on page 743)

OUT OF NOTHING!

QUICK wit, keen intelligence, and good sportsmanship have won countless friends for President Heber J. Grant and for the Church, among both Mormon and non-Mormon alike. These same attributes were to be found in his father, Jedediah M. Grant, second counselor to President Brigham Young, first mayor of Great Salt Lake City, and missionary to the Southern states in the early eighteen-forties.

Years later, missionaries retracing the by-ways of the South would hear tales of Jedediah M. Grant, the Mormon missionary, and this was one of the favorite anecdotes retold many times:

Early in his ministry Elder Jedediah M. Grant gained an enviable reputation as a ready speaker, frequently preaching on a subject at a moment's notice. Soon many began to speculate as to how and when he prepared his wonderful sermons. To interrogators he would answer that he never prepared his sermons as other ministers did, adding: "Of course, I read and store my mind with a knowledge of Gospel truths, but I never study a sermon."

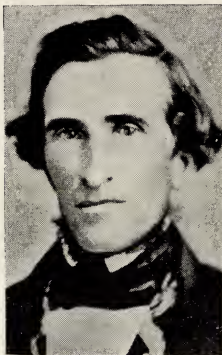
Some did not believe him, thinking it impossible to preach such sermons without careful preparation. In order to prove their point, a number of persons decided to put him to a test, asking him to preach at a certain time and place from a text selected by them. They proposed to give him the text on his arrival at the meeting, thus insuring no preparation whatsoever. He accepted their invitation and challenge.

The place selected was the Tazewell County Court House, Jeffersonville, Virginia, which was filled with an overflow crowd at the appointed hour. A number of lawyers occupied the front seats of the building, including John B. Floyd, who later became Secretary of War in the Buchanan administration.

Elder Grant came in, walked to the stand and opened the meeting as usual. At the close of the second hymn, a clerk, appointed for the occasion, stepped forward and handed the text upon a piece of paper to Elder Grant, who unfolded it and found it blank.

Without any mark of surprise he held the paper up before the congregation and said: "My friends, I

A DRAMATIC AND AMUSING
STORY OF JEDEDIAH M.
GRANT, MORMON MISSIONARY
EXTRAORDINARY.



JEDEDIAH M. GRANT

am here today according to agreement, to preach from such a text as these gentlemen might select for me. I have it here in my hand. I do not wish you to become offended, because I am under promise to preach from the text selected; and if anyone is to blame, you must blame those who selected it. I knew nothing of what text they would choose, but of all subjects this is my favorite one. You see the paper is blank. You sectarians believe that from out of nothing God created all things, and now you wish me to create a sermon from nothing, because this paper is blank. You sectarians believe in a God that has neither body, parts,

nor passions. Such a God I conceive to be a perfect blank, just as you will find my text is. You believe in a church without Prophets, Apostles, Evangelists, etc. Such a church would be a perfect blank, compared with the Church of Christ, and this agrees with my text. You have located your heaven beyond the bounds of time and space. It exists nowhere, and consequently your heaven is blank, like unto my text."

Thus he went on until he had torn to pieces the errors of belief professed by his audience, and then he proclaimed the principles of the Gospel in great power. He wound up by asking: "Have I stuck to my text and does that satisfy you?"

Mr. Floyd jumped up, saying: "Mr. Grant, if you are not a lawyer, you ought to be one." Then turning to the audience, he added: "Gentlemen, you have listened with amazement to a wonderful discourse. Now, look at Mr. Grant's clothes. Look at his coat—his elbows are almost out, and his knees are almost through his pants. Let us take up a collection."

As he sat down, another eminent lawyer, Joseph Stras, arose and said: "I am good for one sleeve in a coat and one leg in a pair of pants for Mr. Grant."

The presiding elder of the Methodist Episcopal Church, South, was then requested to pass the hat around, but he replied that he would not take up a collection for a "Mormon preacher."

"Yes, you will," said Mr. Floyd.

"Pass it around," said Mr. Stras, and the cry was taken up and repeated by the audience, until, for the sake of peace, the minister had to yield. He accordingly marched around with a hat in his hand, receiving the contributions which resulted in a sum large enough to purchase a fine suit of clothes, a horse, a saddle, and a bridle for Elder Grant.

Not one contributor was a member of the Church of Jesus Christ of Latter-day Saints at the time, although some joined later, perhaps receiving their testimony from this sermon with a blank text.—From *String of Pearls*, Elder Theodore B. Lewis, quoted by Andrew Jensen in his *L. D. S. Biographical Encyclopedia*, volume 1, pp. 57-58. Restated here by Albert L. Zobell, Jr.

A DAY IN THE TEMPLE

By Helen Kimball Orgill

Out from the toil and tumult
Of a never ending strife,
Passing the shining portals,
As into another life,
Feeling the pales of Temple
Round and 'bout us twine,
Knowing that peace past expressing
And sensing that longing divine,
A longing to be a true Savior,
A partner with Jesus to stand,
To find in the plan of redemption
A place with the Lord's chosen band.

Our God, may the mists roll asunder
Which keep us from serving Thee here,
That hope from those myriads in bondage
In glorious units may appear.

De Imitationa



Christi

By FRANK
WARREN
SMITH

ALL Christians, however much they may differ in creed and rites and ceremonies, are yet united in one aspiration. Paul says, "We do not know what we shall be, but when He comes we shall be like Him," and so we all desire to imitate Jesus in this life that we may be like Him in the resurrection. But, because no two people in this world are identical, each man has a different concept of Jesus.

During the early days of the church in pagan Rome, men observed the sins and degradations of that day and turned to repentance and austere living, remembering that Jesus came to save the sinner and command repentance. They remembered the days He passed in fasting and prayer in the wilderness, His sufferings under Pontius Pilate, and His agony on the cross. Thus many became hermits or entered into monastic communities and denied themselves any pleasure. Some inflicted pain and torture on their own bodies. Others, remembering his admonition to the rich young man, "Sell all that thou hast and give it to the poor," gave away their property and lived thereafter in self-imposed poverty. This was once the prevailing idea of the church during the Middle Ages and this severity found its imitators among the Calvinists and Puritans of the Protestant Reformation. Old people who were

born in New England still remember the serious, sombre religion of their youth.

Yet, while we admit that sin is universal and repentance imposed in all seriousness on all men, we may nevertheless remember that there were periods of joy in the life of Jesus. Without considering the happy days of innocent childhood, of which we have only faint traditions, we may recall the marriage feast at Cana, the hours passed in the house of Lazarus conversing with him and his sisters, the day He fed so many people with only a small store of loaves and fishes, and His entry into Jerusalem, when the people acclaimed Him. Those were moments of joy and exultation for Jesus, and every man who tries to emulate Him in loving his fellow men and doing such acts of love and kindness as he has opportunity to do, will also experience such moments when his whole being overflows with thanksgiving and the joy of being alive, the joy of partaking of the happiness of others, the joy of watching innocent children at play, the joy of feeling the beauty of this world, of watching the clouds and the colors of sunrise and sunset, the flowers and the stately forests of earth, the placid rivers, the turbulent waterfalls, or even the bare austerity of the desert. All the world tells us of beauty if we look for it, and we may say with the Psalmist, "The heavens declare the glory of God and the firmament sheweth his handiwork."

So may we live day by day with genuine repentance when we sin and firm resolution to reform; meanwhile accepting joyfully those innocent pleasures that come to us, for we may be sure that God will impose upon us such sufferings as may be needed for discipline or enlightenment.

En Route to Iran

WORD FROM L. M. WINSOR

A LETTER from Brother L. M. Winsor, dated September 9, 1941, mailed from aboard ship as he travels to Iran, has been received at the Era office. Brother Winsor, a member of the Agricultural Advisory Committee of the Church Welfare Plan, is en route to Iran at the invitation of the Persian government to pursue some phases of the work started there by Dr. Franklin S. Harris. Some excerpts of Brother Winsor's letter follow:

I am sailing on a Dutch ship of some 8,000 tons displacement. When I booked for the trip I thought it was to be a passenger liner; but instead it is a freighter, and the passenger accommodations are only incidental; however, in many respects there are advantages to this type of ship. There are only accommodations for 94 first class passengers and 44 second class or tourist passengers, and she is loaded to capacity. . .

I am told that I have at least fifty days ahead before we reach Bombay. From there I have no knowledge in advance as to how I shall proceed to Iran, which is some two thousand miles further inland.

The movements of this ship are shrouded in mystery, and we are cautioned that we should not reveal even the name of the ship except in confidence, lest it, perchance, bring disaster to us later on our voyage. When we left our dock at San Francisco we did not put out to sea at once. Instead we sailed under the bridge and away south in the open bay where we spent some three hours moving very slowly in wide circles. I learned afterward that we had U. S. naval officers aboard who were testing our nets in connection with magnetic mines.

This morning a huge, white ship suddenly appeared about 3 to 5 miles off our starboard. Our course was suddenly changed so as to put as much distance as possible between us and the strange ship. For two days now we have been idling along at a snail's pace. We do not know why, but it is, of course, for some good purpose. But all this mystery tends to make one feel just a little bit anxious.

The ship's crew is composed of 8 officers, Dutch, about 8 sailors, also Dutch, 6 or 8 cooks, Dutch, and a crew of 80 Javanese. The cabin boys and the waiters go barefooted most of the time. They submit to the wearing of the prescribed uniform, but they draw the line on wearing shoes. The nearest they will come is the wearing of sandals. . . . The captain says that he has to make up a completely new crew each time he reaches the home port. No amount of inducement will entice these boys to stay aboard for more than one cruise at a time. But they will sign up at a later date either for this ship or for one of the others.

To my many friends who are anxious for my safety I can only say that I shall be discrete and careful and have every assurance of fulfilling my mission in safety. I do go with the feeling that I am filling a real mission. As yet I have had no feeling of apprehension and have faith that I am going as a missionary or as a servant of our Father in order to do my bit in carrying out a small part of His great plan.

The Shenandoah Broadcast

By Bruce Tueller,
Secretary, Western States Mission

OF rising importance in spreading the Gospel message is the radio, and it is with this outstanding medium of expression that the Western States Mission has recently achieved



ELDER S. DARRELL REEDER, ONE OF THE ELDERS WHO HAS PARTICIPATED ON THE BROADCAST.

very gratifying success in a weekly half-hour Sunday broadcast over Radio Station KFNF at Shenandoah, Iowa. This radio program has gained the recognition and approval of a large radio audience in the states of Iowa, Nebraska, Missouri, Kansas, Minnesota, and South Dakota. The program was named the "Fulness of Times."

Because the missionaries participating in the program labored in different towns and could only meet week-ends, each program had to be carefully planned well in advance, and the program always went on the air unhearsd. Nevertheless, every program proved to be a harmonious unit.

After being assured of the splendid quality of the broadcast, an intensive advertising campaign was undertaken under the direction of Elder F. Ralph Kotter, director of the program. The area reached and served by Radio Station KFNF was determined, and then to the newspapers in every large town within that area, pictures of the singers on the program were sent accompanied by an interesting write-up about the broadcast.

The desired results were obtained, and soon many of the people residing within that area began to dial for the program. Many very favorable comments were received, and cards and letters began to pour in, requesting copies of the sermons. Wherever possible, the missionaries laboring in the towns from which cards and letters were received were notified of the names and addresses of these people and asked to visit them.

The results and accomplishments of these broadcasts will never be fully known, but this we do know—the Gospel is being preached; new friends are being made; old prejudices are being dissolved; and countless seeds are being sown. And large or small, the harvest will truly abound in goodness: "For whatsoever a man soweth, that shall he also reap."

WHO IS MY FRIEND ?

By JOSEPH QUINNEY, JR.

President of the Logan Temple

GOD IS MY FRIEND. He teaches that work well done is a glorified thing and is the great stabilizing factor in life, and to feel the joy of life I must get it out of my work. "Blessed is the man who has found his work; let him ask for no greater blessing."

GOD IS MY FRIEND. He gives me power to see, hear, and feel the symphonies of eternal truth. He reveals to me through this light of truth the way in which to walk, and then be a power in that path of trust. He sustains me in the right, as He gives me power to know the right, that there is no substitute for truth, that it transcends all else in power in the glory of God.

GOD IS MY FRIEND. He reveals to me the virtue of tenderness and tells me it belongs to the strong, that in it are justice and the mellowing power of mercy. He teaches that tenderness belongs to the pure in heart, and the pure in heart shall see God. This quality of life has no place for compromise but is a positive quality of the infinite.

GOD IS MY FRIEND. He gives me strength to love and extol the glory of His power, and to see the good in my fellow man, to love my neighbor as myself, to be tolerant and kind, and to understand that nobility of character is the embodiment of love and that it holds the companionship of God.

GOD IS MY FRIEND. He teaches me the everlasting principle of honesty, that there should be no policy connected with honesty, and that my whole spiritual, moral, and physical being should radiate the truth, and that to do good is a genuine privilege rather than a duty,

that to visit the poor, the widow, and the orphan is the highest order of religion.

GOD IS MY FRIEND. He exemplifies the true meaning of prayer, that there should go into the composition of prayer the elements of sincerity, honesty, confidence, and faith, that the light of truth flows to us through the prayer of faith and gives us to know that God lives and that Jesus is the Christ. Indeed, it is the pathway to God.

GOD IS MY FRIEND. He impresses me with the fact that all blessings are predicated upon obedience to law, that this is fundamental in the great order of eternal truth; that to give is to receive, that the law of compensation is always operative in human life.

GOD IS MY FRIEND—because in the silent hours of life He gives me courage, and I build a knowing faith in Him. He teaches me the spiritual and physical laws of health. He builds the broken hearts and heals the weakened body and fills it with the healing balm of life. He is my friend in sickness and in health. He is the protecting power of my home and is my guide in all things good and true.

GOD IS MY FRIEND. He reveals that "The glory of God is intelligence or the light of truth," that every high and noble thing we do reflects the glory of God. He touches every phase of life and teaches the sublime truth and doctrine that He, in His wisdom, created man, that man should have joy, and that the supreme glory of God is to bring to pass the immortality and eternal life of man, the eternal and everlasting law of progression.

Religious Education in HAWAII

By ROSCOE C. COX
President of the Hawaiian Mission

of the school year there were eighty-five classes in seventy-one different schools.

Average weekly attendance at the classes increased from seven hundred sixty-eight in September to one thousand four hundred sixty-eight before the end of the school year. Approximately forty-five percent of these pupils were not members of the Church.

There are many ways in which the religious education program has been a boon to other missionary work. In the first place it has made scores of new friends among the influential school people for the missionaries and for the Church. It has put the Elders in all districts on a definite time schedule which has carried through in their other work, thus adding to efficiency. It has caused the missionaries to study methods of teaching, to become familiar with an abundance of reference material, and has given them much teaching experience. It has made tracing much more pleasant with a new friendliness being shown by the people because of the acquaintance of the children with the Elders. This new friendliness, in turn, has opened literally hundreds of homes for cottage meetings and other work. Inactive Church members have become active again through the interest their children have had in the religious education classes.

Elder Conover and Elder James Emmerson Hallstrom, who is to take over the supervision of this work on Elder Conover's release, made a trip to all the principal outside islands during May, 1941, and visited all schools where our religious education classes had been conducted, also some other schools. Some seventy school principals were asked: "What is your opinion of our religious education teachers and the methods they have used in conducting the classes?" Every answer was favorable and some principals stated that ours were by far the best religious education classes taught in their schools.

So far the Hawaiian Mission has concerned itself only with classes on the Islands outside Oahu Stake. The Japanese Mission has done considerable work on this Island and also has cooperated in the work on other Islands. No report of their activities is included in the figures given in this article.

Officials of the Oahu Stake and the two Missions have long been urging the appointment of a full time, well qualified man to take charge of the religious education work in the territory, including an institute in connection with the University of Hawaii. This matter was presented to President David O. McKay during his visit here in August.

We of the mission see the inspiration of the Almighty in this as in all other phases of the missionary work. We know that much of the success so far attained has been due to the humility, prayers, and clean lives of the missionary-teachers which made them worthy of and susceptible to inspiration from above.

In Hawaii we are now enjoying the privilege of conducting religious education classes in connection with the public schools of the Territory. These classes are made possible by a territorial law which reads as follows:

The department shall provide for the release of, and shall release, any pupil in any public school from attendance at the public school for a period not to exceed sixty minutes each week during the school year, on such days and during such school hours as the department shall designate, for the purpose of receiving religious instruction from the religious organization of his choice when such release is requested in writing by a parent, guardian or other person having custody or control of such pupil, etc.

Provision is also made that no religious instruction shall be given in any public school.

The first record of L. D. S. missionaries holding classes under the provisions of the law was in the school year of 1938-39 when classes were started in the Kohala district on the Island of Hawaii by Elder Thomas E. Baggaley of Salt Lake City and Elder and Sister Albert Colclough of Flagstaff, Arizona. The possibilities of the work were at once apparent and the suggestion that it be further developed was made to the writer by President W. Francis Bailey before he left the Islands in July, 1939. The Colcloughs continued and enlarged on the work in the Kohala district during the 1939-40

school year and a few classes were started in other districts.

The first organized attempt to take full advantage of this unusual opportunity was taken on November 13, 1939, with the appointment of Elder Don W. Conover of Provo as mission supervisor of religious education. That he might be able to study the matter in the field, he was sent to the Kohala district where he spent about two and a half months. During that time he visited all the schools on the Island of Hawaii and became acquainted with the principals and educational supervisors of the Island. He returned to Honolulu in March, 1940, for a mission conference with much enthusiasm over the possibilities afforded by the territorial law.

Next Elder Conover spent almost three months on the Island of Maui and a short time on Molokai. Later he spent a month on Kauai, thus becoming acquainted with school authorities, location of school buildings in relation to mission chapels, etc. During all this time Elder Conover had been aiding with the organization of new classes on the Islands where he labored, and had been searching for and planning suitable material for a course of study to fit the different age levels. Not finding anything exactly suitable for local conditions, he set about to write two groups of lessons, one for elementary school and one for junior high school pupils. These were run off on the mission duplicator and bound in books which were sold to the missionary-instructors.

Thirty-one religious education classes were started by the missionaries in September, 1940, but the number increased steadily until before the end

Elder Don Wallace Conover of Provo Supervisor of Religious Education in the Hawaiian Mission. He is responsible for much of the success attained in this work so far.



Upper Right:

Religious Education class (with four young visitors) in the Kohala District, Island of Hawaii, "birthplace" of L. D. S. Religious Education work in the public schools of the Territory of Hawaii. Note the racial strains, largely Japanese and Hawaiian.



Right Center: Hawaiian Mission Religious Group at Paia, Island of Maui. Lower Right:

One of the larger religious education classes in the Hilo District, Island of Hawaii. Elders in the picture are Leon M. Child of Clearfield and Kenneth N. Gardner of Delta, Utah.



The MESSAGE TO GLOBE

By ROBERTA F. CLAYTON



A TRUE SHORT STORY

AT EIGHT O'CLOCK THE NEXT MORNING ALCHESAY AND HIS SON RODE UP TO HEAD-QUARTERS

THE Apache Kid was on the warpath again. All early pioneers of Northern Arizona knew the full significance of that. Next to Geronimo, he was the most dreaded of renegade Apaches, and in tricks of cunning, he even exceeded that bloodthirsty old outlaw.

Ideally located in the fastnesses of the heavily timbered White Mountains, the Apaches were the terror of peaceful tribes of Indians as far away as New and Old Mexico. They had a bitter hatred toward the whites; the U. S. soldiers they despised; they rebelled against restraint. To be penned up on a reservation was an injustice to which they would not peaceably submit. With the least provocation they would don their warpaint and feathers and go out to kill.

This time, however, there was sufficient provocation. One of the young squaws had been attacked by a soldier, and though he was caught and put in the guard house, this did not satisfy the redskins.

The Apaches were "no respectors of persons." They looked upon the intruding whites as their natural enemies. A wrong such as this could only be wiped out in blood.

The commanding officer of Fort Apache sensed the gravity of the situation. Word had to be taken to Globe of this new outbreak. More desperate and daring than ever before, the Apache Kid was out for revenge.

Lieutenant Rivers, in command at the Fort, knew the danger to the handful of scattered settlers in isolated places and they must be notified, but how? In his desperation he sent for Alchesay, chief of the White Mountain Apaches, which had furnished the scouts for the government. He knew Alchesay could be depended on.

When the chief arrived, the commanding officer called him into his office and told him that he wanted the most trusted Indian on the reservation to take a message to Globe.

"All right," answered the chief,

in his broken English, "me send my boy, Bah-Hah. He take message."

"How old is your son?" asked Lieutenant Rivers.

"He fifteen year old," was the response.

"You do not understand," began the commanding officer. He then related the importance of the mission and the necessity of secrecy and finished with, "I cannot send the message by one or half a dozen soldiers, for they would be killed; and I cannot send a company, because every soldier is needed to protect the whites in these parts. I ask you for your most trusted and experienced scout—and you offer me this boy."

"He do what I tell him," answered the father.

"Yes, but think of the danger. There is only a dim trail over these mountains, which are the worst in this range. The rivers are high. There are wild animals in these mountains, to say nothing of the danger of meeting some of the renegades. I appreciate your unselfish offer of your son, but I cannot permit you to sacrifice him."

With arms folded and his proud head held high, Alchesay turned and started to walk away. "I have no one else," he said.

Realizing it was his only chance, the commanding officer called him back and told him to have the boy ready to start at eight-thirty the next morning. It was then four p. m. The chief's camp was about thirteen miles north, and Globe was eighty miles west.

At eight o'clock the next morning Alchesay and his son rode up to headquarters. Unlike his father, who was dressed in the white "factory" shirt, pantaloons, and G-string common in that day, Bah-

Hah had on a coat, vest, shirt, overalls, and shoes. He was mounted on a buckskin-colored stallion, a fine specimen of horse-flesh. Both the boy and his horse were "thoroughbreds."

Lieutenant Rivers was walking up and down on the porch as they rode up. He handed a large sealed envelope to the boy and told him it was to be delivered, *without fail*, to the post office in Globe. The look on the boy's face showed that he fully sensed the responsibility. He took the envelope and fastened it on the inside of his shirt, buttoning his coat and vest over it. The lieutenant then gave another envelope to be delivered to the livery stable in Globe containing instructions that the boy and his horse be taken care of until they were sufficiently rested to return.

At that time Fort Apache was headquarters for the army west of the Rockies. It boasted the finest brass band in the whole western division. On this particular morning, the band was called out. Wonderment brought the people of the post to their doors as they heard the band playing a lively martial air, but all they could see aside from the musicians were two Indians riding across the parade grounds. One was headed north; the other rode over the bluff down into White River to the west.

Although the river was high, Bah-Hah knew his horse could swim it, so rode fearlessly into the stream and on his way. The going was rough from the start. In places it was so steep that the Indian boy could hardly make it on foot, while his horse clambered and slid. At

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Christmas Books for Young Folk

THE AMERICAN ABC

(Maud and Miska Petersham. Illustrated. The Macmillan Company, New York, 1941. \$2.00.)

THESE authors truly understand how to imbue people, no matter what their age, with a love for the thing about which they write and illustrate. Their books are always gems to treasure.

In this their latest book, they have surpassed even their previous accomplishments. They have taken incidents from our American history and made them live by word and picture. For instance, B is for the Liberty Bell, which is beautifully illustrated, and then the story is written about it. The Z is for zeal, which is a characteristic which every genuine American should or does have.

This is a book that should be made available to all children—and that means all who have the true child heart, whether they be six or sixty.

HIAWATHA'S CHILDHOOD

(Henry W. Longfellow. Illustrated. Doubleday, Doran, and Company, Garden City, 1941.)

CHILDREN need to grow up knowing this tale of the Indian lad whose kinship with nature makes him a hero for young people. Well-illustrated, this volume will be a welcome addition to the children's shelf.

A TREE FOR PETER

(Written and Illustrated by Kate Seredy. Viking Press, New York, 1941. 102 pages. \$2.00.)

KATE SEREDY always tells a story that makes even grown-ups pause. In this story of young Peter, she does that with even more power and purpose. How a spade worked a modern miracle is the theme of this story that transformed what had been Shantytown into Peter's Landing and will read like a miracle; but more important than that, it will read like a miracle that can be accomplished in other Shantytowns.

The illustrations are beautifully executed to emphasize the story.

THE STORY OF CHAN YUC

(Dorothy Rhoads. Illustrated. Doubleday, Doran, and Company, Garden City, 1941. \$1.50.)

THIS story of "Little-Deer-Who-Never Grows-Up" will be of great interest to children between the ages of five to eight. Chan Yuc lived in Yucatan, and the story of how he grew in his strange environment makes it of great value to those who would like to know more about the wild life of the western hemisphere.

The illustrations are beautifully executed so that even children who cannot read will find the book more than satisfactory to turn through.

INTO THE WIND

(Gertrude E. Mallette. Illustrated. Doubleday, Doran, and Company, Garden City, 1941. 295 pages. \$2.00.)

THIS book is a most stimulating story of the nursing profession. All girls who are interested in choosing a profession should read it—and they will find it challenging as well as interesting. The story tells about the duties of probationers, better known as pros, who enter training with the hope that some day they may win their caps and become full-fledged student nurses.

RAINBOW TRAILS

(Anna Johnson. Caxton Printers, Caldwell, Idaho. 41 pages. 35 cents.)

THIS delightful book of children's verse by a Latter-day Saint will find a welcome niche in the children's Christmas stocking. The book can be purchased directly from the author at 33 Bishop's Building, Salt Lake City, Utah.

This little poem on "Shopping" will reveal the charm of the poetry by this gifted writer:

My mother goes a-shopping,
And I go shopping too.
I'm happy when I'm helping
With things she has to do.

And if there is some money
Left over when she's through,
We have an ice-cream sundae
With chocolate on it, too!

Mystery and romance mingle with the work to make this a most readable, worthwhile story.

WHISPERING GIRL

(Florence Crannell Means. Illustrated. Houghton Mifflin Company, Boston, 1941. 225 pages. \$2.00.)

BECAUSE she was so timid that she didn't dare speak above a whisper, she was called Whispering Girl. Her life with the kind Hopi Indians who adopted her on the death of her parents, and her rescue of them from a serious situation make thrilling reading for young people.

A deeper understanding of Indian life results from reading this beautifully illustrated volume.

TAG-ALONG TOOLOO

(Frances Clarke Sayers. Illustrated. The Viking Press, New York. 87 pages. \$1.50.)

ALTHOUGH her real name was Tallulah, she was called Tooloo for short—and then "tag-along" Tooloo because she always wanted to go everywhere her three older sisters went. She was too small for them, but big enough to get into some mischief all by herself. First, there was the chinaberry tree; then, there was the nickel; but it was Tooloo also who finally led them all—right on the shoulders of Mr. O'Leary, the circus clown.

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Illustration from the American ABC.

CHRISTMAS PACKAGE

By Sylvia Probst

I DIDN'T have money for shopping,
But I send my gift no less,
And it's wrapped in the loveliest wrappings,
The tissue of happiness,
The seals are choice little memories,
And it's tied so it won't come apart
With the best that I could be affording:
It is tied with the strings of my heart,
So open it with all of the others;
It is practical, please use it too,
For the gift that is under the wrapping,
Is my love that I'm sending to you.

WINTER TREES

By Christie Lund Coles

THE trees, like cob-webs spun across the sky,
Are barren and grey and still; no leafage now
Quivers and stirs, provocative with sigh
And silken green; each scrawny-fingered bough
Buffets the taunting wind and waits the touch
Of virgin snow, its healing and its rest,
For trees are wise from having borne so much
Of pain and living beauty on their breast.
So all my faiths are spun across my heart
In steadfastness against the storm of years;
Although we know that beauty must depart
We find assurance as the dark day nears;
For hope returns, though briefly it be lost,
As beauty to these trees, betrayed by frost.

WINDMILLS OF HOLLAND

By Helen McMahan

THEY stand along the deep canals
With wooden sails raised high,
As if to bind the image of
The landscape to the sky.
They have a language of their own—
In age-old, secret tones,
They court the wind, and grind the grain
Between their polished stones.
Immutable, serene, and staunch,
These windmills are to me
The symbol of a deathless race
Down by the Zuider Zee.

SANCTUARY

By Ruth Harwood

TO me, as holy as a sacred shrine,
Is some small cozy room that I call mine,
A room that shuts away the world outside,
But to the starry inner vistas opens wide!

FROM THE PLAINS

By Virginia Scott Miner

STRANGE to think how,
Miles away,
Pine tree needles
Knit a day!

THE PROPHET SPEAKS

By Mabel Jones Gabbott

SO tall he stood there, noble, fine and proud,
Sustained by power greater than his own.
He said, "I shall not talk so very loud,"
But in his eyes a glorious message shone.
He read the excerpts that he had prepared
And then forgetting self and doctors too,
He poured his heart out to the Saints and shared
With us, his testimony strong and true.
His words came freely, ringing rich and clear:
"God lives, have faith in Him, and keep His word."
It seemed to me the Lord was very near
And prompting him to say the things we heard.
The Prophet spoke today, so kind, so dear,
And my heart prayed, "Bless President Grant, dear Lord."



SANCTUARY

By C. Frank Steele

ON these white walls, this House of Prayer,
The light of heaven falls everywhere.
And as we pass its sacred gate
Three lessons glorious await:
Have Faith and let your Faith inspire
Your fellowmen with holy fire;
Have Hope and let its presence glow
That all the power of God may know;
Have Love and let it steadfast be
Like unto Christ's on Calvary.

FOUR HOPES

By Eva Willes Wangsgaard

FOUR things we're always waiting for:
A fuller purse, a brighter day,
A joy that will not pass away,
A world that has out-moded war.

GIFTS OF THE FIRST CHRISTMAS

By Carlton Culmsee

A DORNED with carved gems and gold
The sages bore from eastern lands
Gifts for the tiny new-come King.
Came He with empty hands?—

Stronger than frankincense and myrrh,
There followed Him across the dark
The dawn-clean breath of better life
To fan the immortal spark.

And the stars greyed in the slow dawn;
The shimmer of the gold grew dim
Beside the deep far-shining light
That poured from Him.

THE CYNIC

By Helen Martin Horne

THE mocker of faith resorts
To the laughter of hollow scorn
To intimidate the heart
Of the simple to worship born.
On the Lord's green earth he walks
In haughtier brash—unwise,
A cynical scorn on his lips,
And a glimmer like hate in his eyes;

But the simple endures in trust—
Content in the Spirit's birth;
He walks with a joyous step
On his scrap of the Lord's green earth.
The scorner he dare not hate
Lest he catch him—trapped in surprise—
The Prodigal's woe on his lips,
And a longing like pain in his eyes.

SONNET

By J. Nile Washburn

WHAT greater hand could frame the
mighty dome
Of heaven that spreads so far above the
globe
Than that of God? He made it for His home.
From it He spoke unto the Prophet Job.
Was man there at the first? What mind
can probe
The secret out? Where is the outer bound
Of heaven itself? What is the starry robe
That nightly wraps the blackening sky
around?

Whence come the thunder peals that so
resound
When nature is aflame? The human soul
Exults and fears at questions so profound.
Nor can man comprehend the cosmic whole.
But God can follow every secret trace:
He sets the bounds and laws of time and
space.

LOVER

By Grace Sayre

TWILIGHT tiptoes up the stairs of Day
And lays her head upon the breast of
Night;
He places diamond stars upon her hair
And gives her pearls of dew for morning's
light.

On The Book Rack

VANGUARDS OF THE FRONTIER
(Everett Dick, Ph.D. Appleton-Century Company, 1941.)

THIS is "a social history of the northern plains and Rocky Mountains from the earliest white contacts to the coming of the home-makers." The fur companies and the mountain men, the Indians and the missionaries, the pioneers and the travelers, and the spirit of their times, are presented as a progressive story of absorbing interest. The laboriously gathered facts filling the twenty-three chapters, fall naturally into their places to form an entrancing mosaic—a picture of a tremendous human epic. Dr. Dick has shown here that the fruits of vast scholarly research, when well organized and written in simple, pure English, may be equally attractive to the technical student and the general reader. This is refreshing in this day of hurried and often poorly presented history. The stirring story of the West has never been more vividly or accurately told.

The chapter on the Mormons, called "Marching to Zion," rests on the examination of source materials and therefore avoids the lurid, unsupported tales, which often mar books of less conscientious writers.
—J. A. W.

TECHNOLOGY AND SOCIETY
(S. McKee Rosin and Laura Rosin, The Macmillan Company.)

THE impact and effect of the machine upon society, particularly within the United States, is the theme of this informative and thought-provoking book. The principles necessary to convert inventions into machines that reduce man's toil, or increase his power, are first considered; then follows a study of the economic, social, and political effects of the machine. It is a clearly and simply written book for the day, a pioneer in a field of utmost importance—important because the new society will be built around the machine. All who are interested in machines, laymen, students or technicians, young or old, would profit by reading this fascinating story, in terms of science and technology, of the coming and the rise of the machine and its probable effect upon the coming age.
—J. A. W.

THE SOCIAL RELATIONS OF SCIENCE

(J. G. Crowther. Macmillan & Co., New York, 1941. 665 pages: \$3.50.)

MAN's power has been multiplied manifold by the advancement of science. New comforts of life, and the present horrors of war, have been made possible by modern science. Are scientists responsible for what happens in a scientific age? Are they responsible for the results of science? What are the relations of society as a whole to science and scientific progress? These considerations and questions form the theme of this instructive and suggestive book.

The treatment is unusual. By a historical review in brief topical chapters, science is shown to be a social product, flowing from and colored by the spirit of the age which brings it forth. Having thus dissected the organism, the creation of "an effective social policy for science" is con-

sidered. However, the author, having told the story and suggested that discovered scientific truth must be used by forces beyond the laboratory, is inclined to leave to the reader the formulation of the policy, so fervently hoped for by all decent-minded people.

At first sight, the book might be mistaken for an admirably concise and interesting history of science. It is this; but much more, as it deals with one of mankind's chief concerns.—J. A. W.

IN THE GOSPEL NET

(John A. Widsøe. Printed for Private Distribution, 1941. 119 pages.)

THE broad lines of the story of Dr. John A. Widsøe of the Council of the Twelve are known wherever there are members of the Church—how, as a Norwegian immigrant lad he came to Utah, to rise from poverty and obscurity to eminence in the halls of science, education, and religion. But here now is the story of the great and obscure mother whose influence stood ever near the success of her son—a son who pays tribute as well as words can (but whose life brings higher honor to the mother who bore him), in this privately published work. On one fly leaf the author states: "This is my Book of Remembrance, Number 1." And then follows this Prologue:

This is the story of a woman, a seeker after truth, who, tossed by the waves of mysterious fate, was caught by the Gospel net, and carried into a far country, where, through the possession of eternal truth, though amidst much adversity, she and her family found unbounded happiness.

This is her saga.
Then comes the story of John Anderson Widsøe, the Norwegian schoolmaster who rode the waves of the North Sea from island to island, and who died young, and his wife, Anna Karine Gaarden Widsøe, and her two young sons, John A., and

Osborne, J. P.—and a glorious overcoming of many things.

Recognizing this as a type of countless such stories of the Century of Restoration, the author closes with the Epilogue:

The woman whose story has been told here was one of tens of thousands who in these latter days earnestly sought truth, happily found it, courageously accepted it, and were led into new places, where, despite many trials they discovered new and greater joys in living.

The story herein told, may, therefore, be read as a saga of a glorious multitude who have been caught in the Gospel Net. Before this host of radiant men and women we bow in admiration and gratitude. May the memory of their certain faith and diligent works ever rest in the hearts of the coming generations.

There is little to be added to such thoughts. John A. Widsøe has remembered well the commandment: "Honor thy father and thy mother."—R. L. E.

THE PRESIDENTS OF THE CHURCH
(Preston Nibley. Deseret Book Company, 1941. 321 pages. \$2.50.)

SEVEN men have stood at the head of the Church of Jesus Christ of Latter-day Saints since 1830—Joseph Smith to Heber J. Grant. The lives of these men have been the subject of untold thousands of printed pages, in treatment varying from sentence comments to pretentious volumes. Nowhere, until now, however, has the casual reader been able to go to a single source to find the essential facts and the spirit of the lives of these men bound under one cover. In this volume the author has let the men speak extensively for themselves, which adds to intimacy of acquaintance. By this publication the lives of these seven men, each of them notable among the world figures of all time, will become, as the author suggests in his foreword, available
(Concluded on page 760)

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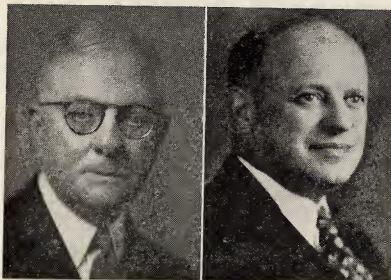
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The Church Moves On



PRESIDENT LEVI EDGAR YOUNG, LEFT, RELEASED, AND PRESIDENT WILLIAM H. REEDER, JR., RIGHT, APPOINTED, AS PRESIDENT OF THE NEW ENGLAND MISSION.

New England Mission President Chosen

PRESIDENT WILLIAM H. REEDER, JR., of the Mt. Ogden Stake has been appointed by the First Presidency as President of the New England Mission. He succeeds President Levi Edgar Young, senior President of the First Council of the Seventy, who has presided over the mission since the summer of 1939. Elder Young will return to his duties in Salt Lake City.

President Reeder has been head of the Mt. Ogden Stake for six years. He is a member of the Utah State Board of Education and the Utah State Bar Commission. He was formerly a member of the board of the State Deaf and Blind School.

For many years the new mission president was superintendent of the Weber Stake Y. M. M. I. A. He has been a member of the high council in both the Weber and the Mt. Ogden Stakes.

Sister Reeder, who will accompany him, is a member of the General Board of the Primary Association.

Death Comes to Andrew Jensen and Elias S. Woodruff

THE death of two Church leaders occurred just as the *Era* was going to press.

Andrew Jensen, 90, Assistant Church Historian, passed away November 18 at his home in Salt Lake City, following a heart attack.

Elias S. Woodruff died following a week's illness on November 16 in Salt Lake City. He was serving as field representative of the Church Welfare Committee, and formerly was president of the Central and Western States Missions.

Further note of the lives of these men will be made in the January *Era*.

B. Y. U. Dedicates Joseph Smith Building

AS part of the Founder's Day services commemorating the sixty-sixth anniversary of the founding of the Brigham Young University, the new Joseph Smith Building was dedicated October 16, by President David O. McKay, who prayed: "May the Spirit of God be in every mood of this institution and in the heart of every instructor. May that Spirit purify and hallow every part of this edifice."

In addition to President McKay, other speakers were Elder Joseph Fielding Smith of the Council of the Twelve, whose subject was the historical background of Joseph Smith, and Dr. Franklin S. Harris, President of the University.

Many of the General Authorities of the Church were present.

The building, which is the hub of the social and religious activity of the University, is located on the upper campus.

Missionaries Get Draft Rating

A RULING has been received from the national selective service headquarters providing that the General Authorities, stake presidencies, ward bishoprics, branch presidencies, mission presidents and certified missionaries of the Church will be in class 4D as long as they hold these positions. Elder Richard L. Evans of the First Council of the Seventy is the only member of the General Authorities registered on the selective service rolls.

The ruling with regard to missionaries is interpreted to the effect that persons will be placed in class 4D by their draft board when they enter the missionary home prior to departure for mission fields. If a notice to report for induction is received any time before the individual enters the home, no deferment is granted.

Dr. Widsote Addresses Religious Group

DR. JOHN A. WIDTSOE of the Council of the Twelve spoke on the subject, "Notable Episodes in Mormon History," before a group of between three and four hundred members of the Women Associates of the University Religious Conference, in Los Angeles, October 23.

The group, representing religious leaders of the major faiths in Southern California, met at a banquet in the Wilshire Ward.

Welfare Chairman Speaks On "Church of the Air"

ELDER HENRY D. MOYLE, chairman of the General Church Welfare Committee was the speaker on the Columbia Broadcasting System's "Church of the Air," Sunday, November 2.

Speaking from the historic Salt Lake Tabernacle he outlined to his coast-to-coast audience the aims and achievements of the Welfare program.

Stakes Receive New Leaders

RECENT changes in the presidencies of the Stakes of Zion include the following:

In the Oquirrh Stake John D. Hill has been selected as president with Edwin K. Winder and V. B. Coon as counselors. The retiring presidency were H. Edward Sutton, Earl Day, and Isaac W. Coon.

President William W. Owen has assumed duties in the Cache Stake with his counselors E. L. Christensen and L. Tom Perry. They succeed Alma Sonne (recently appointed assistant to the Council of the Twelve) and William E. Evans, Jr., and Franklin D. Richards.

Quayle Dixon has been named second counselor in the Palmyra Stake presidency, where R. Ray Hales has been released.

Virgil H. Smith has been appointed second counselor in the Liberty Stake, where Mark E. Petersen has been released.

Church to Publish Guide Book

PLANS for publishing a guide book with maps directing travelers to sacred spots in Church history throughout the middle west and eastern states have been announced. John D. Giles, new director of the bureau of information at the Hill Cumorah, will write the book.

(Continued on page 734)

The Church Moves On

(Continued from page 733)

Radio Talk Given by British Mission President

ELDER ANDRE K. ANASTASIOU, acting president of the British Mission, was invited by the British Broadcasting Company to talk on November 4. The BBC program which was heard at 9:30 G. M. T. was directed at the European continent.

Dr. Richard R. Lyman of the Council of the Twelve has received this comment from Hugh Card Brown, a member of the Royal Air Force: "The Church [in England] seems to be doing well under local leadership. Tithing has increased, the attendance at meetings is good."

Washington Utahns Give Radio Program

UTAH's history and her part in the economic development of the nation were reviewed by Robert H. Hinckley, assistant secretary of commerce, and by Senator Elbert D. Thomas in a half hour "Salute to Utah" program broadcast from radio station WINX, Washington, D. C., on October 14.

The historical, religious, and economic background of the state were discussed, and selections from Utah musicians now living in Washington completed the program.

Welfare Unit Aids Arizona Flood Victims

WITHOUT cooperative effort and the resources of the Church Wel-

fare Plan, rehabilitation for many of the victims of the recent flood of the Gila River in Arizona would have been difficult and slow, Elder Harold B. Lee of the Council of the Twelve reported as he returned from the St. Johns Stake conference.

The Relief Society members and ward bishoprics fed and clothed those in need, while Church Welfare workers began to repair the damaged homes and buildings. Damage in the flood, including crops lost, was said to be \$100,000.

Bishops, Presiding Elders Installed

Laanark Ward, Bear Lake Stake, Archie Parker succeeds Ernest D. Hymas. Bothwell Ward, Bear River Stake, James L. Stokes succeeds Milton D. Marble. Park Valley Ward, Bear River Stake, Fred Hirschi succeeds Louis A. Hirschi. Milford Ward, Beaver Stake, Bert H. Weight succeeds Laurence Peterson.

Beaver East Ward, Beaver Stake, Mark Woolsey succeeds Clyde L. Messenger. Racine Branch, Chicago Stake, William C. Walley succeeds Oral T. Andrus.

Lawrence Branch, Emery Stake, Luther Thomas succeeds Ernest H. Cullum. Chico Branch, Gridley Stake, Don E. Ferrin succeeds Irvin S. McDonald.

Kanab South Ward, Kanab Stake, Charles C. Pugh succeeds Joseph S. Johnson. Staveland Ward, Lethbridge Stake, Hugh T. Stanford succeeds Nunham Stanford.

Cherry Creek Ward, Malad Stake, Verlorum Moon succeeds Leo D. Williams. Rupert Third Ward, Minidoka Stake, Owen W. Tanner succeeds Clyde B. Crandall.

Lordsburg Branch, Mt. Graham Stake, Albert Hill succeeds H. Verle Payne.

Elko Ward, Nevada Stake, M. Eugene Williams succeeds John J. Stastny. West Layton Ward, North Davis Stake, Calvin D. Corbridge succeeds Wallace Gailey.

Laie Ward, Oahu Stake, Kuali P. Kekaouha succeeds Robert Plunkett.

Vallejo Ward, Oakland Stake, Henry Neerings succeeds Alvin G. Cheshire.

Pocatello Fourth Ward, Pocatello Stake, Benjamin R. Thomas succeeds Robert M. Garbett.

Ramah Ward, St. Johns Stake, Squire N. Mangum succeeds Louis W. Clawson.

La Mesa Branch, San Diego Stake, Ernest Bornemann succeeds Ralph Stobbs.

Chehalis Branch, Seattle Stake, Joseph H. Cutler succeeds H. R. Merrill.

Winslow Ward, Snowflake Stake, Burton R. Smith succeeds LeRoy A. Palmer.

Cedron Ward, Teton Stake, James H. Kuns succeeds Milford N. Kuns.

Chapin Ward, Teton Stake, Dwight C. Stone succeeds John W. Dewey.

Twin Falls Second Ward, Twin Falls Stake, Jack C. Fredrickson succeeds Claude Brown.

Idaho Temple Tower Sheds Scaffolding

THE scaffolding of the snow white tower of the \$500,000 Idaho Falls temple was removed during the first week of October. The temple, located on the east bank of the Snake River, will require approximately another year to complete.

Ward, Branch Changes Announced

CAPITOL WARD, Washington Stake, was formed by a division of the Washington Ward in the nation's capitol. Bishop Joseph E. Overlade will preside over the new unit.

La Cienega Ward, Inglewood Stake, was organized June 8, from the La Cienega Independent Branch. Phillip H. Hurst was sustained as bishop of the new ward.

Flagstaff Ward, Snowflake Stake, was created August 17, from the Flagstaff Independent Branch. Robert L. Kenner was chosen to be bishop here.

Rosette Ward, Bear River Stake was merged August 10, with the Park Valley Ward, Bear River Stake. The new unit is to be known as the Park Valley Ward.

Church Building Dedicated

ON September 14, Elders Charles A. Callis and Samuel O. Bennion dedicated chapels at Fairview, and Freedom, Wyoming, built at a cost of \$30,000 each.

Temple Square Choir

THE Temple Square Mission Choir, which was organized two years ago to provide music for the Sunday afternoon services at the Salt Lake Tabernacle was given an honorable release September 28. The mission choir, which is under the direction of H. Frederick Davis, will continue activity as the Salt Lake Philharmonic Choir.

MISSIONARIES LEAVING FOR THE FIELD FROM THE SALT LAKE MISSIONARY HOME ARRIVED SEPTEMBER 22, 1941—DEPARTED OCTOBER 1, 1941

First row, left to right: Lawrence Bird, Myrtle Melba Riggs, Zella Davis, Rosella Fisher, President Don B. Colton, Alvan Hunt, LaReah Huntsman, Afton Anderson, Max King.

Second row: Wayne Romney, Abraham Neerings, Martha Lawrence, Emily Lindholm, Edna Pugsley, Winifred Hansen, Julia Louisa Bybee, Elaine Wood, Stanley Stewart, Arthur D. Browne.

Third row: William E. Sinton, Rulon S. McCarrey, Harriet Nielsen, Nicoma Johnson, Leola Pendleton, Norma Schofield, Elma Brown, Steven Reed Campbell, Asael Lyman.

Fourth row: Sears J. Evans, Giel E. Hoptenson, Merle J. Palmer, D. Clay Broadbent, Thelma T'Hart, Rose Cluff, Robert L. Archibald, Grant Ritter, Everett Hodges, David C. Weeks.

Fifth row: John D. Richards, Ward T. Jarman, Adrian J. Hodgkinson, Edward S. Barnes, R. Clyde Collard, Robert A. Clark, Rex A. Otley, Leland A. Poole, McKay L. Pratt, Wm. E. Berrett.

Sixth row: Gerald Harris Sagers, Stephen L. Cornwall, Grant Edward Clyde, Elva F. Bunderson, James R. Palmer, Sterling L. Weber, Clarence E. Tuttle, Henry T. Reynolds, Samuel B. Bangarter, Elmer J. Niederhausen.

Seventh row: Claridge Ellsworth, Lewis W. Shurtleff, Alfred O. Berry, J. Russell Driggs, Owen Raynal Lunt, Joel Gillespie, Donald E. Bjarnum, Oral S. Shumway, Wilford L. Spencer.

Eighth row: Walter R. West, Jr., M. Howe Brinton, Floyd J. Scott, Stanley H. Burt, Charles A. Becker, Elias A. Moyes, Jr., James L. Strong, James Kay LeSueur, Robert F. Anderson, Melvin T. Shelley.

Ninth row: Charles F. Adams, Douglas E. Dana, John E. Gardner, Randall Eskelson, J. Theron Brown, Charles W. Carpenter, Roscoe Rogers, Rex Phillips, Richard D. Anderson.

Tenth row: Morris H. Huntington, Spencer Toone, Floyd R. Taylor, Nelson H. Bennion, Warren L. Marble, Vergil J. Draney, Paul R. Cheesman.



The Church Moves On

Native Material Use Urged in Church Buildings

USE of native stone and native timber in construction of chapels and recreation halls is being encouraged by the Church as a means of conserving defense materials. Because of the difficulty to obtain iron, steel, and other metallic products used in concrete reinforcements and plumbing and heating systems, wards and stakes are being urged to plan carefully future building needs, amassing supplies of native materials wherever possible. The government has ruled that no new non-defense buildings may be started without permission if strategic materials are required. It is pointed out that the Salt Lake and Manti Temples and many other buildings in the state were built without use of structural steel and are today models of strength and durability.

M. I. A. Sunday School For B. Y. U.

A NEW program of religious activities has been approved by the B. Y. U. Board of Trustees, whereby students will hold Sunday School and Mutual in the new Joseph Smith Memorial Building. Held on Sunday morning and Tuesday evening, these services are designed primarily to serve students who are living away from home.

Scouters Stress Church Ties

SCOUTING's relationship to youth activity in the Church was the theme of two meetings, one Latter-day Saint and one Protestant, held in Salt Lake City, October 27, as the fifth annual "university of scouting" opened under the direction of the Boy Scouts of America.

More than four hundred leaders attended the L. D. S. session to hear problems discussed by D. E. Hammond, Salt Lake council executive; Oscar A. Kirkham, of the First Council of Seventy, and executive secretary of the Y. M. M. I. A.; George Q. Morris, general superintendent of the Y. M. M. I. A.; George Albert Smith of the Council of the Twelve; and Presiding Bishop LeGrand Richards.

Missionaries Released in September, 1941 and Others Not Previously Reported

California: Richard G. Crandall, Salt Lake City; LeRoy G. Harline, Salt Lake City; Eli V. Swain, Phoenix, Arizona; Ralph J. Chadwick, North Ogden, Utah.

Canadian: Mrs. Gloria C. Davis, Brigham City, Utah.

Central States: Dorothy Rasmussen, Salt Lake City; Treva Howard, Idaho Falls, Idaho; Spencer S. Hunn, Provo, Utah; Grant C. Muir, Randolph, Utah; Elma Bowen, Burley, Idaho.

(Concluded on page 756)



MISSIONARIES LEAVING FOR THE FIELD FROM THE SALT LAKE MISSIONARY HOME
ARRIVED OCTOBER 12, 1941—DEPARTED OCTOBER 22, 1941

Left to right, first row: Fred Heegerhoff, Charles B. Schlerf, Thelma Gilbert, Valere Mayhew, Mary Anderson, Lucy Harris, Alton Kuebler, Vilete Martin, Don B. Cullen.
Second row: Stratford Looile, Dora Dutton, Fae Jensen, Marie Lange, Margaret Pierce, Ila Hansen, Catherine Beus, Mary Pett, Orren Otto Munroe.
Third row: LaMar Smith, Emily Tompkinson, Ramona Foulger, June Jenkins, Arlene Jensen, Edith Laub, Kathryn Ashcraft, Veroni Bohl, Dave Hellewell, Jr., Grant H. Carlie.
Fourth row: Andrew H. Elzinga, Don C. Summers, Louise Whitehead, Jeanne Thomas, Ruth Allen Olson, Arlean King, J. Leslie Engle, W. Frank Hill, Leland Walker.
Fifth row: Wm. E. Berrett, Robert C. Hookin, Kenneth J. Beck, George Price, David Earl Norton, Joan W. Adams, Perry Manwaring, Harold V. Reese, Edward C. Kresner, Grant Zaugg.
Sixth row: Stephen Jones, John H. Barnett, Lloyd Hayward, Boyd Doutre, Wendell Tolman, Ned M. Hutchinson, Warren H. Church, Lawer P. Kocherians, Carl Poll.
Seventh row: H. Homer Bartholomew, Fred J. Kasteler, Vernon O. Cook, Elizabeth Hill, George Tripp, Douglas Pulley, Don L. Shumway, Robert E. Hughes.
Eighth row: Lynn Crookston, Joel Mack Johnson, Maurice Barlow, Wesley K. Walton, Emerson L. Hardy, LeRoy Hedlin, H. Lavon Payne, Ferris L. Shaw, M. B. Skousen.
Ninth row: Glen Hadley, LaVar H. Barker, Charles Wall, Sidney Noble, Reid Jones, Jed Harris, Donald L. Jensen, Dale Ribby, Jay Talley.
Tenth row: Paul Campbell, Vergil Alford, John V. Bushman, Melvin J. Erickson, Elvis B. Darrington, A. Card Clark, Hugh J. Sorensen, Ralph Henry Ash.
Eleventh row: Harvard Hinton, Stan Turley, Robert Bitner.

Missionaries Released In October, 1941

California: Ramon S. Wilcox, Salt Lake City.

Canadian: Helen Fish, Phoenix, Arizona; David R. Stone, Jr., Salt Lake City; Ralph J. Chadwick, North Logan, Utah; Kirkham V. Crabb, Lehi, Utah; Richard W. Davis, Brigham, Utah; Donald W. Hemmingsway, Ely, Nevada; Cyril B. Foutz, Phoenix, Arizona; Blair R. Neilsen, Hyrum, Utah; James O. Adams, Tremonton, Utah; Woodrow W. Anderson, Ogden, Utah.

Central States: Alma B. Summerhays, Jr., El Monte, California; William C. Tanner, Jr., Salt Lake City; Elizabeth Spackman, Layton, Utah; William W. Albrand, Scipio, Utah; Laverne V. Ferrin, Gridley, California; Eldula Anderson, Lovell, Wyoming; Walden M. Bybee, Tropic, Utah.

East Central States: John B. Garside, Riverton, Utah; Harrison Farnes, Lovell, Wyoming; Lewis W. Jolley, South Gate, California; Eugene W. Hill, Ashton, Idaho; Lorin W. Hogan, Grace, Idaho; Bessie Johnson, Provo, Utah; Myrtle M. Hawkins, Antonito, Colorado; Zina Zaugg, Clearfield, Utah.

Eastern States: Mable Foulger, Ogden, Utah; John D. Hooper, Hooper, Utah; Mrs. John D. Hooper, Hooper, Utah.

New England Mission: Dean B. Farnsworth, Salt Lake City; Robert C. Fletcher, Summit, New Jersey; Wilford B. Gardner, Salt Lake City; G. Blair Bradshaw, Salt Lake City; H. Randall Hillyard, Smithfield, Utah.

North Central States: Earl E. Olson, Virginia, Idaho; Clara L. Parker, Ogden, Utah; Joseph W. Gunn, Salt Lake City; Cluff L. Tippetts, Yuba City, California; Mark J. Freeman, Ririe, Idaho; Robert J. Holt, Clearfield, Utah.

Northern States: Sidney L. D. Feinaur, San Fernando, California; Hubert S. Bennett, Philadelphia, Pa.; Robert Q. Shupe, Phoenix, Arizona; Leland C. Williamsen, Ogden, Utah; H. Randall Hillyard, Smithfield, Utah.

(Concluded on page 757)

Those Who Have Passed Away

AS it must to all men, death came to A. Melvin D. Wells, 74, youngest son of President Daniel H. Wells, September 10. Active in Church affairs all his life, he had been employed by the Church Mission office.

Henry H. Hoff, 92, Church and civic leader of the Bear Lake country, at Montpelier, Idaho, September 11.

Joseph A. Sill, 74, teacher in various Church organizations, at his Layton, Utah, home, September 11.

Mary (Matie) Salisbury Ashton, 80, pioneer of 1862, temple worker, and member of the Thirty-first and Le Grand Ward Relief Society presidencies for fifteen years, September 12, in Salt Lake City.

Mercie Collard Ivory, 78, pioneer of 1864, and first secretary of the Y. W. M. I. A. of Fountain Green, at Fountain Green, Utah, September 13.

George W. Worthen, 81, patriarch of the St. George Stake since 1917, Sunday School teacher for fifty-five years, member of the St. George Stake Choir for thirty years, driver of the old mule-drawn St. George Temple workers' bus for thirty-five years, and member of the St. George marital band for seventy years, at St. George, September 15. He has also filled three missions for the Church.

James G. McKay, 60, former member of the general board of the Y. M. M. I. A., and missionary in South Africa 1906-10, and the British Isles 1915-21, at his Huntsville, Utah, home, September 20.

Mary Griffiths Robinson, 88, pioneer of 1864, at her home in Franklin, Idaho, September 19. She had been married for seventy-two years.

Leo E. Sharp, 41, at Salt Lake City, In 1921, while on a mission to New Zealand, he presided over the Maori Agricultural College. Other Church positions he held were stake secretary of the Pioneer Stake Sunday Schools, superintendent of the American Fork seminary, and superintendent

(Concluded on page 757)

Editorial

After Twenty Centuries!

IF WE were to measure the accomplishment of ultimate purposes in terms of the lifetime of any one man or of any one generation, many things that are certain of eventual fulfillment would seem to have been in vain and hopeless. Consider for a moment the moral teachings of Jesus the Christ. These many centuries they have been a standard of character excellence, of social responsibility, of human kindness, and of man's relationship to man. But, unfortunately it seems that they have been a standard which men have departed from rather than a standard which men have complied with.

We still do not love the Lord our God with all our hearts, because the best evidence of such affection would be compliance with His commandments. We still love ourselves better than our neighbors. The meek have not yet inherited the earth; nor do we hunger and thirst after righteousness to the point where we are willing to give up some things we like better than righteousness.

Nor are we merciful to the point where our friends and our business associates feel that they can always depend upon it. Nor are we peacemakers. We still lay up for ourselves treasures upon the earth, and our hearts are set upon them. Many of us still try to serve two masters. And as regards the mote and the beam, we still expect more of other men than we expect of ourselves.

All these things, and many more, we do and do not do. Yet even so, these are the principles that one day will become the basic law of this world—"And the government shall be upon his shoulder." (Isaiah 9:6)

But even if the moral teachings of the Christ had availed us nothing, yet was His coming vital to all mankind, for His mission was twofold—to give unto men a pattern of life—a code of principles in accordance with which to conduct themselves, and, often overlooked, but of first importance, to die that men might live. To say that we understand the necessity for this sacrifice, or the manner of its accomplishment, would not be wholly true. But beyond those things which we now can see and understand are those greater things which we cannot now see and cannot now understand, which are none-the-less real and vital in the working out of eternal purposes, and the Atonement of Jesus the Christ was and is as fundamental to the eternal progress of man as are birth and death and the life to come.

And so, though the generations were to reject His teachings, either in theory or practice, there still remains the fact that the way to life through time without limit, toward achievement without bounds, in worlds without end, is the way made possible to all men by that Savior who did for us what we could not do for ourselves.—R. L. E.

"Be of Good Courage"

NOWADAYS with young men being called into the service, many young people feel that life holds little or nothing for them. Although we may decry the circumstances which necessitate this condition, we must recognize that coming out of it are many opportunities.

One young man who had been called into the army was talking with a group of young men and women who had gathered on the Church steps. He said, "Why this will be the continuation of my missionary work. I can carry the Gospel to my companions, and I can live my religion in such a way that they will be impressed with the goodness of Mormonism."

Young women should realize that they too can help these young men remain true to their beliefs by writing them the little, intimate happenings from their wards and stakes, by telling in their letters about the discussions that are being held in the various ward organization meetings, and by questioning the young men sympathetically about their own experiences.

Moreover, we may point out, this crisis through which we are passing isn't the first time such a situation has presented itself to our Church members. And among those times, there was at least one period when it was more heartbreaking than it is today: when the Mormon Battalion was called into the service of the United States. The Latter-day Saints then were on the march, having been driven from the homes they had built and loved, into a desolate, unknown country. Certainly, the young women needed the protection and comfort of their sweethearts and husbands. Surely, it would have been better for them all to have remained together. But loyally Church members responded to the call: the women to continue with the families of those men who remained with the Pioneers, the men to travel in another direction, with few provisions, with little opportunity for obtaining sustenance for them and the animals that helped them in their trek.

From this point of view conditions nowadays are relatively easy. Assurance is felt that every step will be taken to assure the health and physical well-being of those who are called. It remains for those who are left at home to keep in touch with them and encourage them in things of mind and of spirit.

Difficult as the situation is, young men and young women should not despair or become discouraged. This is a different kind of testing to learn whether they can remain true to that which has been revealed in these days—the Gospel of Jesus Christ.

—M. C. J.

EVIDENCES AND RECONCILIATIONS

xliv. Who Are the Sons of Perdition? Will They Be Resurrected? What is Their Destiny?

THE name Perdition was given to Lucifer, a son of the morning. He refused to accept the plan proposed by God the Father, for the salvation of His spirit children. For this defiant rebellion he was "thrust down from the presence of God and the Son," and became Satan or the devil who "maketh war with the saints of God." Those who do likewise, who follow Satan are denominated the Sons of Perdition. (Moses 4:1-4) They are they who have known "my power, and have been made partakers thereof, and suffered themselves through the power of the devil to be overcome, and to deny the truth and defy my power." (D. & C. 76:31)

However, Lucifer was "an angel of God who was in authority in the presence of God." He had risen high in knowledge, understanding, and power. He was Lucifer, a son of the morning (of light). For his rebellion there was no excuse. He committed the unpardonable sin, in denying that of which he had full and complete knowledge. He became thereby the father of lies. (See Doctrine and Covenants, 76:26, 32-48.)

It is probable that only personages who have acquired similar full knowledge, who wilfully and deliberately deny the truth, when they know it to be the truth, can commit the unpardonable sin and become sons of perdition. They are sons of perdition because "having denied the Holy Spirit after having received it, and having denied the Only Begotten Son of the Father, having crucified him unto themselves and put him to open shame." They must have had a fullness of knowledge; a testimony which cannot be destroyed. One must be on a high eminence to fall so low; and few in world's history have attained such a height. It is doubtful if even Judas, who betrayed Jesus, was sufficiently enlightened to become a son of perdition. (D. & C. 76:35; *Gospel Doctrine*, 1st ed., p. 545) Cain was called Perdition because of his sin, but it is added "for thou wast also before the world," implying a reason from out the preexistent world, for this heavy punishment. (Moses 5:24) Moreover, the expression, sons of perdition, is often used in the scriptures to describe disciples of Satan, all who defy God and delight in lies, without necessarily committing the unpardonable sin. The many brethren and sisters who have propounded questions about the sons of perdition may rest secure that with their present knowledge they cannot become sons of perdition.

According to Mormon doctrine, the bodies of all who have had a mortal existence upon earth will

be resurrected from the grave. The atonement of Jesus Christ knows no exceptions. (2 Nephi 19:22) Yet, after the resurrection comes the judgment. The acts on earth may forfeit many of the possible gifts following earth existence. (3 Nephi, 26:4, 5) The spiritual redemption, which is part of the redemption from the grave, will apparently be denied the sons of perdition. That appears to be the meaning of the statements that "he (the Lord) saves all except them"; and that they are "the only ones on whom the second death shall have power." (D. & C. 76:38, 43, 44) They who will be judged to be sons of perdition will arise from the grave with their bodies, but their bodies will be of no use to them, as the "second death" is meted out to them in the final judgment.

The destiny of the sons of perdition is not known. They shall suffer the "second death"; they shall be subject to "everlasting punishment"; they shall "reign with the devil and his angels in eternity." What this means has not been revealed. The Lord has declared that:

And the end thereof, neither the place thereof, nor their torment, no man knows;

Neither was it revealed, neither is, neither will be revealed unto man, except to them who are made partakers thereof.

Wherefore the end, the width, the height, the depth, and the misery thereof, they understand not, neither any man except those who are ordained unto this condemnation. (D. & C. 76:45-46, 48.)

It must be a terrible punishment beyond human comprehension, the greatest conceivable, yet a justified punishment. Since the greatest sin is the unpardonable sin, it would appear that they will forfeit all the gains of the ages of preexistence and the years on earth. It is no wonder that the heavens wept "over Lucifer's rebellion." (D. & C. 76:26)

President Brigham Young has suggested that the ultimate punishment of the sons of perdition may be that they, becoming disorganized, must start over again, must begin anew the long journey of their existence, repeating the steps that they took in the eternities before the Great Council was held. That would be punishment, indeed! "They will be decomposed, both soul and body, and return to their native element. I do not say that they will be annihilated; but they will be disorganized, and will be as if they had never been; while we live and retain our identity and contend against those principles which tend to death or dissolution." (*Journal of Discourses*, 7:57) "The clay that marred in the potter's hands was thrown back into the unprepared portion to be prepared over again." (*Ibid.*, 2:124)

While little is known of the sons of perdition and their destiny, yet the little known stands as a warning to all men. To deal carelessly with truth, to deny it when once gained, to defy the laws of truth which are the laws of God, must be counted among the greatest sins. Those who deal lightly with truth in their lives, though they may not become sons of perdition, must expect a heavy punishment, which often begins in mortality.—J. A. W.

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LET THEM IN!

By JANE ROMNEY CRAWFORD

How many friends have you? I have a host of delightful acquaintances whom you, perhaps, have not met. Come with me and enjoy an adventure in friendship.

The friends to whom I refer will stay as long as you permit; they will go when you wish; and they will not be offended if you fail to speak one word yourself. You can laugh or cry at what they say and do, and never feel embarrassed; you can learn how they feel and not seem inquisitive. You can take a peep into every land as you sit in your arm chair; you can learn the meaning of the stars, the call of birds, the language of the flowers, even the forms that thoughts take, if you will only give the time to let book friends visit you.

Such visits have afforded me great delight, and my life is more abundant today because of them.

As I think, I remember that one of these guests told me to *Wake Up and Live*¹ and that if I would accomplish anything I must do the thing, and the power to do would then be mine. How many times I had longed to do something worth while, but had felt I could not; so I went on sadly wishing and never doing. It is simple enough to do anything if one knows how, but to learn to do something which seems beyond one's power, gives joy unspeakable. It takes courage and much patience, but there are worlds to be discovered by those who try before giving up. Now I find myself thinking and reaching out even beyond my own finger tips and I think and reach not in vain.

One day I chanced to choose a friend who knew the *Life of Birds*. I loved birds but knew so little about them! He took me to my back yard where an apple tree was

blooming. I was amazed to see the birds that sang for glee because they feasted on its sweetness. I learned to welcome the common sparrow who before had seemed a nuisance, and now I often plead his cause with neighbors who have always abhorred him. These little birds are man's true friends; they make their homes among us; they are clever, persistent, cautious and cunning and do not go near the forest; they protect the parks and destroy the cutworms, moths, and noxious insects. Now I take delight in watching the plain brown sparrow bowing and parading himself before his lover, in hopes she will accept him. When she does they fly away together to prepare a cozy apartment. I marvel at their cunning when they come up beside the robin and quickly snatch the worm he has so patiently caught, and then fly off to feed their young. So, knowing more about the birds I know myself the better and from these common creatures learn great lessons.

Then *Wholesome Personality*² came along and put me to the test, and left with me a casket of jewels I am learning to wear by using. Before it is too late I hope to know the way to a finely balanced self, one that will grow in wisdom and understanding, through braving life's vicissitudes, a self that will ultimately approach perfection.

Never shall I forget the visit of a *Prophet*³ in my home. How he spoke to my soul of love, of giving, of houses, of clothes, of self-knowledge, of prayer, and pleasure, and too many other precious lessons to tell you now. Concerning love he bade me follow though the way be hard and steep, clearly warning me not to seek love's peace and pleasure only, but to accept the grinding test of love's unselfishness. As to giving, I had felt before that I knew its worth and proper spirit, but he taught me more. Gifts which I had given, full-heartedly I thought, were paid for in the joy returned to me for the giving. He said this is selfishness. We must give of self as the flowers give of their perfume and

¹Dorothea Brande, *Wake Up and Live*.
²Burnham, *Wholesome Personality*.
³Gibran, *The Prophet*.

Homing

never tire of giving, for only this is selfishness.

And so the thoughts he left with me have now become my philosophy; and what was his is mine today because I let him in.

With friends like these and many more I have felt the thrill of romance, the joy of travel, and the power of conquest. Today, I experience a sense of gratitude to them for the contribution they have made to the world and to me. Right now a host of noble friends are knocking at your door. Open it wide and bid them enter!

Cooks' Corner

By Barbara Badger Burnett

Chile Con Carne

- 1 pound round steak, ground
- 1/2 cup onion, chopped
- 1 tablespoon butter
- 1 can baked red kidney beans
- 1 small can tomato soup
- 1 teaspoon salt
- 1/4 teaspoon chili powder

Brown the meat and the onion in the butter. Add the beans, soup, and seasonings, and simmer 20 minutes, stirring occasionally.

Christmas Bell Salad

Dissolve a small amount of red coloring in pear juice. Place halves of canned pears in the coloring and let stand until tinted a delicate pink. Drain and fit two halves together. Cut a slice off the large end so it will stand straight and give the appearance of a bell. Spread the cut side of each half with cheese and fill the cavity with currant jelly. Place halves together. Place on lettuce cups and serve with whipped cream or mayonnaise.

Mince Meat and Apple Crumb Pie

Line a nine inch pie pan with pastry. Spread over bottom of pastry a layer of mince meat. Combine and arrange over the mince meat two cups sliced apples and 1/2 cup sugar. Combine 1/2 cup sifted all-purpose flour and 1/2 cup sugar. Work in 4 tablespoons butter. Sprinkle crumb mixture over apples. Bake in a hot oven (450 degrees) ten minutes, then reduce temperature and continue baking in a moderate oven (375 degrees) thirty minutes.

Whipped Cream Sauce (For Christmas Pudding)

Beat well 1 egg yolk. Add and mix well 2 tablespoons powdered sugar and 1/2 teaspoon vanilla. Whip until stiff 1/2 cup whipping cream. Fold whipped cream into

(Concluded on page 740)

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Cooks' Corner

(Concluded from page 739)

yolk mixture, then 1 egg white, stiffly beaten. Serve over hot pudding.

Hot Lemon Sauce

Mix together $\frac{3}{4}$ cup sugar and two tablespoons cornstarch. Add slowly $1\frac{1}{4}$ cups boiling water. Cook, stirring constantly until thickened. Then add three tablespoons lemon juice, rind of one lemon, two tablespoons butter, pinch of salt, and $\frac{1}{4}$ teaspoon vanilla.

Chocolate Caramels

3 tablespoons unsweetened chocolate or cocoa
 $1\frac{1}{2}$ cups sweetened condensed milk
 $\frac{1}{2}$ cup corn syrup
 1 pinch of salt
 1 teaspoon vanilla
 $\frac{1}{2}$ cup chopped nuts

Dissolve the chocolate in a small amount of boiling water. Add the milk, syrup, and salt, and cook slowly, stirring constantly until mixture forms a firm ball when tested in cold water. Remove from the heat. Add vanilla and nuts. Pour into a buttered pan and cut in squares when cool.

Quick Fondant

$\frac{3}{4}$ cup sweetened condensed milk
 1 teaspoon vanilla
 4 cups powdered sugar

Mix the milk and vanilla. Add the sugar gradually, mixing until smooth and creamy.

Era Cooking Schools Still "Going to Town"

EACH cooking school gets better and better. But the best one yet was that held in the Holladay Ward of Cottonwood Stake. With two hundred seven families living in the ward, two hundred and nine persons were in attendance. So enthusiastic was the response from this cooking school that stores in the vicinity have found it ad-

visible to stock goods used in the demonstration.

Those who have attended the Era cooking schools have found them stimulating and helpful. Barbara Badger Burnett, the demonstrator, is an expert home economics instructor and has for many years conducted successful cooking schools in Salt Lake City, Utah. She knows how to prepare a tasty, inexpensive menu, and what is even better she can tell others how to prepare the menus that she uses.

The attendance record of Holladay Ward, where Mrs. Burnett had a representative from every family in the ward, indicates the popularity with which this venture of the Era, the cooking school, is being met.—M. C. J.

Handy Hints

Payment for Handy Hints used will be one dollar upon publication. In the event that two with the same idea are submitted, the one postmarked earlier will receive the dollar. None of the ideas can be returned, but each will receive careful consideration.

If your pan of frying fat catches fire do not use water to put out the flame, as this will only spread the fire. Use handfuls of table salt on the burning fat and the flame will soon be smothered.—Mrs. R. W., Tremonton, Utah.

After peeling onions crush a sprig of parsley and rub the hands well, then wash. The odor will be gone entirely.—Mrs. V. F., Salt Lake City.

Place a pad under the oilcloth cover on your kitchen table, as it lessens the noise, makes cleaning easier and doubles its wearing quality.—Mrs. O. L. H., St. Anthony, Idaho.

For quickness and efficiency in cleaning the last of the cake batter from the mixing bowl into the pans I use an inexpensive rubber plate scraper (can be bought at a dime store) and the job is done in a jiffy.—Mrs. A. W. B., Sao Paulo, Brazil.



PEOPLE ATTENDING "ERA" COOKING SCHOOL HELD IN HOLLADAY WARD, COTTONWOOD STAKE.

WHEN cutting cookies, if cutter is dipped in a pan of water each time, cookies will have a smooth edge.—Mrs. J. H. B., Peru, Indiana.

To whiten piano keys and to keep them white, rub the keys occasionally with a cloth dipped in alcohol; then dry with soft, clean, dry cloth. Do not get the alcohol on any wood or varnish.—Mrs. Z. K. E., Chandler, Arizona.

When sifting flour for cake use two sheets of waxed paper—sift flour on one sheet. Put sifter on the other and empty the flour back in the sifter and continue as many times as necessary.—Mrs. L. R. P., Ogden, Utah.

The Message To Globe

(Concluded from page 729)

one big boulder he lunged and fell back, pulling his rider back on top of him. For a fraction of a moment both lay panting. They finally struggled to their feet, passed the obstruction, and were on their way again.

It was getting dusk. From the top of the rise Bah-Hah saw a campfire. He approached it cautiously and found only some old Indians and squaws cooking a stew of some kind. As he rode up he recognized one of the men, who urged him to get off and eat with them. The savory smell made the boy very hungry. His rations consisted of parched corn and dried venison, but he refused their hospitality or even to dismount and rest.

The Indian boy did not stop until he had delivered his message.

About noon on the third day Alchesay came into the post. He waited around not far from headquarters. A watchman with field glasses and a megaphone was stationed on a tower overlooking the countryside for miles around.

By now the people of the Fort knew of the incident. "Would the chief's son be able to reach Globe?" was the question on everyone's tongue. A few minutes after four o'clock the sentinel reported that he saw a moving object coming out of the timber. This announcement brought everyone outside. "It is a person on horseback," said the watchman. In a minute or two he lifted his megaphone and in his clearest tones shouted, "It is Bah-Hah on his buckskin stallion." Cheers went up from the anxious crowd mingled with the stirring music of the best band in the west as the tired boy with his mount rode again across the parade ground. He had delivered his message to Globe.

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4. "First thing I knew, David was providing the flowers, with a special rose for me. What he didn't know was that Miss Dixon had added, 'I'll practically guarantee Rancho soups to tame the wildest spirits. That's because they're made to time-proved recipes, *simmered for hours* to develop all their flavor.' Lucky me! And Rancho costs so little, too."



3. "Lo, a miracle! Especially the soup. After a taste of that new Rancho chicken gumbo, or the new Rancho cream of mushroom, my family kept their eyes glued to the table clear through dessert. Such *big pieces* of plump, tender chicken, such *big chunks* of tasty mushroom—and so much *more* in Rancho!"

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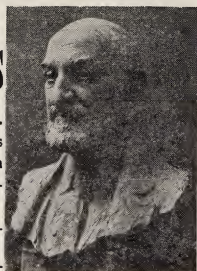


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Whatsoever Ye Ask

(Concluded from page 723)

carrying something in a tin dishpan covered with a white cloth.

Impulsively I skipped to the gate; perhaps if I opened it, she might come right in. Sure enough, she was coming to see us; it was Sister Mills, our neighbor. I fairly flew to proceed her to our open door. Grandmother met Sister Mills at the door and smilingly invited her to enter. I could not understand why grandmother did not immediately ask Sister Mills what she was carrying in her pan. I was sure I should have done so at once. However, I did not have long to wait, for Sister Mills walked to the table, set down her pan, and turning to Grandmother said,

"Sister Hall, I thought you might enjoy a mixing of white flour; Brother Mills got a small grist today, and I told him that I was sure that a 'batch' of white bread would be appreciated by you folks. I am, so glad I can spare you this much."

I remember my eyes seeking grandmother's face. For some reason she did not look at Sister Mills in just the same manner as she had looked at me when I had asked her for a piece of bread. She seemed overjoyed and relieved. She thanked Sister Mills, telling her that she had been wondering all afternoon what she would do for bread, for it would be several days before my mother would receive the money with which to buy flour. Of course, grandmother did not know why Sister Mills had brought the flour just at the particular time when we most needed it. But I did—and then, of course, God knew.

Sister Louise Stoddard paused a moment as she smoothed a soft wrinkle from a lovely silk coverlet, one of the many products of her own diligence, which lay across her bed, where she has been confined for many weeks; but a strange, sweet smile lighted her face as she continued,

"Though my mother departed just a few years after this little incident of which I have been telling you, leaving me at an age when girls so much need a mother, and, though I was compelled to learn from bitter experiences many of the lessons of life; still, I have always been grateful that my mother left with me one of the greatest of all gifts—the love of our Gospel, and a most implicit faith in the Father of us all, for He will reward in open the secret prayers of the heart."

HOW THE PIONEERS CELEBRATED CHRISTMAS

(Concluded from page 724)

Carpenters' Shop where "dancing was kept up with great spirit until midnight when all separated highly delighted with their Christmas festivities. In the course of the evening Willard Richards spoke of the difference between this evening and the 27th of June, 1844, when the tragedy at Carthage, Illinois, took place."

Elder George D. Watt gives the following account of this festival:

The seats in the Carpenters' Hall were filled by the not to be surpassed fair daughters of Zion, and the brave hearted sons of God.

The company was called to order, and prayer was offered up by A. H. Raleigh. The dancing was conducted as on the previous day, and the same good order, joy, and hilarity was manifested.

After the Hall was illuminated, the company was treated to a feast in the shape of vocal and instrumental music by Mr. John Kay, his lady and two daughters, the one performed well on the Guitar, and the other on the Tambourine, at the same time accompanying their instruments with their voices, this with the sweet voice of Mrs. Kay, and the deep bass of Mr. Kay produced a species of harmony highly delightful to the ear. The performance was much applauded. Brother Kay sang the Seer, in his usual pathos and sweetness, which drew from President Richards, a few touching remarks. Elder George A. Smith also addressed the meeting for a short time, after which the dance was resumed, and continued until 10 o'clock p. m. A vote of thanks was moved for the managers, which was responded to by 500 voices. After benediction from Father Cahoon, the assembly retired, much gratified with their Christmas festival, which was the best they had ever witnessed.

In some of the communities of the Saints there were not enough food supplies to furnish the tables. Despite this shortage there was always a determined effort to celebrate Christmas in a suitable manner and make it the outstanding festival of the year. Such a spirit was manifest by the first settlers in Rockport Ward in Summit Stake.

The few families who moved to that region had taken but few cattle with them that season. At Christmas time they prepared a co-operative or community dinner. In the Church record we read that "the men jointly purchased a piece of beef for which they agreed to pay in grain after the following harvest."

Thus was the spirit of Christmas kept alive by the Pioneers, no matter how limited their resources were.

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CHRISTMAS BOOKS FOR YOUNG FOLK

(Concluded from page 730)

LAKE OF GOLD

(John Buchan. Houghton Mifflin Company, Boston, 1941. 190 pages. \$2.00.)

THIS book includes a story as well as poems for girls and boys and was written because John Buchan wished to help the children of Canada realize the romantic historical background of this country. The author weaves into the plot of his story the history of Canada from the time of the remote men who lived in its lands even before the Norsemen came first to the land. And along with the history, the author makes the readers feel the great force of the out-of-doors and of nature, so that boys and girls will gain new vigor in reading this, Buchan's last book for them.

TWO BRIDGETS

(Cynthia Hathaway. Illustrated. Doubleday, Doran, New York, 1941. \$1.00.)

WHAT child hasn't wished that her name was something other than the one she has? It was so with Bridget, until she learned the story of why she had been named Bridget, just like her great-grandmother, who had been a pioneer and a very brave, sweet girl.

PETE AND PETER

(Charlotte Steiner. Illustrated. Doubleday, Doran, New York, 1941. \$1.00.)

CHILDREN who are beginning to read will find pleasure in learning about Peter and his real dog, Pete, and the spotted toy dog which Pete does not like. The pictures cleverly intensify the interest of the story.

THE LONG CHRISTMAS

(Ruth Sawyer. Illustrated. The Viking Press, New York, 1941. 200 pages. \$2.50.)

THESE little-known Christmas legends deserve an honored place for young and old during the Christmas holidays. Valenti Angelo does his usual expert work in illustrating the stories, the titles of which are so inviting: *The Shepherds; Fiddler, Play Fast, Play Faster; The Wee Christmas Cabin of Carn na ween; The Good Night; Schnitzle, Schnootle, and Schnootle; The Gold of Bernardino;* and many others. The titles indicate also that the stories have come from Spain, the Isle of Man, Ireland, Finland, Austria, France, Rome.

These stories will enliven the Yule season and increase an understanding for the customs of people from all countries of the earth.

IN GOOD OLD COLONY TIMES

(Louise A. Kent and Elizabeth K. Tarshis. Illustrated. Houghton Mifflin Company, Boston, 1941. 99 pages. \$2.50.)

THIS book deals with the first two hundred years of Boston—and creates in the reader a deep appreciation for the thing which Boston typifies: wisdom in government, desire for cultural development, far-sightedness in business. The book is indicative of a great deal of research and discriminating care in selecting those items which first happened in Boston such as, *The First Circulating Library, the*

First Theatre, The First Paper Money, The First Bridge, The First Insurance Office.

This is a valuable addition to the history of early America.

THE GRAND COULEE MYSTERY

(Reed Fulton. Doubleday, Doran, and Company, Garden City, 1941. 284 pages. \$1.75.)

THE author's Foreword states that it has been his "endeavor to present in story form one of the most absorbing professions open to boys, using as a background the greatest of all engineering achievements—the Grand Coulee Dam." With this background, the story moves rapidly into sure-fire action. Ed Doyle had planned to attend college, but the very day he arrived to enroll, his grandfather was robbed of the money which he had been paid for his land to be used as part of the site of the Grand Coulee Dam.

Young Doyle set to work as a laborer on the dam—and the things he learned included more than many of the others workers learned. How Doyle finally avenged his grandfather's robbery as well as the death of his mother will make fascinating reading for boys—and girls—from twelve to sixteen.

NICHOLAS ARNOLD

(Marion F. Lansing. Illustrated. Doubleday, Doran, and Company, Garden City, 1941. 277 pages. \$2.00.)

NICHOLAS ARNOLD found himself fatherless at the age of thirteen—but fortunately his father had taught him a trade, and on the very day that Washington was inaugurated as president in New York in 1789, Nicholas signed up as toolmaker apprentice to David Wilkinson, friend of his father. In his new work, adventure awaited him, for he found it necessary to watch carefully lest the new machine be destroyed before it could be completed. But the unexpected happened, and Nicholas was accused of the very deed he was trying to prevent. However the truth was revealed and Nicholas was given a chance to help Eli Whitney with his cotton gin.

The book is a fine book for boys to read, both for the story itself and for the wholesome attitude toward work which it engenders.

VANISHED ISLAND

(Cornelia Meigs. Illustrated. Macmillan Company, New York, 1941. 258 pages. \$2.00.)

THINKING that it would be easy work, Don Perry secured a job on a Mississippi steamboat, the *Mary Norton*. But once aboard, he learned that it takes constant work, courage, and resourcefulness to maintain a job. The story is chockfull of interest and adventure which will captivate readers of from ten to fourteen.

In addition to the plot, the characterization is well done as it has always been by this exceptional writer, Cornelia Meigs.

LEIF THE LUCKY

(Written and illustrated by Ingri and Edgar Parin d'Aulaire, Doubleday, Doran, and Company, Garden City, 1941. \$2.00.)

THIS story of the first occupation of Greenland and America is beautifully told and illustrated by the authors whose *Abraham Lincoln* won the Caldecott Medal.

In order to make the story of Leif, son of Erik the Red, an authentic one, the D'Aulaires did much research in both Norway and the United States. In their writing the authors have been careful to preserve the spirit and even the language of the ancient Vikings, using words which are Teutonic in their origin rather than Latin.

The book will be a delightful experience for both adult and child who read it.

BOB AND THE RAILROAD

(Sanford Tousey. Illustrated. Doubleday, Doran, and Company, Garden City, 1941. 54 pages. \$1.00.)

BOB BARTON had dreamed of being a railroad builder, even as he played with his toy trains along the route as his father helped build the railroad in Utah. How he came to uncover the plot to wreck the train and eventually won his first laurels on the way to becoming a successful railroader will furnish pleasurable reading for the six to ten year old reader.

THE CUCKOO CALLS

(Nora Burglon. Illustrated by Ingri and Parin d'Aulaire. John C. Winston Company, Philadelphia, 1940. 280 pages. \$2.00.)

THE book takes its title from an old Finnish saying that whoever hears the cuckoo call from the west will have good luck. Jukka and his twin sister, Vendla, heard the cuckoo call—and from the west. But even before this, Jukka's good luck had started, for in his entrance into the Viking parade which he had planned, he had won the prize with the boy in mermaid's costume whom he had rescued from drowning. Of course, it wasn't the way that Jukka had planned to enter the celebration, but what did that matter so long as he had the prize?

But the real luck came when their old bog yielded treasures of another era, and a museum was founded on their land. Into this moving tale of a great country, the author has woven her intimate knowledge of the customs of the Finns as well as the great characters, such as Field Marshal Mannerheim and Svinnhufud, the Father of Finland.—M. C. J.

WHERE THE WINDS NEVER BLEW

(Padraic Colum. Illustrated. Macmillan Company, New York, 1940. 96 pages. \$1.50.)

PADRAIC COLUM has long been recognized as an accomplished writer for adults. Fewer know his ability to write delightfully for children. In this story, *Mother Gabble* the goat, *Gruff* the dog, *Krak-karak* the cricket, *Croddie* the pigeon, *Droollen* the wren, and *Speckie* the guinea hen all lived together happily and even made room for more. A delightful Irish folk tale this *Where the Winds Never Blew*, one to tickle the fancy of both child and adult.

RASPBERRY PATCH

(Story and pictures by Grace Paul. Doubleday, Doran and Company, Garden City, 1941. 1.50.)

IN THIS story of the very young is incorporated the beginnings of a love for the lesser creations, such as the caterpillar, the grasshopper, the bee, and the daddy long-legs. And into it all is woven the simple home life that prompts a mother to gather in the raspberries to make jam for the winter care of her young ones.

Melchizedek Priesthood

CONDUCTED BY THE MELCHIZEDEK PRIESTHOOD COMMITTEE OF THE COUNCIL OF THE TWELVE—JOSEPH FIELDING SMITH, CHAIRMAN; JOHN A. WIDTSON, JOSEPH F. MERRILL, CHARLES A. CALLIS, SYLVESTER Q. CANNON, AND HAROLD B. LEE

THE 1942 COURSE OF STUDY

In this issue begin the outlines and questions for the 1942 course of study for all Melchizedek Priesthood quorums (see page 746).

The text is "The Teachings of Joseph Smith," a 410 page book, compiled by Joseph Fielding Smith, Church Historian. Originally priced at \$2.50 a copy, this book is now made available at \$2.00 a copy, net, postpaid, in any quantity.

Every member of the Priesthood would highly prize this volume, which, topically treated and outlined in the "Era" each month, presents a prospect of study for the year of fundamental value and interest.

A Word of Appreciation

OCCASIONALLY an intimation is given that the brethren at headquarters do not appreciate the efforts made by stake and quorum authorities to advance the interests of the Priesthood quorums and their members. We are sorry that any one should feel this way (if he really does) for the facts do not warrant such a feeling. The truth is that the General Authorities are highly appreciative of the efforts made and the work being done. In their great anxiety to see the work progress it may be that sometimes they fail to express or show the genuine appreciation they really feel.

"This is the Lord's work. Our principles and doctrines are of divine origin. But the Lord must depend on us poor weak mortals to do His work." We all possess weaknesses and these more or less handicap us in our efforts to serve the Lord. But the important thing is for us to keep trying and never give up. If we are conscious of our weaknesses and use the will power the Lord has given us we can with His help reduce their number by overcoming them. With the Lord's help we can whip the devil.

If the General Authorities seem to indicate the weaknesses and failures in Priesthood work, it is only to encourage the workers to make more strenuous efforts to overcome them. They warmly appreciate your sincere efforts and rejoice in your accomplishments.

NO-LIQUOR-TOBACCO COLUMN

Shall Women Smoke?

UNDER this title The Relief Society Magazine for October, 1941, reprinted an article from Good Health written by Alonzo L. Baker, associate editor. This is one of the best articles on the subject that we have seen. It is short, truthful, and challenging. Every woman—single, wife or mother—could read it with interest and profit. It is informative and challenging. Mr. Baker writes clearly and to the point.

The article has been printed in folder form and is being widely distributed by the Gleaner girls of the Y. W. M. I. A. Copies may be secured free by applying to the General Board of Y. W. M. I. A. or the general campaign committee at the Church Office Building, Salt Lake City.

The Drinking Driver Is a Menace to All

UNDER this title The National Voice produced in its issue of October 16 and by courtesy of those responsible for it, an advertisement in the South Bend (Indiana) Tribune which said in part:

The most dangerous driver is the one who drinks. Accident facts prove it. The National Safety Council says alcohol is a factor in one out of every five fatal accidents.

But even this startling fact does not show

the menace of the drinking driver, for it does not take into consideration the fact that only a relatively few drivers drink. The National Safety Council quotes a study in Evanston revealing that the drunk driver is fifty-five times as likely to become involved in an accident as a sober driver.

Indiana has acted vigorously to stop the death, injury, and destruction caused by the drinking driver. The state legislature was one of the first in the nation to pass a law providing for revocation of drivers' licenses in such cases. The law also forbids suspended sentences for drinking drivers and authorizes the use of the drunk-o-meter.

South Bend's safety organizations, both official and private, have resolved to rid this city of the drinking driver. Leaders in all walks of life are strongly supporting the police and courts in efforts to apprehend the driver who drinks.

This city can no longer tolerate the hazards of drinking drivers. These drivers, who put their own pleasure above the safety of all, menace every man, woman, and child who uses South Bend's streets. Since drinking drivers will not respect common sense nor common decency, they must be taught the hard way by the police and the courts. The South Bend Safe Drivers' League, Safety Division, Association of Commerce.

All readers of this column will readily assent to the exclamation, "Good for the Safe Drivers' League of South Bend!"

We suggest that our stake No-Liquor-Tobacco campaign committees and their affiliated law observance committees take a hint from what is being done in South Bend and do something likewise. They well might go to their respective city and county civil

(Continued on page 746)

TRIDELL CHURCH FARM

Here are pictured part of the men and teams working for Tridell Church farm, whose thirty acres were handled by the Priesthood in 1941. On the opening day of 1941 program, twenty-one teams and eighteen single hands were busy preparing the land for the Welfare program.



Melchizedek Priesthood

(Continued from page 745)

officers—all who have to do with enforcement of traffic rules and laws—and urge their strict and full enforcement.

All will no doubt agree that the drinking driver is a hazard that ought not to be permitted at a motor car wheel. He is not permitted to drive railway locomotives, public busses, taxicabs, trucks, etc. Why should he be allowed to drive private cars? Human life is immensely too precious to be snapped out by devotees of King Alcohol.

Stake committees, will you please get busy with this matter, also with other pertinent matters? Keep yourselves busy with things pertinent to our objective—our people free from the use of liquor and tobacco.

Ogden's Fine Work

THE High Priests quorums of Ogden Stake is a quorum that does things. It made an outstanding record a few years ago when it got 100% of its members on the tithing record, where they have continued.

The officers of this quorum took to heart the assignment of the First Presidency to all the Priesthood quorums of the Church, Melchizedek and Aaronic, to free their members from the use of liquor and tobacco. In their quorum they have an enrollment of 518. Thirty-two of these were addicts of one or both of these narcotics. The officers planned their campaign. The "personal contact" method had succeeded in the tithing campaign. It must succeed in the liquor-tobacco campaign. They started to work, but they found it much more difficult than in the tithing campaign. There were habits of a long life to overcome. The desire to quit smoking was first created. Then the struggle to do so began in earnest. Lapses occurred now and then, but they were of short duration. The workers prayed with their struggling brethren and sympathetically encouraged them to continue the fight which was done with the result that nearly all finally won the fight. The few who haven't yet fully succeeded are going to succeed. They are still praying for help both from the Lord and from their brethren, who were assigned to the work.

The following quotations from the report of the quorum presidency are touching:

A retired railroad man related how anxious he was to quit, and finally he fasted all one day. Before retiring he went before the Lord and pleaded with Him to take the appetite and the craving from him. He has never touched tobacco since, for in two days the very smell of it had already become repulsive to him.



BROWNSVILLE BRANCH CHAPEL, SPANISH-AMERICAN MISSION, BEFORE AND AFTER BEAUTIFICATION PROJECT.



BROWNSVILLE BEAUTIFICATION

IN the Spanish-American Mission the Church-wide beautification project plays an important part. Several of our projects have been completed. I am enclosing herewith in quotations a corrected account of the completed project at the Brownsville, Texas Branch, as submitted by Elder John A. Barraclough:

Brownsville, Texas, the southern-most city in the United States, has a population of 27,000, which is approximately 85 per cent Mexican. Early in the year 1920, missionaries first began their work among the Mexican people, and by 1923 their labors had progressed sufficiently that a chapel was needed, so with the Spirit of the Lord upon them the missionaries and the members labored to erect an edifice in which to worship our Father in Heaven.

Approval was received in March, 1941,

The presidency wrote of a considerable number of similar incidents, remarking:

Every story is a gem. . . A highly respected business man, who was among the addicts a year ago, has been called and set apart to the special work of helping the remaining few in their desperate struggle. The prospects are very encouraging for complete success in making our quorum of 518 members wholly free from the use of liquor and tobacco.

"There is no excellence without labor." What others have done you may do. And one of the most essential

for improvements and repairs to be made on the chapel and grounds. The project was very ably directed under the capable supervision of Elders Golden R. Stettler, and John A. Barraclough. Elder Stettler, being skilled in this work, was equally experienced in obtaining the best quality materials at the lowest cost; thereby great saving was made over the original estimates. During the entire program, which included a new roof, cement steps and sidewalks, erection and painting of a picket fence, new lighting fixtures and arrangement, new screens on all windows and doors, replacing several panes of glass, new curtains sewn and hung, painting of the entire structure inside and out, and a general cleanup of the lot, not one cent was expended for labor of any kind. The project was completed below a \$300 cost. With the fine cooperation of the members and lady missionaries, the undertaking was completed in less than eight weeks, in spite of inclement weather.

things to do is to avoid inactivity in this important cause.

The Law Observance and Enforcement Committee of Salt Lake County, affiliated with the seventeen stakes in the county, is an example of continuous activity in its special field. The chairman, Brother Frank Mozley, says they see so much work ahead that they are almost overwhelmed. It appears to us that the difficulties in the way of successful work for this committee are so great that when the committee can succeed in its work, which it certainly is doing, there should be no failures of similar committees in other counties and stakes in the intermountain region.

Melchizedek Priesthood Outline of Study, January, 1942

TEXT: *Teachings of the Prophet Joseph Smith.*

LESSON 1

Read *Teachings of the Prophet Joseph Smith*, selected paragraphs relating to topics indicated from pages 13-15, 16, 47-48, 66-68, 90, 101, 156, 161, 193, 213, 225, 227, 240, 241, 253, 268, 303, 358; Rev., chap. 12; Isa. 29:13-14. (Page references are indicated in parentheses after different topics.)

It is not the intention to go into historical details of the apostasy during the past history of the world. This general apostasy is referred to but incidentally. That there was a "falling away" from the true doctrines and organization of the primitive Church of Jesus Christ is a fact accepted literally by all Latter-day Saints and by great numbers of others.

The restoration of the Gospel came because mankind had turned away from the true worship and teachings of the Gospel. The Priesthood with its power and blessings was taken from the earth as seen by John the Revelator (Rev. 12), and this departure made it necessary for the opening of the heavens in this dispensation known as that of the Fullness of Times.

The purpose of this lesson is to present to the class the teachings of the Prophet Joseph Smith in relation to those persons, whether of the world or within the Church, who pursue a course of unfaithfulness which leads to apostasy and opposition to revealed truth.

- I. Their Hearts are Far from Me. (See Writings of Joseph Smith in Pearl of Great Price; cf. Isaiah 29:13-14)
 - a. Prevalence of self-righteousness (303, 241)
 - b. Condemnation of smooth-faced hypocrites (303)
 - c. Priests and people reject the light of truth (101)
 - d. Lack of affection and charity in the world (240)
 - e. Lying spirits abroad in the earth (161)
- II. A Sleeping Christianity (13-15)
 - a. Manifest withdrawal of God's Spirit
 - b. Judgments of God sweeping hundreds of thousands to death (14)
 - c. Time for a Christian world to awake out of sleep
 - d. Apostasy from the Apostolic platform (15)
 - e. Gentiles have broken the covenant
 - f. The Lord's Holy Spirit withdrawn from them.
- III. Spiritual Darkness Upon the Earth
 - a. Darkness prevails now as in time of Christ (90)
 - b. Crimes and vices increasing (47)
 - c. Indifference toward things of eternity (47)
 - d. Some pretend world is fast increasing in righteousness (48)
 - e. False spirits in the Church (213)
- IV. Deplorable Condition of the World
 - a. Governments of earth thrown into confusion and division (16)
 - b. Judgments of God almost ready to burst upon them

- c. People groaning under corruption, tyranny and bloodshed (253)
- c. Devil has great power to deceive (227)
- V. Betrayers of the Brethren (156)
 - a. Be not betrayers of
 1. Heaven
 2. Jesus Christ
 3. The brethren
 4. The revelations of God
 - b. All other sins not to be compared to sinning against the Holy Ghost and proving a traitor to the brethren (156)
 - c. Do not follow example of adversary in accusing the brethren (193)
 1. If you do not accuse each other, God will not accuse you
 - d. Always numerous apostates from true Church (66-68)
 1. Because of sins unrepented of
 2. Left destitute by the Spirit of God
 3. Become most bitter opponents of truth (67)
 4. Become as much darkened as they were before enlightened
 5. Seek with double diligence to destroy those they once loved
 - e. Aspiring men in danger of being led astray (225)
 - f. Disregarding or disobeying counsel gives devil power over offenders (268)
 - g. Those who cry transgression are themselves servants of sin and children of disobedience (135)
 - h. Bitter spirit actuating enemies to the Church (358)

Discuss:

1. Point out evidences of present day apostasy from the way of the Lord.
2. What conditions of apostasy were in evidence in the day of the Prophet?
3. Comment on the declaration: "Darkness prevails now as in the time of Christ."
4. Why is betraying and accusing the brethren classed as such a heinous sin?

LESSON 2

THE RESTORATION OF ALL THINGS

Read "Teachings of the Prophet Joseph Smith," pages 100, 101, 126, 160, 168, 172-173, 183, 231, 264; Isa. 11:9; Jer. 16:14-16; Matt. 17:11; Acts 3:19-21; Ether 13:2-12; Doc. & Cov. 110:11-16; 112:30-31; 128:19-22; 133:4-15, 26-35.

- I. All Things to be Restored
 - a. Restoration of all things spoken of by the prophets (101; Acts 3:19-21)
 - b. All ordinances to be restored
 1. Not the law of Moses with its rites and ceremonies
 2. Sacrifice to be part of the restoration
 - a. Forms a part of duties of the Priesthood
 - b. To be continued after coming of the Savior, from generation to generation
 3. Elias must come and restore all things (Matt. 17:11)
 4. All things in Christ to be gathered in one (231)
- II. Dispensation of the Fullness of Times
 - a. Wicked will be gathered to be destroyed (231)
 - b. Dispensation began with the first vision

- c. Restoration of the Book of Mormon through Moroni
- d. Revealing of the keys of the Priesthood
- e. Organization of the Church
- III. Keys of Authority Restored
 - a. Keys of power and authority of all dispensations revealed and restored (Doc. & Cov. 112:30-31)
 1. Prophet received keys from all the ancient prophets from Adam to Peter, James, and John
 - b. Gospel ordinances restored (Doc. & Cov. 128:11-22; 110:11-16)
 1. Always the same (168, 264)
- IV. The Building of Zion
 - a. Tenth Article of Faith
 1. Gathering of Israel (Doc. & Cov. 110:11; 133:4-15, 35)
 2. Restoration of Ten Tribes (Doc. & Cov. 133:26-34; Jer. 16:14-16)
 - a. John the Revelator among them to prepare them for their return (*Essentials of Church History*, p. 126)
 - b. Zion to be built in America (Ether 13:2-10)
 1. The new Jerusalem
 - c. Old Jerusalem to be rebuilt (Ether 13:5, 11-12)
 - d. Saints to be saved only by the gathering of the pure in heart (183)
 1. Must take place before the Lord takes vengeance on the ungodly
 2. Main purpose of the gathering to build temples and perform ordinances therein
 3. Temples essential to restoration of blessings of the Priesthood
- V. Second Coming of Christ
 - a. Christ to reign personally upon the earth
 - b. Earth will be renewed
 - c. Predicted signs of His coming have already commenced (160)
 - d. Destroying Angel will commence to waste the inhabitants of the earth (100)
 - e. Restoration will continue after his coming
 1. Gospel to be preached until knowledge of God covers the earth (Isa. 11:9)

Discuss:

1. Will there be a literal restoration of all former ordinances of the Gospel? Explain.
2. Enumerate outstanding events in the dispensation of the fullness of times.
3. What specific keys of authority have been restored?
4. What is the main purpose of gathering the Saints?

LESSON 3

DIVINE AUTHORITY

Read "Teachings of the Prophet Joseph Smith," pages 109, 151, 157-158, 160, 166-167, 171, 181, 237, 274, 318-319, 322; 5th Articles of Faith; Doc. & Cov. 13:27-12:13; 76:51-60; 79:15-16; 84:26-27, 39-41; 107:1-5; 23:24, 40-41; 121:34-40; 124:28.

- I. Man Must be Called of God to Preach and Administer
 - a. Fifth Article of Faith
 - b. Ordinances invalid unless performed by divinely authorized administrator (274)
 - c. No man is a minister of Jesus Christ without being a prophet (160)
- d. Priesthood first given to Adam
 1. He holds keys of all dispensations

(Continued on page 749)

Aaronic Priesthood

CONDUCTED UNDER THE SUPERVISION OF THE PRESIDING BISHOPRIC

Aaronic Priesthood

Twenty-first in a series of articles written by the late Elder Orson F. Whitney of the Council of the Twelve. Published originally in "The Contributor."

LATER, a revelation was given designating the sixth day of April, 1830, as the appointed time for the organization of the Church of Jesus Christ of Latter-day Saints, and among other instructions received, was the following, in relation to the duties of Elders, Priests, Teachers, and Deacons:

An apostle is an elder, and it is his calling to baptize; and to ordain other elders, priests, teachers, and deacons; and to administer bread and wine—the emblems of the flesh and blood of Christ; and to confirm those who are baptized into the Church by the laying on of hands for the baptism of fire and the Holy Ghost, according to the scriptures; and to teach, expound, exhort, baptize, and watch over the Church; and to confirm the Church by the laying on of the hands, and the giving of the Holy Ghost; and to take the lead of all meetings. The elders are to conduct the meetings as they are led by the Holy Ghost, according to the commandments and revelations of God.

The priest's duty is to preach, teach, expound, exhort, and baptize and administer the sacrament; and visit the house of each member, and exhort them to pray vocally and in secret, and attend to all family duties; and he may also ordain other priests, teachers, and deacons; and he is to take the lead of meetings when there is no elder present; but when there is an elder present he is only to preach, teach, expound, exhort, and baptize, and visit the house of each member, exhorting them to pray vocally and in secret, and to attend to all family duties. In all these duties the priest is to assist the elder, if occasion requires.

The teacher's duty is to watch over the Church always, and be with and strengthen them, and see that there is no iniquity in the Church, neither hardness with each other, neither lying, back-biting, nor evil speaking; and see that the Church meet together often; and also see that all the members do their duty; and he is to take the lead of meetings in the absence of the

elder or priest; and is to be assisted always in all his duties in the Church by the deacons, if occasion requires; but neither teachers nor deacons have authority to baptize, administer the sacrament, or lay on hands; they are, however, to warn, expound, exhort, and teach, and invite all to come unto Christ.

Every elder, priest, teacher, or deacon is to be ordained according to the gifts and

callings of God unto him; and he is to be ordained by the power of the Holy Ghost which is in the one who ordains him.

No person is to be ordained to any office in this Church, where there is a regular organized branch of the same, without the vote of that Church; but the presiding elders, traveling bishops, high counselors, high priests, and elders, may have the privilege of ordaining, where there is no branch of the Church, that a vote may be called.

Joseph, having been instructed as to the manner of administering the sacrament, in the month of August, 1830, set out from his house in Harmony, Pennsylvania, to procure some wine for that purpose, the occasion being the confirming of Newel Knight and his wife members of the Church. Says the Prophet:

I had gone only a short distance when I was met by a heavenly messenger and received the following revelation:

(Only the part relevant to this subject is here given):

Listen to the voice of Jesus Christ, your Lord, your God, and your Redeemer, whose word is quick and powerful.

For, behold, I say unto you, that it mattereth not what ye shall eat or what ye shall drink when ye partake of the sacrament, if it so be that ye do it with an eye single to my glory—remembering unto the Father my body which was laid down for you, and my blood which was shed for the remission of your sins.

Wherefore, a commandment I give unto you, that you shall not purchase wine neither strong drink of your enemies;

Wherefore, you shall partake of none, except it is made new among you; yea, in this my Father's kingdom which shall be built up on the earth (D. & C. 27:1-4.)

The above serves to explain why to this day water is used instead of wine in administering the sacrament. On that occasion, however, Joseph succeeded in getting some pure, home-made wine, prepared by his own family, and which was used accordingly.



LEGRAND RICHARDS, SEVENTH PRESIDING BISHOP OF THE CHURCH

ON April 14, 1938, LeGrand Richards became the seventh Presiding Bishop of the Church, and, as such, became the seventh president of the Aaronic Priesthood in this dispensation.

Bishop Richards is known throughout the Church for his kindness and for his sincere desire to be just and righteous in the administration of the affairs of the Church coming under his direction.

He is a powerful exponent of the Gospel of Jesus Christ. He loves the Lord and manifests his love in devotion to the righteous interests of his fellow men.

Bishop Richards is a son of Elder George F. Richards, of the Council of the Twelve, and Alice A. Robinson. His ardent devotion to his father and mother is a splendid example of the Lord's injunction—"Honor thy father and thy mother. . . ." He was born in Farmington, Utah, February 6, 1886.

He began his missionary work in the Netherlands Mission in 1905. At the age of twenty-eight years he was called by the First Presidency to preside over that same mission from 1913 to 1916.

On June 29, 1919, he was ordained a High Priest and a bishop by Charles W. Penrose, to preside over the Sugar House Ward in Salt Lake City, which position he occupied until 1925.

For ten months during 1931, Bishop Richards was bishop of the Glendale Ward, Hollywood Stake, California. In 1931, he was sustained as the president of the Hollywood Stake. He served as stake president until December 29, 1933, when he was called by the First Presidency to preside over the Southern States Mission, from which responsibility he was released in 1936.

Ward Teaching

CONDUCTED UNDER THE SUPERVISION OF THE PRESIDING BISHOPRIC

YOUTH AND THE WORD OF WISDOM

TRUTH ABOUT BEER

IN THE *Christian Herald*, W. S. Caine tells of seeing over a tavern door in Liverpool this inscription: "Good ale is liquid bread." He went in and said to the bartender, "Let me have a quart of liquid bread."

The bartender replied, "A first-rate sign, isn't it?" "Yes," said Mr. Caine, "if it's true." He got a bottle of this "liquid bread" and took it to Dr. Samuelson, an analytical chemist, and said, "Tell me how much bread there is in this bottle." He smelled it and said, "It's beer." "No," said Mr. Caine, "it's liquid bread." Mr. Caine was asked to call later and get a chemical report.

What was the report? The doctor said, "It is ninety-three per cent water." "It's liquid, anyhow," replied Mr. Caine. "Alcohol, five per cent." "What is alcohol?" asked Mr. Caine. This was the doctor's reply: "A number of small percentages of various things."

There was left about a thimbleful of dirty-looking powder. "That's the bread," said the doctor, "about two per cent." So here is the simple scientific truth about beer. "Be not deceived" when told that beer has good food value.—*The National Voice*, March 7, 1940.

SMOKING AND CANCER

A CHICAGO press dispatch informs the world that Dr. Alton Ochsner of Tulane University recently reported to the American College of Surgeons that, according to his studies:

Smoking cigarettes is a cause of cancer of the lungs. . . . Irritation is a factor in the incidence of cancer and we know that smoking causes chronic irritation of the lungs, as, for example, smoker's cough. . .

A steady rise in lung cancer since 1920 was shown by Dr. Ochsner in autopsies at the Charity Hospital, New Orleans. . . . Until then stomach cancer had held first place in these New Orleans autopsies. There have been other reports in recent years of lung cancer increasing. The largest number appear to be between the ages of 50 and 60.

Tobacco is not good for man.

IS ALCOHOLISM INCREASING?

The State of Ohio is spending \$3,200.00 per day for the overflow from its mental hospitals. Many mental hospitals have longer waiting lists than there are now patients. Dr. Thompson, Omaha University, says that it was not until the 1920's that we came to the place where we had more students in our universities and colleges than pa-

WARD TEACHERS

AND if any man among you be strong in the Spirit, let him take with him him that is weak, that he may be edified in all meekness, that he may become strong also.

Therefore, take with you those who are ordained unto the lesser Priesthood. . . . (Doc. and Cov. 84:106, 107)

SUGGESTIONS FOR WARD TEACHERS

Teachers should be actively interested in their people. They should visit them in times of illness and death. They should be aware of the spiritual, physical, and temporal status of their people to such an extent that distress and want may be reported at once, and appropriate assistance to the worthy be provided without delay.

In keeping with the duties assigned to teachers by revelations, it is highly appropriate, where making a formal visit, to ask each member of the family questions containing the following import:

1. Are you in harmony—
 - a. With your neighbors and associates?
 - b. With ward, stake, and General Authorities of the Church?
2. Are you attending to your Church duties—
 - a. As a member
Attending meeting, fasting once each month and paying fast offering, paying tithing, and participating in ward social functions?
 - b. As an officer
Setting proper example, attending council meetings, etc.?
3. Are you attending to secret and family prayers?

Ward Teachers' Message for January 1942

LOOKING AHEAD

AT this time of the year we are inclined to look back upon the accomplishments of the year just closed. We feel inclined to take stock of ourselves to determine honestly the degree of our progress in things worth while.

We ask ourselves—Where were we at the beginning of the last year, and where are we now? This question we ask of our spiritual experiences, of our intellectual pursuits, and of our financial affairs. When the honest soul replies to these interrogations, what sort of feeling arises in response?

As we look ahead with a new year unfolding before us, let us trust sincerely that there is born in every Latter-day Saint heart a greater determination to do the will of the Lord. Let us love Him with all our hearts, not forgetting that to love God is to love our fellow men.

Let there be more sympathy extended to the oppressed; more consideration given to the problems of the weak; more kindness to all. Let us show forth in ever increasing measure our devotions to the Most High by what we are willing to do for each other.

Let us remember the Lord in our tithes and our offerings. Let us gather our families around us in prayer. Let us go into our secret chambers and seek His counsel and His support in righteousness. Let us "go to the house of prayer and offer up" our "devotions unto the Most High." Let us daily search our hearts that the sun may not set upon any bitterness therein toward any of our fellowmen.

If these things we do, then the coming months of the year ahead will not only find us in the way of life, but progressing therein to our own blessing and to the glory of our Heavenly Father.

tients in mental hospitals. "We are now headed right back to the point from which we came," he adds.

Judge Harry W. Porter, Evanston, Ill., chairman of the National Safety Council committee on tests for intoxicants, said recently that he was prepared to believe that in at least 50 percent of all traffic accidents there had been drinking. States that in 1936 were inclined to regard alcohol as a minor problem in traffic, now regard it as a major problem.

Melchizedek Priesthood

(Continued from page 747)

2. Is the great High Priest next to Christ (158) (Cf. Doc. & Cov. 79:15-16)
- e. Two Priesthoods (166) (Doc. & Cov. 107:1-5)
 1. Melchizedek
 2. Aaronic or Levitical
- f. Many called but few chosen (Doc. & Cov. 121:34-40)

(Concluded on page 753)

PURCHASE OF VALUABLE RECORD

(A Letter to Stake Chairmen)

Dear Stake Chairman:

It now appears that the new plan of submitting names for temple work on family group record sheets (instead of on temple sheets) can go into effect about January 1, 1942. We will send more definite word later. It was necessary first to type upon cards the hundreds of thousands of names already on temple sheets in the various temples. This project will be completed, according to present estimates, in December. In the interval we ask our people to submit upon temple sheets only such number of names as will fill their needs for endowment and baptism until January or February. Submitting excessive surpluses of names will only impede installation of the new program.

One of the greatest opportunities to acquire valuable genealogical records has recently come to our Church and the Genealogical Society of Utah. A genealogist named Percival Boyd has spent upwards of fifteen or twenty years in compiling an alphabetical index of marriages in England. The entries are grouped by counties. He has indexed both printed and unprinted marriages in every parish register accessible to him, covering the years 1538 to 1837. This typescript record gives the date of marriage, the names in alphabetical order of the parties to the marriage, and the name of the parish where the ceremony took place.

Researchers in genealogy from all over the world have sent to the Society of Genealogists to have this marriage index consulted, and many, many times it has aided in the solution of their problem. Its great value lies in helping to find the location of an individual whose ancestry is being sought. To take an actual problem, the Wilford Woodruff family traces back to Matthew and Hannah Woodruff of Farmington, Connecticut, who emigrated from somewhere in England. We need to know in what parish Matthew Woodruff was born, where his marriage took place, and the maiden name of his wife Hannah. Lack of these essential facts has baffled all previous efforts to trace the line in England. Now suppose a search of "Boyd's Marriage Index" gave the marriage record of Matthew and Hannah at the right period and in a specific parish. We could then follow up this discovery by a search of the christenings and burials of that parish, both for Woodruffs and for those of the surname of Hannah—which we have just learned from the Index.

This immense index now includes six

million names of persons who were married in England and comprises four hundred forty-seven volumes. Only two copies are in existence. One is owned by the Society of Genealogists in London, and the other by the compiler, Mr. Boyd.

Last spring during one of the most severe bombing raids over London a bomb was dropped on one wing of Chaucer House, headquarters of the Society of Genealogists. Fire totally destroyed what the bomb had left. The president of the Society—Lord Stamp—and his wife were killed. But the other wing of the building in which the Library of the Society was housed was left unharmed!

Shortly afterwards, the Secretary of the Society of Genealogists wrote the Genealogical Society of Utah asking if we would be interested in purchasing one of the two copies of "Boyd's Marriage Index." They made this condition, that if their own set should be destroyed in England by enemy action, they should be able to have the set in our possession copied to replace their loss. The First Presidency authorized

the sending of a cablegram ordering the complete set for our Church.

We are happy to announce that three shipments of this huge record have already arrived in this country.

Thus, what would have seemed an impossibility a few months ago has happened, and out of the evils of war has come this good thing. Elder John A. Widtsoe has made this comment:

The help that this Index will give our temple efforts is almost indescribable. Has not the opportunity come through the providences of the Lord? It is marvelous that the offer has come to us, for undoubtedly some of the bigger American libraries would gladly make the purchase.

With this evidence before us of the Lord's watchcare over this cause and the interest of our Church leaders in supporting every good move designed to increase temple work, let us individually and in our organized groups put forth a mighty effort to increase research and induce all worthy Church members to go regularly to the temple.

Sincerely your brethren,

GENEALOGICAL SOCIETY OF UTAH

Joseph Fielding Smith, President.

Archibald F. Bennett, Secretary.

WHY MEN AND WOMEN COMPILE GENEALOGIES

By Archibald F. Bennett

A REMARKABLE prophecy was uttered by the angel Moroni to the Prophet Joseph Smith in 1823, declaring that Elijah should be sent and that "he shall plant in the hearts of the children the promises made to the fathers, and the hearts of the children shall turn to their fathers."

In fulfillment Elijah did come on April 3, 1836, and restored the authority by which a world-wide movement commenced and has steadily increased until today it has reached tremendous proportions.

Almost immediately after Elijah's coming, the interest in searching out and preserving records of ancestors began. In the very next year, 1837, a devoted Christian lady in Bennington, Vermont, named Sarah Harwood Robinson, printed a little genealogy of ninety-four pages, probably the first published in America.

What led her to do so? Why did she gather this invaluable record of her people, ride on horseback from one village to another where relatives lived, and finally print the result of her painstaking research?

In her preface she regrets the prevalent tendency to neglect the making and preserving of genealogical records. In seeking to account for this unnatural trend she wrote:

The abolition of hereditary distinctions, and descent of property to particular heirs in our country has lessened some of the reasons for its importance; still the moral tendencies and utility of preserving memorials of our ancestors in the lineal and even in the collateral line remain. There are other tendencies peculiar to this age, which may be set down as calculated to diminish that feeling of respect for our forefathers, which once formed the marked character of our race; all should resist idolatry in this matter, but all should rationally honor, remember and revere their ancestors.

All the tendencies of cherishing past humorous remembrance are virtuous. The hearts of the fathers should be turned to the children, and the hearts of the children to their fathers. If this little compilation should have any effect to lead to more care in making and preserving records of our ancestors and contemporaries, to prolonging the memory of the generations passed, and passing, and of those to come, in all their expandings and multiplying, and thereby assist to awaken and perpetuate kind and kindred feelings, and moral affections, one object will have been gained. The following pages are dedicated to kindred and contemporaries and their posterity, in the hope that all will remember their progenitors, as they wish to be remembered after they have respectively paid the debt of our nature.

Then follows an excellent record of seven generations of Robinsons, eight generations of Saffords, six of Har-

Genealogy

woods, and six of Clarks. Of every one of these families there are numerous descendants in our Church today.

Influential men of the world in various nations called upon their people to look to the past and revere and honor their forefathers. Here are a few typical quotations:

The older I grow the more I am led to believe that an honorable lineage is the best of heritages.—*Robert Grant.*

A people which take no pride in the noble achievements of remote ancestors will never achieve anything worthy to be remembered with pride by remote descendants.—*Lord Macaulay.*

By ascending to an association with our ancestors, by contemplating their example and studying their character, by partaking of their sentiments and imbibing their spirits, by accompanying them in their toils, by sympathizing in their suffering; and rejoicing in their success and triumphs, we mingle our own existence with theirs and seem to belong to their age. We become their contemporaries, live the lives they lived, endure what they endured, and partake in the reward they enjoyed.—*Daniel Webster.*

"The importance of genealogical research to posterity can hardly be overestimated," Mrs. Marion Dewdney Pettigrew, compiler of the *Marks-Barnett Families*, writes in the preface in 1939; "and it is of no less importance to the welfare of the nation. When an individual has knowledge of his ancestry, he becomes conscious of his place in the world and begins to realize that he is the sum total of all that for ages has gone before. . . .

"I am sending out this volume, trusting that it will inspire respect for and a desire to emulate the virtue of worthy forebears, and that it will help to keep warm in the hearts of their descendants a love and veneration for a people who were patriots in every sense of the word."

Perhaps the clearest explanation for the persistent activity of genealogists is found in the dedicatory prayer of the Salt Lake Temple uttered by President Wilford Woodruff in 1893:

O thou God of our fathers, Abraham, Isaac, and Jacob, whose God thou delightest to be cr'ed, we thank thee with all the fervor of overflowing gratitude that thou hast revealed the powers by which the hearts of the children are being turned to their fathers and the hearts of the fathers to the children, that the sons of men, in all their generations can be made partakers of the glories and joys of the kingdom of heaven. Confirm upon us the spirit of Elijah, we pray thee, that we may thus redeem our dead and also connect ourselves with our fathers who have passed behind the veil, and furthermore seal up our dead to come forth in the first resurrection, that we who dwell on earth may be bound to those who dwell in heaven. . . .

And, as thou hast inclined the hearts of many who have not yet entered into covenant with thee to search out their pro-

genitors, and in so doing they have traced the ancestry of many of thy Saints, we pray thee that thou wilt increase this desire in their bosoms, that they may in this way aid in the accomplishment of thy work. Bless them, we pray thee, in their labors, that they may not fall into errors in preparing their genealogies; and furthermore, we ask thee to open before them new avenues of information, and place in their hands the records of the past, that their work may not only be correct but complete also.

As an evidence of the direct fulfillment of this prayer and prophecy, a typical example may be cited in the case of President Woodruff's own ancestry. Genealogists in the world have prepared and published records on practically every one of the numerous lines of Wilford Woodruff's progenitors. The most recent is one by Ella Foy O'Gorman who, in 1934, finished the compilation of a record entitled, *Ancestries of Aphek Lorenzo Woodruff and Nancy Polk Macy.*

Wilford Woodruff had an older brother, Azmon Woodruff, who died in Salt Lake City, 14 January, 1894, and who was the father of the Aphek Lorenzo Woodruff mentioned. Consequently his ancestors would include all those of President Woodruff. This Aphek Lorenzo was born November, 1837, and died at Columbia Hill, Nevada County, California, 15 January, 1891. In early life he went to the gold mines in California, and in Butte County he met Nancy Macy of Los Angeles, then visiting her sister. Mr. Woodruff succumbed to her gentle charms, and they were married August 21, 1861. He entered the mercantile business and became one of Nevada County's foremost citizens. One hundred and ten pages of the published record are devoted to his ancestry. Mrs. O'Gorman, the compiler, writes:

It has been a great pleasure to do the research involved in this compilation for the love I bore my aunt, Nancy Polk Macy, wife of Aphek Lorenzo Woodruff, whom I never met but whose sterling qualities early reached my young understanding. May the descendants of Aphek Lorenzo Woodruff and his wife, Nancy Polk Macy, not only look with pride upon a righteous ancestry, but so live that the souls of their forebears may look from the Infinite in pride upon them.

From the Foy genealogy compiled by this same author we read:

To prove the tradition of her father's descent from Lord Baltimore was the incentive that urged the study of the history of her ancestry when the writer and compiler of this FOY ANCESTRY found herself favorably situated for such work upon her arrival in the City of Washington as a War Worker in 1918. That tradition was all that she had hoped to establish. After fifteen years it is still but a tradition.

However, the interest in family history had germinated, growing and bearing fruit in this work which was made under many adverse conditions, but always with the determination to preserve the facts for posterity.

It is with feelings of love, of thankfulness and also of regret that the compiler now leaves this work, hoping that some future enthusiast may take up the thread and follow the incomplete lines to completion.

Some years ago there came to the Genealogical Society of Utah John Carroll Chase, civil engineer, manufacturer, historian, genealogist, for many years president of the Chase-Chase Family Association and president of the New England Historic Genealogical Society for more than fourteen years—a notable character of manifold activities and interests. His own pedigree traces back seven generations to Aquila Chase who emigrated to America with his brothers, Thomas and William.

There are many descendants in Utah and the West of this Chase family, the posterity of William being especially numerous here. For years Ella Chase, as family genealogist, compiled volume after volume of Chase records. The work has since been carried on by others similarly faithful.

But the workers here had not the advantages and access to the wealth of materials available to a scholar like John Carroll Chase. Hence the Lord inspired the latter to compile, in 1928, an excellent record of 624 pages entitled *Seven Generations of the Descendants of Aquila and Thomas Chase.*

In the introduction to this volume it is stated that about the year 1846 there was a widely circulated story of a large fortune in England belonging to the Chase heirs in America which led many descendants to seek to trace their ancestry and share in this prospective windfall. Much valuable genealogy was actually collected. During thirty years the fortune myth was rampant and when the "Chase Claim to Millions" was finally proved to be absolutely unfounded on fact, the interest in genealogy remained.

Even with this monumental work completed, President Chase did not cease his genealogical compilations. In 1933, he contributed to the New England Historical and Genealogical Register a genealogy on *Some of the Descendants of William Chase*. For two years this genealogy ran through installments in the Register. This naturally included records of many Chase families in Utah and their progenitors, among them that of the mother of Elder George Albert Smith.

The Chase Family has been organized for many years and from 1910 to the present has continued to issue *The Chase Chronicle*. In the first issue the editor wrote:

At your last reunion a man said to the editor, "It seems to me that you put a good deal of stress on Chase; it was not much of a family, was it? Anything special about them?" This is no place to enlarge or to parade some great names; but if anyone will follow our incidents, questions, (Concluded on page 752)

Genealogy

(Concluded from page 751)

and histories as they will appear in this paper for a while, they will begin to have a pride in names and men who at first believed and then wrought righteousness; in whose earlier lines there is scarcely a blemish and where the sons and daughters of strong men are equal to any in any region. We are no better than some others; but our New England history pays tribute to our people and in the intermarriages the Chase element is not submerged.

Based on a study of many lives of those bearing the name of Chase, he then summarizes (giving evidence) "Chase Characteristics" as follows:

They were godly. They were prudent. They were loyal. They were enterprising. They had strong minds.

On page 3 he continues:

Can anyone say why it is that if a person gets interested in genealogy he is singled out as a crank; his relatives apologize for him by saying he is all right but is peculiar on that one thing; or someone will say he has "wheels"? Of course, if a person really studies into these older subjects and looks up dates and people of a former time there must be a certain abstraction about it; one must get himself into the spirit of it and dwell in it to some degree; but why should one be called a crank?

Not long ago the editor discovered an old grave. The sunken stone upon which was set upright proved a fact by its date that had long been in dispute. It connected some facts in history where authors differed. The editor grew quite happy over what he found but was chilled by the remark of a prosaic friend who said: "What's the use of disturbing these old fellows? They are all right as they are—better let them alone, they will be no harm and besides that they don't want to be disturbed." But think you, is it any but a kindly act for a descendant to go to the old Plains Burying ground on Sawyers Hill and dig up a sunken stone and to put it upright, to mark the proper grave where Aquila (4) was buried in 1789 instead of having the grave forgotten and the ground neglected? We do not quite know yet just how these old saints feel about such things. Some of us think that in some way those of our departed in whom we are interested are alive in a world that is not very far away and are not unconscious of the tender ministrations of those who are bone of their bone and flesh of their flesh.

SUCCESS IN TEMPLE WORK

By George T. Jones,
Genealogical Chairman,
Provo First Ward

IT gives us a great deal of pleasure to report that during the year ending September 1, 1941, the number of temple ordinances performed has greatly increased over the same period for last year. We are grateful for the opportunity to serve in this glorious cause. We think our success is due to following the lessons as set forth in the outlines. Our chairman is a High Priest; his first assistant is a Seventy and his



PROVO FIRST WARD GENEALOGICAL CLASS AND BISHOPRIC

Left to right, front row: Vera Nilson, secretary; Julia R. Brown, second counselor; George A. Brown; Etta Whitehead; Bishop Walter P. Whitehead, first counselor; Douglas T. Page, chairman; George T. Jones, class instructor; Lucile Slaughenhou, first assistant; Clyde A. Carter.

Second row: Mrs. Allen, Arthur H. Johnson, Myrtle Weight, Rosa Ann Jones, Erma Josie, Bertha Weight, Mary Losee, Francis Callahan, Sarah E. Jones, Albert S. Jones.

Back row: Romona Cottman, Eliza White, Sarah Slag, Nellie Robinson, Mrs. Allman, Elizabeth Pratt, Thomas Allman, Perry A. Burr, Claude F. Weight, Eugene Tuckett.

second assistant is an Elder; each is a member of the church service committee in his quorum. We retained the former secretary, Sister Vera Nielsen, who has had years of experience in the work. She has kept a record of all temple ordinances and minutes for many years, and has also assisted in baptismal work, and still serves in that department.

Our class instructor is Sister Lucile Slaughenhou. She is a graduate genealogist, therefore qualified for this important position. In addition she has a pleasing personality which appeals to class members, and we ascribe much of our success to her. She has presented the lessons as outlined in the class manual to the very letter; trips have been arranged for members of our class to the Genealogical Library in Salt Lake City and to our own B. Y. U. Library, which have proved beneficial and interesting to all.

The ward committee officers make a special effort to go to the temple one day each week. We also invite ward members to attend with us, and we usually provide transportation. During the summer we make special trips to the Manti and Logan Temples.

Our social committee consists of the wives of the officers who every month provide a program, games and refreshments. We have very fine, inexpensive entertainments, which create a fraternal spirit in the class and ward.

EUNICE A. C. HERBERT'S PART IN THE COMPILATION OF "MICHAEL REASOR AND ALLIED FAMILIES"

17 East 4th North
Manti, Utah
Sept. 12, 1941

27 Feb. 1940, I received a letter from Judge F. Hiner Dale of Guymon, Oklahoma, saying that he desired to compile a record

on the Reasor line, that he was seeking descendants of two sisters, Eunice Reasor Brown and Sarah Reasor Pectol who came west with Brigham Young, and that he had written the Mormon Church to see if there were any descendants. My name was one of four that was sent to him and it became my lot, with the assistance of many of the relatives, to have the thrilling experience of collecting over seven hundred family groups, most of the descendants of these two women. The record of a few families is not complete as we could get no response to letters of inquiry. February 1, 1941, our part of the record, ready for the publishers, was sent to Judge Dale. Now the books are off the press, and the descendants of these two Mormon women fill the pages of more than half the book. We are indeed grateful to Judge Dale for making this record possible. I believe he is placing a copy in the Salt Lake public library, and U. of U., and the B. Y. U. and the A. C.

THE WORK GOES ON IN HAWAII

A paragraph from a letter written by Elder Richard L. Gunn, supervisor of Genealogical work in the Hawaiian Islands.

LAST week end, I gave a talk for the Japanese Mission on genealogy and temple work, and after my talk a Korean lad came up to me and said he had a book, at home, that had some of his ancestry in. I invited him up to the mission home the following evening and he came, bringing the book and asking me to help him understand it. The book was over fifty-five years old, his father's and according to him, its information went back before Christ. It was written in Chinese and even contained maps pointing out the burial places of his ancestors. We will probably have some trouble in having it translated into English, but it gives us a greater hope for obtaining the records of these people.

Melchizedek Priesthood

(Concluded from page 749)

1. Hearts set upon things of this world
 2. Aspire to honors of men
 3. Attempt to exercise unrighteous dominion
 4. Powers of heaven exercised only upon principles of righteousness
 5. Priesthood power by persuasion, gentleness, and love
- II. The Melchizedek Priesthood
- a. Comprehends the Aaronic (166)
 - b. Holds highest authority which pertains to the Priesthood
 - c. Holds keys of the Kingdom of God (166)
 - d. Channel for revelations from heaven (167)
 - e. All the prophets had the Melchizedek Priesthood and were ordained by God himself (181)
 - f. Conferred upon Joseph Smith and Oliver Cowdery by Peter, James, and John (Doc. & Cov. 27:12-13)
 - g. Received by covenant (Doc. & Cov. 84:39-41)
 1. Penalty for breaking this covenant
 - h. Highest order of Priesthood revealed in temples (237, 308) (Cf. Doc. & Cov. 76:51-60; 124:28)
 1. Prepares faithful for Church of the Firstborn
 2. Those holding the fulness of the Melchizedek Priesthood are kings and priests of the Most High God, holding the keys of power and blessings (322)
- III. The Aaronic Priesthood
- a. Holds keys of the ministering of angels and the preparatory Gospel
 1. Repentance
 2. Baptism
 - b. Conferred upon Aaron and his sons (Doc. & Cov. 84:26-27)
 1. Forever hereditary among posterity of Aaron (319)
 - c. Levitical Priesthood included in the Aaronic (318-319)
 - d. Bestowed by John the Baptist upon Joseph and Oliver (Doc. & Cov. 13)
- IV. Apostles
- a. Next to First Presidency in authority
 - b. Preside over Church when First Presidency disorganized
 - c. Revelators and prophets (109)
 - d. Hold keys of Gospel in all the world (Doc. & Cov. 107:23-24)
- V. The Evangelist or Patriarch
- a. Patriarchal order of Priesthood to descend from father to son (Doc. & Cov. 107:40-41)
 - b. Instituted in days of Adam and came down by lineage
 - c. An evangelist is a Patriarch
 - d. Patriarch to the Church "the oldest man of the blood of Joseph or of the seed of Abraham" (151)
- VI. Keys of the Priesthood
- a. Adam first to hold keys of Priesthood (157)
 - b. Keys defined (171)
 - c. Revealed from heaven whenever Gospel sent to earth (157)
 1. By Adam's authority
 - d. Given to Peter, James, and John by the Savior, Moses, and Elias (158)
 - e. Keys bestowed upon Joseph Smith.

Discuss:

1. Cite scriptural examples to prove that a Gospel ordinance is invalid unless performed by an authorized administrator.

Music

THREE QUESTIONS THAT A PROSPECTIVE CHOIR MEMBER SHOULD ANSWER.

By Dr. Frank W. Asper

ONE of our foremost teachers of mathematics asked the students three questions when they undertook to solve a problem: "Where are you going to?" "How are you going to get there?" "What are you going there for?"

These questions can well be asked, not in geometry alone, but in any line of endeavor, and if they were asked more often, much uncertainty and waste would be saved. They direct one towards one's goal, and help to clarify in one's mind the shortest way to that ambition.

All prospective choir members should likewise ask themselves the three questions: "What are you going to do?" "How are you going to do it?" "What are you doing it for?"

To the first question he will answer, "I am going to sing in the choir." This is a high and noble aim in itself; it shows a spirit of sacrifice; and it is one of the many ways our Church affords us a spiritual outlet and at the same time render service to our Maker. It gives the singer a chance to associate with others that are also glad to give their talent and time for the same purpose, and invariably puts him in a wide-awake environment.

It is to the second question that the most thought should be given. Many people are ambitious to become choir singers, but they do not have enough vision to realize that some sacrifice is necessary. Forgetting that it takes time and effort to do anything worth while, they expect to occupy seats in the organization and go to rehearsal only when it is convenient. After a time they lose interest and disappear. There are others who are enthusiastic and effervescence at the prospect of showing their devotion this way, trying to improve their voices at home, but when the novelty wears off, also drop from sight.

There are others who are always in a hurry, who wonder why the choir cannot do all the bigger works from the choral literature, why the organist cannot play like so-and-so, who criticize the choices the director makes in selections, and ask why the chorus cannot sing some of the things they have heard in festivals, forgetting that the chorus that sang them probably worked on them a year before they dared to do

2. Distinguish clearly between the authority of the Melchizedek and Aaronic Priesthood.

3. When was the patriarchal order of Priesthood first instituted? Is it effective today?

4. Define "keys of the Priesthood." Who holds these keys in the Church today?

them in public. Then there are the choir members who are always on time, always like to sing what the director selects, are interested in everything the choir does, and who prize their membership, considering it an opportunity. They respect the leader in his position and know that he will do his best for the choir. Such people are a great help not only for their faithfulness, but also because their very presence is an inspiration to the leader.

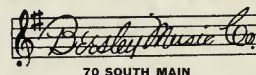
The director has learned many things from experience—he knows there are certain things other than musical ability that are necessary for a successful organization, and that with them fairly good work can be done even where there is but little talent. He knows that with regularity and punctuality, concentration, industry, and, above all, the spirit of the work, that he will surely succeed.

Rehearsals come so seldom that it is vital to have every member present every time, for the director can do nothing with an organization where he has a different group at each rehearsal. If we add or take away only one member of the choir, it is not the same group; it does not balance the same; and the tone quality is different. Tardiness is nothing more than absence, except that it is for only part of the practice-period. Coming in late causes a choir member to lose some of the leader's instructions, and then they must either be given again, taking the valuable time of the other members, or some directions are lost that may be very vital to the proper rendition of the number in point.

No matter how gifted one may be in any line, it is always necessary for him to put forth some effort in some way in order to attain perfection. So many singers with fine natural gifts have never formed a taste for real work, and they are soon outdistanced by their less talented neighbors, simply because they lacked the faculty of being industrious. If one does not have

(Concluded on page 760)

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Mutual Messages

Executives

ASSEMBLY PROGRAMS

MORE than ever before, the assembly programs have proved successful in those wards where they have been carried out as planned, and in many cases where the wards have built on the original idea. One of the most stirring of these programs has proved to be the theme play "Defense." In the San Francisco Stake, a group of soldiers from Moffat Field have produced it throughout the wards of their own stake and in some of the wards of the adjoining stakes. Knowing that these boys are actually going through the experiences which they enacted made the play doubly vital and moving.

This play, reproduced in part, came from Clearfield, Utah, concerning the success of the play in that locality:

Here is an account of our theme play, "Defense." First, I would like to say that it was the outstanding experience of my life. You will understand that statement when I tell you that we borrowed uniforms from workers at Hill Field. . . .

As a fitting introduction to the play and adding to the patriotic atmosphere, the members of the Mutual marched from the chapel to the amusement hall, led by a Boy Scout in uniform, carrying the American flag, and two Gleaner Girls, carrying Gold and Green M. I. A. banners. At the door they were greeted by an M Man, dressed as Uncle Sam and a Gleaner Girl dressed in red, white, and blue, who presented each member with a program containing our cast of characters. . . . The first two rows were reserved for parents of the boys in the service, who were our guests of honor. Each parent had received a written invitation previous to Tuesday night. "From Taps till Reveille" was sung by a Gleaner Girl in red, white, and blue uniform, after which we presented "Defense." . . .

At the conclusion of our play we attracted attention to a huge blackboard on which were written names and addresses of our boys in the service. . . . As we read aloud each name, the parents of the boy arose and were greeted with applause. As a fitting conclusion, "Taps" was played as a cornet solo after which we were dismissed by prayer.

The play cost us fifty cents. Thirty to have our program mimeographed and twenty cents for postcards to send invitations to our special guests.

SUMMIT STAKE FATHERS AND SONS DAY, SEPT. 7, 1941

IN each of the wards throughout the stake, all of the fathers and sons were invited to attend Sunday School, sacrament meeting, and a special honorary program and luncheon sponsored



SUMMIT STAKE FATHERS AND SONS DAY
Front row, kneeling, left to right: Barrel Robinson, Denny Staley, Glenn Willoughby.
Second row: LaMont Clark, Boyd Robinson, Elden Robinson, Kent Staley, Philip Willoughby, Harland Clark, Billy Staley.
Third row: Bishop John E. Wright, Mont Staley, J. Emerson Staples and son David, John W. Staples, Earl Willoughby, Desain Clark, Lee Wright, Forest Clark.
Fourth row: Rufus Staples, Paul Staples, Leonard Willoughby, Leonard Willoughby, Jr., Theodore Robinson, Ray Clark, Emery Wright, Ray Wright.

by the Young Men's M. I. A. At this program a roll call was made to determine the percentage present; oldest father; youngest father, and the father with the most sons.

Cluff Ward was the winner by having the highest percentage present. Their oldest father being John W. Staples, the youngest J. Emerson Staples, and the father with the most sons, Leonard Willoughby with four sons.

Echo Ward placed second and Coalville Ward third.

The same evening all wards in the stake met together and enjoyed a very inspiring program given under the direction of the Summit Stake Young Men's M. I. A.

Special Interest

Dr. George H. Hansen and Marba C. Josephson, chairmen; Dr. L. L. Daines, Alden Anderson, Dr. Philo T. Farnsworth, Angelyn Warnick, Ethel S. Anderson, Katie C. Jensen, Aurelia Bennion.

THROUGHOUT the Church, the Special Interest leaders and officers are making the work gloriously successful. By permitting subjects of their own choosing, the classes are becoming exceedingly popular. By well-arranged social gatherings, the groups are coming to know one another and feel a genuine interest in the welfare of all. In many places, these socials are conducive to drawing into the Special Interest group many people who do not belong to our Church. Because of the high tone of the parties, these non-members have asked that they be permitted to come because there is no smoking, drinking, or rowdiness at the Special Interest gatherings.

There is great need for Special Interest leaders to plan now for the library project. By cooperating with both the secretaries of the Mutual and the Relief Society members, we should be able to help establish a ward library that will be a real contribution to the betterment of the ward membership.

Mmen-Gleaners

Dr. W. Creed Haymond and Hazel Brockbank, chairmen; Dr. Wesley P. Lloyd, Dr. Franklin S. Harris, Dr. L. A. Stevenson, Homer C. Warner, Werner Klepe, John D. Giles, Dr. Le Roy J. Buckmiller, Marie Waldram, Ileen Ann Waspe, Freda Jensen, Minnie E. Anderson, Vella H. Wetzel.

The *Prophet* by Kahlil Gibran has been chosen for December's reading. It is a book that brings from the hills of Lebanon in Syria a message, another interpretation of human values.

This book, which is Gibran's masterpiece, has become one of the most beloved classics of our time. Published ten years ago, it has been translated into more than twenty languages, and the American edition alone has sold about eighty thousand copies. Gibran considered it his greatest achievement, for he said:

I think I've never been without *The Prophet* since I first conceived the book back in Mount Lebanon. It seems to have been a part of me. I kept the manuscript four years before I delivered it to my publisher because I wanted to be sure, I wanted to be very sure, that every word of it was the very best I had to offer.

The *Chicago Post* said of it:

Cadenced and vibrant with feeling, the words of Kahlil Gibran bring to one's ears the majestic rhythm of Ecclesiastes. . . . If there is a man or woman who can read this

Mutual Messages

book without a quiet acceptance of a great man's philosophy and a singing in the heart as of music born within, that man or woman is indeed dead to life and truth.

Claude Bradgon said of him:

His power came from some great reservoir of spiritual life else it could not have been so universal and potent, but the majesty and beauty of the language with which he clothed it were all his own.

The author, Gibran, poet and artist, was born in 1883 in Lebanon, a land that has produced many prophets. The millions of Arabians familiar with his writings in that language consider him the genius of his age. But he was a man whose fame and influence spread far beyond the Near East. The fact that his book has been so widely translated speaks for his potent influence in the lives of people in many parts of the world. The last twenty years of his life, Gibran lived in America, dying here in 1931.

The book is very short, containing only one hundred pages. The language is beautiful, resembling that of the Bible. The book has no plot, no characters. It does not require reading from page one to one hundred, rather it can be picked up at odd times and opened at any page, and the reader will be fed with literary and philosophic gems. The subjects treated are universal in appeal and common to all peoples. When one reads certain passages, he is led to think, "That is as I would have said it; that is as I believe it to be; that is what I have thought but never had such capacity to express it."

Explorers

M. Elmer Christensen, chairman; Mack H. Nichols, Axel A. Madsen, Elwood G. Winters, Floyd G. Eyre, John D. Giles, Dr. L. A. Stevenson.

STEPS IN ORGANIZING NEW EXPLORER TROOPS

DURING December the organizing of many Explorer Troops will be attempted. Some will be successful because of careful planning and cooperative effort. Experience has shown if a Troop is to be given the kind of start that will insure permanency, the following simple steps must be carefully followed:

1. Conference of stake Explorer Committee with ward M. I. A. executives and bishopric, explaining the purpose and value of the program
2. Appointment of ward Explorer Troop Committee
3. Appointment of Explorer leader and assistant
4. Visit to home of each prospective Explorer to win support of Explorer and parents

5. The first Troop meeting—a round-up of all Explorers
6. Organization of troop
7. Adoption of a program of activity involving:
 - a. Registration
 - b. Advancement
 - c. Meeting Programs
 - d. Athletics and Social Activities

If any of the above steps are omitted or carelessly done, the chances for having a successful Troop are proportionately decreased.

The Explorer Healthman Title

The Explorer Theme Project is: Every Explorer a Healthman.

The Boy Scouts of America provides 17 Titles for Explorers in vocational and avocational fields of activity. The General Board of the Y. M. M. I. A. has this year made available an additional title in the field of Health. This is an effort to encourage the Explorer to safeguard his health, thereby contributing to his future spiritual growth.

A comparison of the requirements for the Healthman title with the National Council requirements of the 7 Merit Badge fields involved will show that in a very unique way the already existing Merit Badge program is being utilized to direct the Explorer's efforts in the field of the Word of Wisdom. Except for requirement No. 1, no requirement for the Healthman title is new; the only difference being in the interpretation of already existing National requirements for the various Merit Badges.

Juniors

Emily H. Bennett, chairman; Gladys Harbertson, Grace C. Neslen, Luean J. King, Polly R. Hardy, Edna Williams, Grace N. Stewart.

THE membership drive is completed; every girl of this age is now enrolled in our Junior department. The problem now is to keep the attendance up. This will be accomplished through choice leadership. Are you the kind of leader you would wish to follow if you were a Junior girl? Leaders are made, not born. Within every one of us is the power to become a forceful leader. With prayerful, loyal, intelligent devotion and study, you will grow in ability to lead and influence for good the lives of our girls. Someone has said, "Attitudes are caught, not taught." Is yours the attitude you want the girls to have? Are you thoroughly converted to the entire Junior program? If you are, your girls will feel that sincerity, a fine spirit of co-operation will follow, and every event of the year will be a joyous occasion. Does the Explorer leader need the help of you and your girls to find and bring their boys in? Give it to him and make these Junior-Explorer evenings outstanding events of happy, wholesome group participation in which choice friendships blossom. Carefully plan

and thoroughly prepare every detail of the work. Remember you are not alone, but are in partnership with God in guiding these choice girls. Constantly seek His aid.

Bee-Hive Girls

Bertha K. Tingey, chairman; Margaret N. Wells, Lucy T. Andersen, Ann C. Larson, Marjorie Ball, Helena W. Larson, Florence B. Finnack.

THE spirit of service which so characterized the life of the Savior is the significant message we have for our Bee-Hive Girls during the month of December. The Christmas season has become commercialized to such an extent that our girls need impressive reminders of the real spirit of Christmas. Our Christmas projects offer splendid opportunity for bringing before them service in its most applicable forms. Let us capitalize on this opportunity, and feel when the month's work is finished that each girl truly realizes that when she is in the service of her fellow men, she is in the service of her God.

A Christmas party will no doubt be included in the activities of the month. For variation, it might be interesting to have the girls costume to represent some individual who has given outstanding public service. This may or may not be some one they have studied about in their lessons. They might also find it fun to plan a party around Christmas stories and costume to represent characters from familiar Christmas stories. This could be done either in groups or individually. With either of these suggestions, dramatizations could be presented centering around the characters used, giving the rest of the group a chance to guess what famous characters were present.

Christmas gifts help greatly to spread a spirit of service, so let us offer many suggestions and helps to our girls which will encourage them to make their own gifts for Christmas giving. In addition to suggestions which have appeared in past years, we offer the following two. Space will not permit others, but we hope all Bee-Keepers will be collecting many ideas for class use.

CHRISTMAS GIFTS

Popcorn Necklace. String two strings of unbuttered popcorn the length you would like for a necklace. Dip one string into any preferred color of quick-drying enamel; the other into cream or white enamel; hang them up to dry. When dry, resting on double thread. Tie on the end with ribbon or use a clasp of some discarded string of beads.

Painted Coat Hanger. Give a smooth, wood coat hanger a coat of flat paint. When dry, add a coat of quick-drying enamel any color preferred. When the paint is dry, add a design using

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white enamel and oil paint of the symbol of your friend who is to receive the gift.

Honor Badge check up might be facilitated, and the ordering of badges could be made easier if a definite form were used for this purpose. We offer as a suggestion a form which has been adopted by some of the Salt Lake stakes. You may desire to adopt something similar for your stake.

At least 12 hours time must be spent on each Honor Badge.

Honor Badge work must be recorded and checked by stake Bee-Keeper.

This is to certify that.....

a Bee-Hive Girl, has filled all of the requirements for Honor Badge No.....

in the field of.....

She began her work for this Honor Badge.....

and.....

completed it.....

She has spent.....hours

on this requirement and has a complete

record of it.....

Signed.....Stake Bee-Keeper

.....Mother

.....Bee-Keeper

(This is a sample. Copies are not available at the office.)

A mid-year check up is in order at this time of year. Let us make sure that all outlined work for October, November, and December is completed and that all earned the awards which have been given. Let us feel with the beginning of January that we have a clean slate and will not have to retrace our steps to catch up on work that should have been done the first three months of the fall season. Only in this way can we realize true satisfaction and accomplishment in Bee-Hive work.

MORMON BOY WINS MEDAL

COLONEL CHARLES H. RUTHERFORD, civilian aide to the secretary of war in charge of Arizona C. M. T. C. activities, presented the John J. Pershing medal to Keith Webb. This medal is given to the outstanding Citizens Military Training corps cadet of 1940 in the Eighth Corps area.

Keith Webb served as secretary of the Y. M. M. I. A., and is active in his Elder's quorum.



SUNDAY SCHOOL HELD AT HISTORICAL SPOTS IN MISSOURI

THE Independence Sunday School merged its classes in a most unique service on Sunday, September 28th. According to former plans some one hundred and ten members and friends gathered at the Church at seven o'clock in the morning, despite threatening clouds and heavy showers of rain. After a prayer asking the Lord's blessings in carrying into effect the plans for the day, nineteen cars were filled and in a body made their way out over the highway toward Adam-ondi-Ahman, about ninety miles from Independence.

They crossed the Missouri River over the Liberty bridge and safely covered the miles northward to Gallatin and thence out to the place hallowed by the presence of Adam and his posterity in the past, and as the spot from whence the father of our race will finally come to visit his people. There a short service was held. All joined in singing "We Thank Thee, O God, For A Prophet" and a prayer was offered expressing deep appreciation for the understanding and truth that has been given this people. A speaker who had been appointed explained interesting facts concerning the revelation about the place.

From there the line of cars made their way southward to Far West, and later as the pilgrimage proceeded to Richmond, hearts and minds were keenly responsive to the trials and hardships endured by those Missouri saints in their drivings and persecutions along the very miles where now a peaceful and prosperous farming country flourishes. At Richmond the grave of Oliver Cowdery was visited and near it, the granite shaft bearing inscription of the three witnesses' testimony of the Book of Mormon. In another cemetery across the town the grave of David Whitmer was also visited. A speaker had been provided to outline details of history at this place and did so very effectively.

From Richmond to Liberty the way was again over the miles traveled by the Prophet Joseph Smith and his associates in some of their most bitter persecutions. At the old Liberty jail, standing in the room where the Prophet was incarcerated for a period of four and one-half months, a short service was held and a speaker graphically recalled the trials of the Prophet, along with the blessings which he received in the revelations given to him during his imprisonment. There were the large flat stones on the floor which undoubtedly pillowed the head of God's chosen servant in his Gethsemane. It was a fitting climax for the day and everyone left the place in a spirit of awe. It was almost as if we had communed with the Prophet Joseph himself.

PIONEER DAY AT FORT ANCIENT, OHIO

By Ora Pate Stewart

FEW states are so saturated with vital Mormon history as is Ohio. This is true not only because of the great stone Temple at Kirtland, about twenty miles east of Cleveland; the untiring state-wide traffic of Joseph Smith, Brigham Young, and other early leaders between that northerly capitol and its twin Zion in Independence, Missouri; but also because Ohio was much earlier the stamping ground of peoples now dead to the world but vital and alive with purpose to us in the Book of Mormon. Archaeology furnishes a career for some; a hobby, for others; and for us, evidence . . . evidence that comes like the signs to the believing . . . evidence in the strangely natural case of a history of peoples. And so Pioneer Day for us in Ohio is of great significance.

This remarkable ruin, known as Fort Ancient, is located in Warren County, between Dayton and Cincinnati, out of Lebanon. It is one of the best of several thousand mound works in Ohio. It has been made into a state park. Each year on the Sunday nearest Pioneer Day the Latter-day Saints and their friends from Columbus, Dayton, Cincinnati, Portsmouth, Hamilton, and other points congregate at Fort Ancient for a memorial service. The ancient fort is transformed into a great outdoor cathedral. There is even an organ; and it makes auditors think of the Sacred Grove as it plays the opening bars of "We Thank Thee, O God, For a Prophet."

The Church Moves On

Missionaries Released in September, 1941

(Continued from page 735)

East Central States: David H. Myers, Ogden, Utah; Rex C. McArthur, Huntington Park, California; Louise Burbridge, Park City, Utah; Parry W. Harrison, Pocatello, Idaho; Sarah L. Howard, Woods Cross, Utah.

Eastern States: David C. Bacon, Georgetown, Idaho; Marvin R. Curtis, Salt Lake City; Allen M. Dillman, Roosevelt, Utah; Arden W. Ferrin, Mesa, Arizona; Clifton Muir, Rexburg, Idaho; John B. Matheson, Jr., Salt Lake City; Julian W. Rasmussen, Fillmore, Utah; Dora I. White, Los Angeles, California; Scott M. Whitaker, Los Angeles, California; Harold H. Gutke, Smithfield, Utah; Marshall K. Brinton, Murray, Utah; Jack B. Watkins, Brigham City, Utah; George I. Cannon, Salt Lake City; Stephen H. Clark, Provo, Utah; Harold S. Davis, Shelley, Idaho; Clayton Longhurst, Randolph, Utah; Merlin L. Andrew, Trenton, Utah; Virginia Sorensen, Lovell, Wyoming.

New England Mission: Dennis L. Wright, Brigham City, Utah; Marjorie Smith, Draper, Utah.

Northern States Mission: Frederick Karl Balli, Salt Lake City; Vern G. Dunn, Salt Lake City; Willard L. Smith, Salt Lake City; Albert T. Tuttle, Manti, Utah; Monroe J. Paxman, Provo, Utah.

CHURCH MOVES ON

Missionaries Released in September, 1941

North Central States: Arthur R. Carlson, Fairview, Utah; William R. Manning, Cedar City, Utah; Arvid Fredrickson, Roosevelt, Utah; Elmer R. Collins, Preston, Idaho; Okey L. Hubner, Mendon, Utah; Robert W. Hansen, Salt Lake City; Donald B. Cox, Fairview, Utah; Edward D. Christensen, Antelope, Colorado; Melvin C. Woodland, Pocatello, Idaho; Donald E. Madsen, Salt Lake City; Keith D. Miller, American Fork, Utah; Albert S. Johnson, Sugar City, Idaho; Myron L. Western, Jr., Pocatello, Idaho; Howard H. Carter, St. George, Utah; Herbert L. Harbertson, Ogden, Utah; Marion W. Hinton, Hurricane, Utah; A. Kay Thornock, Randolph, Utah; Charles Jenkins, Jr., Logan, Utah; Lawrence A. Erskine, Salt Lake City; Dennis I. Stutzman, Bisbee, Arizona; Mrs. Hilda M. Stutzman, Bisbee, Arizona; Clyde T. Tarbet, Logan, Utah.

Northwestern States: Leone Paul, Los Angeles, California; Robert W. English, San Jose, California; Florence J. Johnson, Riverside, California; Hermoine Tracy, Ogden, Utah; Dean R. Hicken, Richmond, Utah; Ross D. Jackson, Randolph, Utah; H. Harvey Peterson, Ogden, Utah; Dan L. Peterson, Woods Cross, Utah; Marvin E. Fredrickson, Vernon, Utah; Clyde R. Jones, Salt Lake City; John D. Ipson, Montpelier, Idaho.

Southern States Mission: Dean L. Hyde, Fresno, California; Mattie R. Huber, Midway, Utah; Don L. Nielsen, Ogden, Utah; Melba H. Hokanson, Grover, Wyoming; Doris L. Bryson, Salt Lake City.

Texas Mission: Samuel B. Francis, Santa Ana, California; Berma I. Averett, Lovell, Wyoming.

Western States: Milton K. Beal, Ephraim, Utah; John A. Bishop, Delta, Utah; George A. S. Cheever, Jr., Payson, Utah; Alden K. Harline, Salt Lake City; Lyla M. Russell, Murray, Utah; Donald G. Turner,

Grace, Idaho; William E. Woodbury, Jr., Hurricane, Utah; Merrill M. Johnson, Randolph, Utah; Aaron G. Amacher, Logan, Utah; Joseph R. Hilton, Oakland, California; Uriel B. Todd, Modesto, California.

Hawaiian Mission: Norman W. Torgerson, Salt Lake City; Tom Hayes Doxey, Salt Lake City; Glen Walton, Salt Lake City; Evan M. Bird, Delta, Utah; LeRoy A. Hill, Payson, Utah; Franklin A. Spencer, Salt Lake City; Neil S. Stewart, Meadow, Utah; Calvin C. Woolley, Salt Lake City; George V. Peterson, Richfield, Utah.

Japanese Mission: James C. Chatwin, Mammoth, Utah; Iris Lynn, Lovell, Wyoming; Phyllis Nelson, Pocatello, Idaho; Wanda Elaine Matthews, Salt Lake City; V. Grant Jacobson, Provo, Utah; Theris P. Astle, Smithfield, Utah; Sheridan R. Anderson, Idaho Falls, Idaho.

Brazilian Mission: Max L. Shirts, Hailey, Idaho.

Missionaries Released in October, 1941

(Concluded from page 735)

Northwestern States: Eunice E. Johnson, Salt Lake City; Lorin G. Folland, Jr., Salt Lake City; James M. Pope, Jr., Independence, Missouri; Blaine A. Quist, Arco, Idaho; Donald Gale, Lehi, Utah; E. Byron W. Mumford, Montpelier, Idaho; Edwin E. Smith, Rexburg, Idaho.

Southern States: Ruth E. Beers, Claypool, Arizona; Milton D. Cardin, Lund, Nevada; Ralph T. Jones, Duncan, Arizona; Frank N. Terry, Ogden, Utah; David K. Barber, Hurricane, Utah; Douglas L. Hatch, Salt Lake City; Myrle E. Wright, Salt Lake City; Gladys L. Larsen, Rexburg, Idaho.

Texas Mission: Lawrence B. March, Murray, Utah; Rose S. Rick, Salt Lake City; William D. Newsome, Salt Lake City; Leslie F. Nelson, Mt. Pleasant, Utah; Dean W. Haslam, Shelley, Idaho; Cecil M. Martin, Scipio, Utah; Arthur Wallace, Salt Lake City; Glynn C. Bennion, Salt

Lake City; Gordon I. Hyde, Salt Lake City; Lowell D. Smith, Salt Lake City; Lester Y. Peterson, Shelley, Idaho; Howard E. Marshall, Minersville, Utah; Evan H. Marchant, Holladay, Utah.

Western States: Lowell A. Griffiths, Clarkston, Utah; Jack R. Warner, Spanish Fork, Utah; Thomas E. Tuckett, Spanish Fork, Utah; Junior L. Jausse, Paris, Idaho; Grant Colvin Cluff, Provo, Utah.

Hawaiian Mission: Arthur J. Sperry, Jr., Salt Lake City; Samuel W. Hilton, Jr., Pleasant Grove, Utah; Don W. Conover, Provo, Utah.

Japanese Mission: Douglas L. Pay, Salt Lake City; Abel J. Ekins, Pleasant Grove, Utah; Hyrum T. Newman, Jerome, Idaho.

Argentine Mission: Leslie M. Bowers, Alhambra, California; James R. Barton, Albuquerque, New Mexico.

Brazilian Mission: W. Grant Bangerter, Granger, Utah; Joel P. Lillywhite, Brigham City, Utah; LeRoy Q. Pia, Salt Lake City; Woodrow O. Christiansen, Fairview, Utah; Jesse M. Orme, Rexburg, Idaho.

Those Who Have Passed Away

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ent of the Liberty Stake Sunday Schools. **Robert A. Pyper**, 82, well known in musical circles, and brother of George D. Pyper, general superintendent of the Deseret Sunday School Union, September 19, at Salt Lake City.

John C. Shields, 84, for thirty-two years bishop of the Pine canyon, and later the Lake View Ward, September 27, at Tooele, Utah.

Wilhelm Fogelberg, 85, professor of music at the old Brigham Young College, Logan, and the Utah State Agricultural College, September 27, at Logan, Utah.

Lars Nielsen, 84, former mayor of Spanish fork, a member of the Miner G. Atwood company of pioneers in 1866, died at his Spanish Fork home, September 27.

AND JESUS SAID

est in the kingdom of heaven. (Matt. 18: 3-4.)

Many other examples could be cited, but consider for a moment the answer He gave to the priests and the scribes when they would know if it were lawful to give tribute to Caesar. The Christ knew of their crafty ways, and He said:

... Why tempt ye me? Shew me a penny. Whose image and superscription hath it? They answered and said, Caesar's. And he said unto them, Render therefore unto Caesar the things which be Caesar's and unto God the things which be God's. (Luke 20:23-25.)

How much better our teaching would be if we used more examples!

3. **Personal Testimony.** In the Sermon on the Mount, the great Teacher made excellent use of personal testimony, which He re-enforced by repeating the general idea over and over again. This will readily be seen in the following excerpts:

(Continued from page 722)

Another time when He had gone to the synagogue the Pharisees tried to ensnare Him by asking if it were lawful to heal on the Sabbath.

And he said unto them, What man shall there be among you, that shall have one sheep, and if it fall into a pit on the sabbath day, will he not lay hold on it, and lift it out? How much then is a man better than a sheep? Wherefore it is lawful to do well on the sabbath days. (Matt. 12:11-12.)

And so saying, Jesus healed the withered hand of a believer.

Not only did Jesus use verbal illustrations, but He used *visual aids* as well. The disciples at one time had asked Him who was the greatest in the Kingdom of Heaven. For reply, He called a little child and set him in the midst of them, and said, among other things:

... Verily I say unto you, Except ye be converted, and become as little children, ye shall not enter into the kingdom of heaven. Whosoever therefore shall humble himself as this little child, the same is great-

Ye have heard that it was said by them of old time, Thou shalt not kill; and whosoever shall kill shall be in danger of the judgment: *But I say unto you*, That whosoever is angry with his brother without a cause shall be in danger of the judgment; and whosoever shall say to his brother, Raca, shall be in danger of the council; but whosoever shall say, Thou fool, shall be in danger of hell fire. (Matt. 5:21-22.)

Ye have heard that it was said by them of old time, Thou shalt not commit adultery: *But I say unto you* . . . (Matt. 5:27-28.)

It hath been said, Whosoever shall put away his wife, let him give her a writing of divorcement: *But I say unto you* . . . (Matt. 5:31-32.)

Again, ye have heard that it hath been said by them of old time, Thou shalt not forswear thyself, but shalt perform unto the Lord thine oaths: *But I say unto you* . . . (Matt. 5:33-34.)

Ye have heard that it hath been said, An eye for an eye, and a tooth for a tooth: *But I say unto you* . . . (Matt. 5:38-39.)

Ye have heard that it hath been said, Thou shalt love thy neighbour, and hate thine enemy. *But I say unto you* . . . (Matt. 5:43-44.)

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AND JESUS SAID

(Concluded from page 757)

"But I say unto you"—truly he spoke "as one having authority."

4. *Repetition.* Frequently simple repetition alone carried the message. In the Beatitudes can be found one of the best examples of repeated ideas finding parallel expression. Christ said:

"Blessed are the poor in spirit: for theirs is the kingdom of heaven."

"Blessed are they that mourn: for they shall be comforted."

"Blessed are the meek: for they shall inherit the earth."

"Blessed are they which do hunger and thirst after righteousness: for they shall be filled."

"Blessed are the merciful: for they shall obtain mercy."

"Blessed are the pure in heart: for they shall see God."

"Blessed are the peacemakers: for they shall be called the children of God."

"Blessed are they which are persecuted for righteousness' sake: for theirs is the kingdom of heaven."

"Blessed are ye, when men shall revile you, and persecute you, and shall say all manner of evil against you falsely, for my sake." (Matt. 5:3-11.)

5. *Quoted Authority.* Turn now to Matthew's account of the temptation of Jesus during His forty-day fast. He here relied not on His own conviction alone, but upon recorded authority. Satan tempted Him to turn the stones into bread, but Jesus answered him and said:

It is written, Man shall not live by bread alone, but by every word that proceedeth out of the mouth of God. (Matt. 4:4.)

Satan persisted. Jesus should cast Himself down from a pinnacle of the temple, but Jesus said:

It is written again, Thou shalt not tempt the Lord thy God. (Matt. 4:7.)

The kingdoms of the world Satan offered to Jesus if He would but fall down and worship him.

Then Jesus said unto him, Get thee hence, Satan: for *it is written,* Thou shalt worship

the Lord thy God, and him only shalt thou serve. (Matt. 4:10.)

And what was it Jesus said when He drove the money changers from the temple?

It is written, my house shall be called the house of prayer; but ye have made it a den of thieves. (Matt. 21:13.)

6. *Contrast.* In several of His discourses Jesus taught by contrasting one idea with another. For example, Matthew records the following:

But when ye pray, use not vain repetitions, as the heathens do . . . After this manner therefore pray ye . . .

Lay not up for yourself treasures upon earth . . . But lay up for yourself treasures in heaven . . . (Matt. 6:7-20.)

Note also the antithesis in the incident as told by Luke. When one of the Pharisees marveled that Jesus sat down to dinner without washing His hands, this was the reply:

. . . Now do ye Pharisees make clean the outside of the cup and platter; but your inward part is full of ravening and wickedness. (Luke 11:39.)

7. *The Question.* Another effective method used by the Master was the question. We read in the gospel of Luke that a certain lawyer questioned Jesus, saying: "What shall I do to inherit eternal life?"

Jesus said unto him: "What is written in the law? how readest thou?" The lawyer answered the question satisfactorily in these words: "Thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy strength, and with all thy mind; and thy neighbor as thyself." But he wanted to know who his neighbor was. Jesus replied with the story of the Good Samaritan (Luke 10:30-35), and when he had finished He asked the lawyer:

Which now of these three, thinkest thou, was neighbour unto him that fell among thieves? (Luke 10:36.)

The lawyer answered: "He that shewed mercy on him."

"Then," said Jesus, "go, and do thou likewise."

While Jesus was teaching in the temple one day He was confronted by the priests and the scribes. This time they insisted that Jesus tell them by what authority He taught and healed, and who it was that gave Him the authority. He didn't answer them directly, but instead He put a question to them:

The baptism of John, was it from heaven, or of men?

And they reasoned with themselves, saying, If we shall say, From heaven: he will say, Why then believed ye him not? But and if we say, Of men: all the people will stone us: for they be persuaded that John was a prophet. And they answered that they could not tell whence it was. And Jesus said unto them, Neither tell I you by what authority I do these things. (Luke 20:4-8.)

Many, many times He made use of the question, but never to better advantage than when He asked:

What man of you, having an hundred sheep, if he lose one of them, doth not leave the ninety and nine in the wilderness, and go after that which is lost, until he find it? (Luke 15:4.)

From parables to questions, Christ used them all to further man's understanding. A few of His methods stand out clearly, while others are not so well defined—perhaps due to the brevity of the gospels. One thing, however, is evident: Jesus was a good teacher, and good teachers have always used good methods—combinations of them—and attracted much interest. And few there are who can come under the influence of a great teacher without going away enriched. We may call teaching techniques by new names, but essentially human beings respond to the same methods today that were successfully demonstrated centuries ago.

NATIVITY SIGNS IN PALESTINE AND THE AMERICAS

(Continued from page 720)

should be given as witnesses that the Redeemer had come into the world.

Almost as effectively as dropping a five-year time bomb, this prediction of the Lamanite seer set the eyes of all the people in anxious anticipation of that lapse of time. It also divided the nation into two factions whose contentions grew more acrimonious as the five years passed along. The scoffers not only chided

the believers on the score of credulity, but they denounced them as blasphemers. They charged that the prediction belittled the awful majesty of God—God indeed to be born a mere helpless babe! As the excitement heightened with the approach of the allotted time, a decree was declared invoking the death penalty which the law of Moses provided for blasphemers. Those who persisted in their credulity should be put to

death when the five years had fully passed and no sign had been given.

Here truly we see the making of high emotional tension. Not even the churchmen could say whether the signs would be given at the close of the period or earlier. As a matter of fact they came at the exact close of the period, thus leaving the nation anxiously watching all that time for the one night that should be as day. The scoffers very likely scoffed

NATIVITY SIGNS IN PALESTINE AND THE AMERICAS

louder, and the faithful prayed harder as the weary and still disappointing evenings came and went. Excitement swelled to ever greater heights until finally the leader of the church group could bear the suspense and sorrow of the people no longer. He drew off by himself and pleaded with the Lord hour after hour all the day. When he returned he could give his people assurance from the very voice of God that the sign would be given that very night. "Lift up your head," the Voice had said to Nephi, "and be of good cheer, for behold, the time is at hand, and on the morrow come I into the world." Nephi 1:13.

IN true Israelitish demonstratism, when the manifestations actually were seen before the eyes of all, the greater part of the people fell to the earth as though dead. What floods of ecstasy and thanksgiving filled the hearts of the believers after those months of pent-up emotions, must be left to the imagination.

One might search in vain through all the pages of history for even a close parallel to this dramatic prediction and its climactic fulfillment. Holding an entire nation in tense expectancy for five years, or at least, for a good part of that time; and

then manifesting divine signs to all the unbelievers as well as all the faithful in that total population—that indeed is remarkably unusual in God's dealings with Israel.

It stands also as challenge to our thinking, not to be ignored. Why was it thus designed?

We may not be able to understand fully the purposes of the Lord in these remarkable circumstances among the Nephites. We should recall, however, that Samuel had included in his prophecy a sketch of the world's most terrible catastrophe which was to follow the Christ's death if the people continued in their wickedness. Perhaps the impressiveness and universality of these signs at His birth must in justice be made to match the awfulness and universality of the three days of calamities to follow His death. The Lord makes His warnings comparable with the judgments; great judgments call for great warnings. Hence we here find the world's greatest manifestations and pleadings preceding by thirty-three years earth's supreme devastations.

The third feature in the Book of Mormon that calls for attention is the symbolism connected with the new star and the night of light. The forceful symbolism of these signs is truly the fitting culmination

of the entire account. Consider first the night that was all light and beautiful with a strange luminosity.

Light is a pure symbol, a perfect figure to represent the entry into life of Him who came "to give light to them that sit in the darkness and in the shadow." And since He was in fact "that true light that lighteth every man that cometh into the world," how closely appropriate that at His coming into the world the entire night should be turned into light!

What shall be said of the new star? "The heavens declare the glory of God," the Psalmist spoke for us all. The "bright and morning star" is the designation of Christ by the Revelator John. In a superb sense stars are truly forever representative of God in open testimony across the face of the sky that He is there in His heavens. The spirit of truth moved Joseph Smith to declare, "He that hath seen any or the least of these has seen God moving in all His majesty and glory." His creative power to form worlds without number was thus symbolized at His birth.

Light! a Star! The two most perfect emblems to join the song of the angels in welcoming the advent into the world of Jesus the Christ.

SANTA CAME ON WHEELS

(Continued from page 719)

once it seemed he had changed from a boy to a man.

"Whoever they are," Aunt Margaret said, "I'm sure they'll not molest us."

"Of course they won't! There's nothing to be scared of," snapped Grandma. "Off to bed with you, and be quiet about it."

DURING prayers, the baby sat bolt upright, his blue eyes fixed intently on the shining surface of the gun which Peter had taken from the wall and placed on the table. Everyone smiled when Adelaide finished her prayer by saying: "... and please, Lord, bless us that we'll not get killed until Father comes home. Amen."

Adelaide and I, from the top bed, could see the firelight flickering on the rafters above our heads, as we whispered excitedly together.

What if the Navajos would set fire to our sheds and corral! What if our house should burn to the

ground with us in it! Father wouldn't be able to find even the spot where our house had stood. We speculated on this calamity until the firelight died down, and Grandma had covered the coals for the night.

The next day and night we watched for signs of the campers, but seeing none, we stopped talking about them, except to wonder if they had stopped at Webb's store on their way out of the valley. Peter said he would find out when he went for the mail and supplies. . . .

Our linsey dresses were done at last. Three days before Christmas, Mother said we might try them on. When we came out from behind the dressing curtain, everyone clapped. "Who are these two little strangers?" asked Mother. "They look like sticks of peppermint candy."

The baby pointed his finger at the gay colors. "What's dat?" he kept asking, solemnly.

Everyone laughed but Grandma. "I ain't seen signs of any shoes," she declared, going to the trunk and

taking out the mysterious package. Sure enough it contained a roll of doeskin, thread, needles, and a packet of colored beads.

"The Lord helps them that help themselves," she said, cutting and stitching the doeskin into moccasins of various sizes.

Two days before Christmas we woke to the sound of rain; the wind came again, and until long after dark there was only the roaring of the timber, and the beating of the rain. Toward evening it began to snow, and Peter looked very despondent because he knew Mother would not let him go to Cove Fort for supplies and the mail if the storm continued. We did not mind doing without the supplies so much, but there might be a letter from Father.

Just before sunset the clouds broke apart and in the west the sun set in a gray sea of mist. That night the ice froze in the pools between every little hummock and ridge, and sheeted the level ground. We ran

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On the Book Rack

(Concluded from page 732)

to "those readers who are making their first acquaintance with the lives and activities of the Presidents and who do not have time or opportunity for extensive reading and investigation. From a mechanical point of view, it should be noted also that large type, generous margins, and attractive format make the pages of this work easy to pursue.—R. L. E.

Music

(Concluded from page 753)

diligence, he can never expect to do his very best as a choir member.

The third question, "What are you doing it for?" is easily answered by the sincere candidate. His desire is to serve the Lord. We can listen to but one speaker at a time, but there is no limit to the number in the choir that can proclaim the message of the hour. A choir is one of the most appealing, compelling organizations in our Church, and it can do many things in stimulating us to good works that a speaker cannot do, and in a way that no sermon can.

SANTA CAME ON WHEELS

(Continued from page 759)

to the edge of the clearing to see the silver fronds at the quaking-aspens' roots.

After breakfast the next morning, Mother said Peter could go if the weather remained clear. When Peter and Alan went to the stable for the burro, Adelaide and I followed. They lifted us to the saddle and let us ride from the barn to the house. The burro slipped and almost went down on the sheet ice, but we managed to stay on. Aunt Margaret advised Peter to take the west road to the Fort, as the stream on the south road might have swollen from the rains and would be too deep and swift. He said goodbye, after many last-minute instructions, and we waved until he disappeared in the distance.

The day turned out bright and clear. The sun shone warm on the slopes and the wind had died down. Alan and I found a blue spruce just beyond the quaking aspens and by the time Peter returned, we had it standing upright in the corner by the window, trimmed with scraps of cloth and bits of colored glass. When the fire light shone on the glass, it looked almost as gay as if we'd had real candles.

Peter brought the mail—letters from Father, and a card for Aunt Margaret with a red Santa Claus painted on it. She let us pin it to the top of the tree, and it looked very gay and bright. Peter said there had not been any strangers at Webb's store, so he thought the campers must have gone the other way.

We hung our stockings above the fireplace under the mantel. First there was Peter's, then Grandma's then Mother's, and so on down to the baby's tiny one. We placed our gifts under the tree. Father's were wrapped in heavy brown paper, and it seemed strange to think we could get mail from as far away as Hoggan's Sawmill.

AFTER supper, Aunt Margaret read to us about the birth of the Christ Child in far-away Judea. We sat so quietly that a little wind, moaning outside, sounded as though it too wanted to come into the light and warmth of our cheery room. Against the dusk, the frost on the window-pane raised fern-like patterns in delicately tinted etchings. Little fire motes gleamed red on the back of the chimney, and played at

hide-and-go-seek. The fire gleamed on the soft yellow coat of the dog, stretched across the hearth-stone.

When we knelt down for prayers, we were all happy that it was Mother's turn to pray, because we loved to hear the sweet tones of her voice.

"Father in Heaven," she began, "we are so happy to be together in our warm shelter on this Christmas Eve, even though this is the first time we—we—" Her voice faltered.

We waited, silent for a tense moment, then Grandma got up to her feet. "I think the Lord knows what's in our hearts this night, even though you can't say it, Sairey," she said. "Off to bed with you, children, and be sure you go to sleep if you expect anything from Santa Claus."

After we had gone to bed it seemed to us that we were wider awake than we'd been in our lives, though the low murmur of grown-up voices ceased after awhile, and the shadows on the ceiling flickered out. Finally we slept. Once I dreamed I heard Grandma say that either John or the Lord had forgotten the children's shoes and she thought it was a good thing some folks had better memories. . . .

When the light broke over the clearing, Adelaide and I got up, washed our faces and hands, and put on our new dresses. The moccasins Grandma had made were laid out for us by the hearth, and after we had tied them on, we stirred the fire and put on a rich pine log to get a bright, quick blaze.

"Christmas Gift! Christmas Gift!" we shouted, and everyone got up, dressed, and gathered around the fire. It was Alan's turn to pray, but Mother said we could keep a little prayer in our hearts until after we had looked at our gifts.

Grandma said, "My goodness, I should think so. Let 'em have their things before they tear the roof off the house."

Each stocking contained a stick of peppermint candy, some raisins, and an orange. In Adelaide's and mine, were thimbles that Father had sent from the camp. Peter got a mouth organ, and Alan, a jew's-harp. When he played it, it sounded as though a humming-bird had somehow got into the house. There were fascinators for Mother and Aunt Margaret, and a paisley shoulder shawl for Grandma. The baby got a pair of red mittens. When we put them on his hands, he went from one to the other, holding them

Santa Came on Wheels

up and saying in his solemn way, "Wot's dis?"

The boys had made a sled with carved runners, lined with iron from an old wagon-wheel rim. They had a real surprise for Mother. With their pocket knives, they had carved a miniature set of the Nativity. On a smooth pine board about the size of a small window-pane, they had arranged the little figures: Mary with the Christ Child in her arms; Joseph; the three Wise Men; and suspended above all was the Star (a glass bead tied to Grandma's hat pin). No light could have been more glowing than that in Mother's eyes as she gathered the boys in her arms and thanked them.

After we had all admired the boy's fine workmanship, Adelaide and I gave the cross-stitch aprons we had made to Mother, Grandma, and Aunt Margaret, and they were so proud of them they wore them all the rest of the day.

WHEN prayers and breakfast were over, we grew quiet, thinking of Father, and wondering if he missed being home on Christmas day. The boys did the chores, and came in laughing because they had given Lina, the cow, an apple (one of their own—in those days apples were very scarce) and she had tossed her head as much as to say, "Merry Christmas, and thanks for the apple."

"This has been a wonderful day," Mother said later, as Adelaide and I were washing the dinner dishes.

"Well, I don't see the shoes John promised the children. Looks like him or the Lord plumb forgot them," piped Grandma, sweeping up the crumbs with brisk, swift motions.

Mother, who was knitting, thrust the free needle into the ball of yarn and laid the stocking in her work basket. "The day isn't over with yet," she answered.

"Let's go out and try our sled—ought to be good coasting on the knoll," suggested Alan. We all ran out, shouting and glad to be free to breathe the pure, cold air. But our feet were soon cold despite the heavy pieces of gunny sack we had wrapped around them, so after an hour or two we ran back to the house.

"Guess who has been here?" cried Aunt Margaret. Her eyes were shining, and Mother's cheeks were pink.

(Concluded on page 762)

Make this Wonderful

CARAMEL PEACH PIE

PASTRY

2 C. GLOBE "A1" FLOUR 1 tsp. salt
 ½ C. shortening 4 to 6 tbsp. cold water
 Sift flour, measure; add salt. Cut in shortening coarsely. Add water enough to hold particles together. Divide dough in halves; roll out one-half and line a 9 inch pan. Reserve remaining for lattice top crust.

FILLING

¾ C. sliced peaches, canned or fresh
 2 tbsp. GLOBE "A1" FLOUR
 ½ C. brown sugar 4 tbsp. butter
 1 tbsp. lemon juice ½ tsp. salt
 Place well-drained peaches on unbaked crust. Mix sugar, flour and salt, add butter and lemon juice; heat until sugar and butter are melted; pour over peaches. Make lattice top with strips of pastry. Bake in a hot oven (450 deg.) 10 min. Reduce heat to moderate (350 deg.); bake about 30 min. longer.

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SANTA CAME ON WHEELS

(Concluded from page 761)

We couldn't answer, for by this time our eyes had traveled to the table where, shining and new, were four pairs of shoes.

"Father!" we yelled in chorus.

"No. Not Father. Guess again. Didn't you see tracks in the yard—wheel tracks?" asked Mother.

"The Campers!" we shouted, jumping up and down.

Mother nodded.

Then we learned that they had been with a company en route to the gold mines in California. Sickness had delayed them and now they were going to Hoggan's camp to stay

until spring. They had run out of provisions and money, but had plenty of clothing and shoes, which they had intended to sell when they reached California. Mother had traded them some flour and bacon for the shoes.

We asked all about their visit, where they sat at the table to eat, and what they said, and how they looked. They had three children—two small boys and a girl about my age. We felt sad and disappointed. Visitors were so rare in those days, and it would have been such fun to see other children, and play with them. But when Mother suggested that we dry our feet and try on the

shoes, we grew merry again. They were heavy shoes, with hooks up the front to hold the laces. When we got up to walk, we made so much noise that Grandma declared we sounded like a band of "Injuns."

As she limped from the flour barrel to the cupboard and looked at the depleted store, she sniffed, and the brackets on each side of her mouth drew down into a horseshoe.

"Father promised us shoes," said Adelaide, looking down at the shining black leather that encased her feet. "He promised, and the Lord has sent them to us."

"At a price," said Grandma. "At a price."

ECONOMIC UTILIZATION OF IRRIGATION WATER

(Concluded from page 710)

to apply at each irrigation are problems that should be worked out on the ground while taking into account the character of the soil, the crop or crops being grown, and the water supply available for use.

About five years ago there was a concerted effort made to induce the water users to spread the limited supply of water over more land on the theory

that the maximum production per acre inch of water was the goal to strive for in the West where land is abundant and water is scarce. This doctrine may be good up to certain limits; but there are other factors to keep in mind, such as the economic returns for effort expended. It costs more to operate and harvest two acres of land than it does one acre and the increased yield obtained by spreading a six-acre inch irrigation over two acres instead of one may not be justified by the returns from a slightly increased total yield.

It is my conclusion, after thirty years of consistent study, that it is better to confine a limited water supply to an acreage that will bring a reasonably heavy yield per acre and do a good job of farming on the limited acreage, rather than to spread the water and the effort over a larger acreage and from it obtain such a poor crop as to make for discouragement, and the production of weeds. In the latter case it is not long until the farm is run down

and may be abandoned. Some use can always be made of the surplus land that cannot be fully irrigated.

I am well acquainted with a group of farms that have a dependable water supply for less than half the land that is under cultivation. Sometimes there is enough spring runoff to irrigate all the land. In that event it is all irrigated and part of the acreage is planted to corn or to spring grain that receives no further irrigation. The late water is concentrated on such crops as potatoes, and an effort is made to plant only such an amount as may be carried through successfully with near maximum yields. Alfalfa takes up the slack. Sometimes these farmers do not harvest a third crop of alfalfa; but they always produce two good crops. This system has made for success over a long period of years and can be recommended.

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THE HISTORICAL BACKGROUND OF THE PROPHET JOSEPH SMITH

(Continued from page 717)

wrote a document of sound advice for the guidance of his family. This advice could be followed very profitably by his descendants to this day. He was a devout believer in the Atoning sacrifice of our Redeemer, but could not conform to the dogmas and religious notions of his day which brought down the wrath of some pious hypocrites upon his head. Time has vindicated his sound judgment. One item of interest in his remarkable epistle to his family I will here present.

And first to you, my dear wife, I do with all the strength and power that is in me, beseeching God who is the husband of the widow, to take care of you and not to leave you nor forsake you, nor suffer you to leave nor forsake Him, nor His ways. Put your whole trust solely in Him; He never did nor never will forsake any that trust in Him. . . . And now, my dear children, let me pour out my heart to you and speak first of immortality in your souls. Trifle not in this point; the soul is immortal; you have to deal with an infinite Majesty; you go upon life and death, therefore in this point be serious. Do all to God in a serious manner; when you make your address to His great Majesty, be in good earnest. Trifle not with His name, nor with His attributes, nor call him to witness to anything but in absolute truth, nor then,

THE HISTORICAL BACKGROUND OF THE PROPHET JOSEPH SMITH

but when sound judgment and reason or serious consideration require it.

He had a good sense of humor which he mingled with his seriousness, but he knew when properly to use it. When, on one occasion, he declared his possessions to the tax assessor, he couched his statement in the following words:

I have two poles, tho' one is poor;
I have three cows and want five more;
I have no horse, but fifteen sheep;
No more than these this year I keep.
Steers, that's two years old, one pair;
Two calves I have, all over hair;
Three heffers two years old, I own;
One heffer calf that's poorly gone.
My land is acres eighty-two,
Which search the record youle find true
And this is all I have in store;
I'll thank you if you'll tax no more.

In his declining years he moved to Stockholm, St. Lawrence County, New York, and made his home with his son Silas. In stature he was tall and he possessed unusual strength. On one occasion he said:

It has been borne in upon my soul that one of my descendants will promulgate a work to revolutionize the world of religious faith.

It is hardly possible that he expected to live to see his prophetic

inspiration fulfilled, but he did. In his declining years, his son, Joseph, and grandson, Don Carlos, came to visit him bringing a copy of the Book of Mormon. He accepted their message and that of his grandson, Joseph, readily, but was not baptized because of enfeebled health. He died a short time later, October 31, 1830, when eighty-six years of age. His wife, Mary Duty Smith, joined the Church, moved to Kirtland where she died full of faith in the mission of her grandson, Joseph Smith.

Joseph Smith, Senior, was the first to accept the message of the Prophet. His life was from that time forth, interwoven in the history of the Church. He was the first Patriarch ordained in this dispensation, receiving that office by divine right as the firstborn descendants of Ephraim.

All of these persons were highly respected and honored by their fellow citizens, until the knowledge went forth that the Lord had spoken to the youthful Prophet. From that day forth vicious and evil persons did everything in their power to destroy the character of Joseph Smith and his forebears, thus fulfilling the prophetic words of Moroni

when he first came to the bedside of Joseph Smith with the definite call to his important mission.

These are a few of the highlights in the background of the history of Joseph Smith, the Seer, whom the Eternal Father and His beloved Son appointed before he was born, to stand at the head of the glorious Dispensation of the Fulness of Times when the Son of God shall come to take his rightful place as King of kings.

It is very proper that a building of this kind should be erected on this campus to the name and honor of Joseph Smith. May those who teach and those who come here for instruction, never forget the magnitude and glorious nature of this work which the Lord entrusted to the hands of Joseph Smith, and may those eternal principles never be forsaken or marred by the philosophies of men. Let us remember that Joseph Smith, the humble farmer boy, was trained and instructed as, perhaps, no other prophet was ever taught and trained, by divine instructors sent from the throne and presence of our Eternal Father.

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LET NOT YOUR HEART BE TROUBLED

(Concluded from page 715)

who imposed upon Germany what to the Germans were unjust terms of peace is the cause of the present world-wide conflict. As a result, millions of men are again being slaughtered, homes broken up, property destroyed, women and children massacred, nations subjugated or practically obliterated, the right of self-government destroyed, and liberty itself threatened.

Terrible as things are, I repeat, I still have faith that God will overcome all for the good of humanity.

EVILS TO BE CONDEMNED

There are things in the world which we may and should despise, but we can condemn the evil without hating the man. We should develop an aversion for the things which we ourselves can and should resist or overcome, and for the things which Christ hated. We can have an aversion for the works of the flesh as enumerated by Paul, among which are adultery, fornication, uncleanness, lasciviousness, hatred, wrath, strife, seditions, heresies, envyings, murders, drunkenness, revelings, and such like; "of the which I tell you before, as I have also told you in times past, that they which do such things shall not inherit the kingdom of God."

ERADICATING HATE

When the rich young ruler asked Jesus, "What great thing may I do to obtain eternal life?" the Master called his attention not to any one great thing, but to several specific commandments.

So there may not be any great act we may do to eradicate hate, war, and suffering in the world; but there are many little but very important duties within our power and province to accomplish.

This is a time when men and women should curb their tempers, and when prompted to condemn others, to hold their tongues. In national affairs, for example, there are those who think actual participation in the European conflict will be necessary to end the struggle and to bring about peace. There are others who think such a step would be most tragic. The interventionist and the isolationist each has equal rights to his views, and each may

be equally sincere in expressing them. My message, therefore, today, is to keep hate and enmity out of the controversy.

Then, too, an election is approaching. Candidates and policies will come before us for consideration. In times past, political campaigns have engendered animosity and sometimes personal hatred. Hate thus harbored indicates an inferior grade of intelligence, a low degree of culture.

I know of no better way to bring about harmony in the home, in the neighborhood, in organizations, peace in our country, and in the world than for every man and woman first to eliminate from his or her heart the enemies of harmony and peace such as hatred, selfishness, greed, animosity, and envy.

Why beholdest thou the mote that is in thy brother's eye, but considerest not the beam that is in thine own eye?

Pertinent to this thought, Charles Wagner, author of *The Simple Life*, makes this comment:

Each person's base of operations is the field of his immediate duty. Neglect this field, and all you undertake at a distance is compromised. First, then, be of your own country, your own city, your own home, your own church, your own workshop; then, if you can, set out from this to go beyond it. That is the plain and natural order, and a man must fortify himself with very bad reasons to arrive at reversing it.

Brethren and sisters: "Let not your heart be troubled, ye believe in God," believe also in the Gospel of Jesus Christ—a belief such as the Savior had in mind on that solemn occasion will express itself in action. So, in conclusion,

Keep your faith in the God above,
And faith in His righteous truth;
"Twill bring you back to your absent love
And the joys of a vanished youth.

You'll smile once more when your tears are shed,
Meet trouble and swiftly rout it;
For faith is the strength of the soul inside.
And lost is the man without it.

May increased faith and trust in the Lord and in the Gospel of Jesus Christ supplant the spirit of contention and hate now so rampant, I pray, in the name of Jesus Christ. Amen.

The Editor's Page

Ram in the Thicket

(Continued from page 713)

time; my daughter Rachel working for \$65.00 a month; my daughter Lucy for \$30.00 a month; and myself for a little over \$5,000.00 a year, that in ten years I would be free with the world financially, and the thought of being free in one year was overwhelming.

I turned to Brother Taylor with tears in my eyes and said: "I know that you have prophesied what will come true, and I am overwhelmed with gratitude that I am to be free financially in a year."

He said: "I am inspired to tell you how to do it. You are not to plan to make any money, but you are to get down on your knees every morning and tell the Lord you want to make some money that day, and then go out and get it, and you will be astonished how easily you will make the money."

I went home for my lunch and went to my bedroom, and I prayed to the Lord, expressing unbounded gratitude for the prophecy, and thanked Him for giving me an assurance that it would be fulfilled. I told Him I did not want to wait until tomorrow to make some money; I wanted to make some that afternoon, and an impression came to me while I was praying, "Get the Utah Sugar Company to pay a stock dividend, and the value of your stock will increase, and you can sell it for more than the present price, to help you cancel your debts."

I hired a buggy and interviewed all of the directors of the Utah Sugar Company except Thomas R. Cutler, who lived at Lehi. I told them I was called to Japan, but I did not ask them to promise to vote at the meeting tomorrow, which was to be held at ten o'clock, for a stock dividend, but that I was going to try to get them to do so; that I did not believe in trying to pledge them to vote before we were in the meeting, as there might be something that would arise which would change their feelings and they would be voting against their own idea of what was right.

I called Brother Cutler on the telephone and said: "I want to see you before the meeting tomorrow at ten o'clock. Shall I come to Lehi, or will you come to my office at nine thirty in the morning?"

He answered: "I will be at my office at nine thirty in the morning."

He had said to me that if the Utah

(Concluded on page 767)



ON HIS TOES, ASLEEP

As long as he doesn't lose his head, Sir Gobble-Gobble can calmly drop off to sleep and not off his perch all night. You'd think his toes were *plated* to the bark, for this same sort of "instinct" to keep hold close is the great thing about OIL-PLATING. In your car OIL-PLATING keeps lubricant safely perched up high all night—not all draining back down to the crankcase, even from straight-up cylinder walls. That's exactly why the change to Conoco Nth motor oil, which OIL-PLATES your engine, assures lubrication "faster than fast," to make prompt Winter starting safe.

Not starting-wear alone but any wear is critical now when the future's a fog. Then note the plain record of Conoco Nth in its impartial all-out Death-Test against five other big-brand quality oils. One strict 5-quart fill of some one brand went into each of six identical everyday cars. The referee clamped locks on. Never a drop could be added, as all cars sped 57 miles an hour, day on day, till oils and engines quit dead. Conoco Nth outlived the runner-up by 74%; outlived one proud brand by 161%. Conoco Nth lasted for more than twice the mileage averaged by all others tested. They were all down to a smoking smear—engines ruined—as the fill of Conoco Nth was still up above half!

Conserve your engine—your starting time—your quarts of Conoco Nth. Change to Winter OIL-PLATING today at Your Mileage Merchant's Conoco station. Continental Oil Co.

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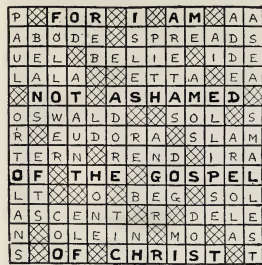
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For your boys away—for your friends at home—send an "Era" subscription for Christmas and keep them close to home and Church ties. (See page 705 for coupon.)

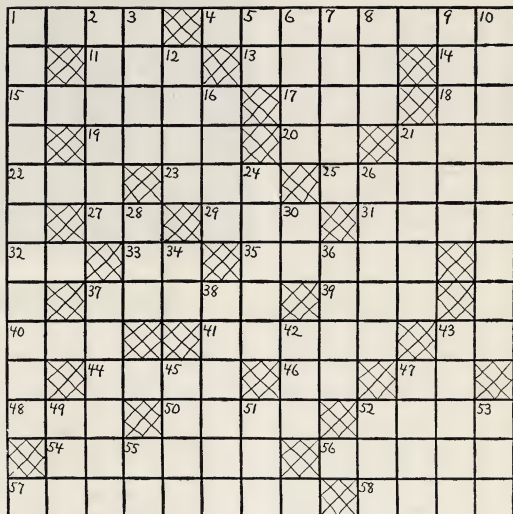
SOLUTION OF NOVEMBER PUZZLE



No. 33

SCRIPTURAL CROSSWORD PUZZLE—LOWLINESS OF MIND

"Let nothing be done through strife or vainglory; but in lowliness of mind let each esteem other better than themselves."—Phil. 2:3.



ACROSS

- 1 Nutritious seeds
4 A coarse grass; can act so (anag.)
11 "... us walk by the same rule"
13 "but . . . one thing I do"
14 Half of nine
15 Edom; I am due (anag.)
17 Fruit like the grape
18 Before Christ (L.)
19 "being of one accord, of one . . ."
20 "that ye . . . like minded"
21 Past
22 "brought him to an . . ."
23 "the . . . sitting upon the young"
25 "hath been . . . of mankind"
27 "begun a good work . . . you"
29 "rejoice with . . . all"
31 Master
32 River in Europe
33 "For I . . . in a strait"
35 "enemies of the . . . of Christ"
37 "God . . . worketh in you"
39 "... made in the likeness of men"
40 "not as one that beareth the . . ."
41 Mohammedan sacred place
43 "... ye have always obeyed"
44 "and some . . . of good will"
46 "shine as lights . . . the world"
47 Means of transportation
48 Drunkard
50 Driven obliquely
52 Venetian magistrate
54 "becometh the gospel of . . ."
56 "that at the name of . . ."
57 "Until the . . . , and the shadows flee away"
58 Headland

Our Text from Philipians is 11, 13, 19, 20, 27, 29, 37, 39, 44, 46, 54, and 56 combined

DOWN

- 1 New Testament book in which this Text appears
2 College graduates
3 Half, a prefix
5 "to all the saints in Christ Jesus which are . . . Philippi"
6 Fish
7 Animal
8 In his old age this king of Judah suffered from gout
9 Wild ass
10 The ruler of the Jews who finally became a disciple of Christ
12 "The thoughts of the diligent . . . only to plenteousness"
16 Daily, an old form
21 "we have done . . . , and have dealt wickedly"
24 Kind of coffee
26 Province of British India
28 Old Testament book
30 Abraham's old home
34 Note
36 Masculine name
37 Very angry
38 "yet what I shall . . . I wot not"
42 "and I will . . . you out of their bondage"
43 Watchful guardian
45 "that thou . . . up the gift of God, which is in thee"
47 "and blossom as the . . ."
49 Wood sorrel
51 Greek letter
52 "but ye have made it a . . . of thieves"
53 Letter
55 Rubidium



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that truly express the spirit of the season are available NOW from our beautiful lines. But, to avoid disappointment, DON'T DELAY. Order today!

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The Deseret News Press

29 Richards Street

Salt Lake City, Utah

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The Editor's Page

(Concluded from page 765)

Sugar Company paid another stock dividend he would resign as the manager. I heard he could get \$25,000 a year by leaving us. He was getting \$15,000 from the Utah Sugar Company.

That night I prayed earnestly that the Lord would change Brother Cutler's feelings so that he would be willing for the Utah Sugar Company to declare a stock dividend.

He came into my office in the morning and said: "Well, how much of a stock dividend do you want, Heber? I see you are called on a mission to Japan. I am willing to make a motion for all you want. You raised for the Sugar Company \$200,000 in connection with the firm of Cannon-Grant & Company, and your loss on that loan was \$63,000, and individually you borrowed \$60,000, and loaned that to the Sugar Company, on which your loss was \$40,000, making a total of \$103,000 actual loss to you personally."

I then said to him: "Now you will have a thirty-eight per cent reserve; I want a thirty-five per cent stock dividend."

He said: "You are entitled to it, and I will do my best to get the dividend declared."

The vote for the dividend was carried unanimously, and in two days my interest, direct and indirect, in the Utah Sugar Company jumped \$16,000. I prayed about selling the stock and was impressed to borrow all I possibly could to buy more and to have Heber J. Grant and Company to do the same. I immediately borrowed all I possibly could, and Grant and Company did the same.

To cut a long story short, Heber J. Grant and Company paid a cash dividend of 100 per cent, and I received \$30,000 as a dividend on the stock I owned.

Without any solicitation on my part the State Bank of Utah, Heber J. Grant and Company, the Home Fire Insurance Company of Utah, and the Cooperative Wagon and Machine Company, when I was called to Japan, all volunteered to give me three years leave of absence with full pay. I declined to accept it from the State Bank of Utah. I told them that a man who would draw a salary from a bank and be in a foreign country, as there might be a panic during his absence, I would consider was not an honorable man. I told the bank to name whom they would like for president

and that I would resign at the next meeting of the Board, provided that I approved of the man they chose.

I had raised enough money myself individually to start the State Bank of Utah. I wrote at the head of a sheet of paper: "We subscribe for stock in the State Bank of Utah, Heber J. Grant to be President, and Heber M. Wells to be Cashier." I naturally felt an interest in having the best man possible chosen to succeed me as president.

The committee recommended a fine man, but I told them I would serve my term out and let them elect the man at the end of the year, but if they would appoint Joseph F. Smith, who was then second counselor in the First Presidency, I would resign at the next meeting. I told them I was afraid George Q. Cannon who had had a couple of paralytic strokes might not live until I got back from Japan, and that President Snow was eighty-eight years old and had served the Church as President for three years in a most wonderful way, getting the Church nearly out of debt and into a much better condition financially, and I doubted that he would live another three years.

President Cannon passed away

before I went to Japan, and I spoke at his funeral, and I was only in Japan about two months when I received word that President Snow had died.

I said to the committee: "Should President Cannon and President Snow be called home from their labors in the flesh, Joseph F. Smith would be president of Z. C. M. I., Zion's Savings Bank and Trust Company, the Inland Crystal Salt Company, and last, but not least, President of the Church."

The committee congratulated me on making the suggestion, and at the next board meeting I resigned, and Joseph F. Smith was elected president.

To make a long story short, just before going to Japan I paid my tithing on my profits for the four months, and the amount was \$4,600.00. I had earned over 200 per cent more than I had previously earned in any four months, and went to Japan a free man, financially.

Instead of being a ruined man, expecting to labor early and late, (and sometimes we operated the typewriters until midnight) for ten long years of my life, in four months all of my financial troubles had disappeared.

SAVE on Holiday Trips!



HAVE EXTRA DOLLARS FOR CHRISTMAS GIFTS

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Your Page and Ours

LET'S SAY IT CORRECTLY

SOMETIMES in our Church work we overuse certain expressions until they become what someone has aptly named "weasel" words. In these "weasel" words, which have been given the official title *cliche*, the meaning has been sucked from them, leaving only the shell. One of these cliches has been given in this column before: "each and every one of us." Use either "each of us" or "every one of us," but not both. "Poor but honest" is another cliche which has had the meaning taken from it. "That will be all for the present," is another overworked expression. "Onward and upward" has served its season of service and is entitled to a long rest as its reward. "Make the world a better place in which to live" is a trite phrase which could be eliminated from our vocabularies.

Trying to think of unusual ways to express thoughts will carry its own compensation because it will create interest and attention.

TWELVE THINGS TO REMEMBER

FROM the late Marshall Field, the Chicago magnate, comes this list of twelve things to remember:

- The value of time
- The pleasure of working
- The worth of character
- The influence of example
- The wisdom of economy
- The improvement of talent
- The success of perseverance
- The dignity of simplicity
- The power of kindness
- The obligation of duty
- The virtue of patience
- The joy of originating

130 East Washington Street
Indianapolis, Indiana.

The Improvement Era
Salt Lake City, Utah

Dear Brethren:

THANKS for the reminder that my subscription to *The Improvement Era* is about to expire. Enclosed herewith is my check for another year's subscription.

Not to have *The Improvement Era* is to be out of step with the program of the Church. This splendid publication stands well at the top of the list of "necessities" of Latter-day Saints everywhere—and more especially in the mission field.

With best wishes for your continued success, I am,

Sincerely yours,

Ernest E. Owens.

A WORD OF THANKS

A PLEASSED expression came over the face of a Fort Lewis soldier when his Chaplain announced: "The new *Era* has come." The Chaplain also was happy, for he knew his men would have in the *Era* the companionship of the most wholesome thoughts available. He joins the many soldiers in the Army in sending a "thank you" for the publication of the *Era* which to us in reality is: The Voice of the Church.

Reed G. Probst

Chaplain 116th Med. Regt.
Fort Lewis, Washington.

Coalville, Utah

Gentlemen:

I AM enclosing herewith \$2.00 for a renewal of my *Era* subscription for one year to begin with the October number.

I subscribed to the *Era* for the first time last year because I felt I should; this year, however, I want to renew my subscription because it is the most worthwhile magazine I have ever had.

Very sincerely yours,

(Signed) Wanda Young.

HEAVENLY

"My wife's an angel in three ways."
"How remarkable. How's that?"
"Well, first, she's always up in the air; second, she's always harping; third, she never has an earthly thing to wear."

PAPA PAYS

"That wasn't a very big account of your daughter's wedding in the paper."

"No; the big account was sent to me."

CORRECT

Teacher: "Did your father help you with this problem?"

Junior: "No, I got it wrong myself!"

NOTHING BUT THE TRUTH

Lawyer: "Then you admit that you struck the plaintiff with malice aforethought?"

Defendant (indignantly): "You can't mix me up like that. I've told you twice that I hit him with a brick, and on purpose. There wasn't no mallets nor nothing of the kind about it—just a plain brick like any gentleman would use."

POSTPONEMENT

Man (to small son of one of his workmen who has met with an accident): "When will your dad be fit for work again?"

Boy: "Can't say for certain, but it will be a long time."

Man: "What makes you think that?"

Boy: "Because compensation's set in."

THE HOUSE SHE WANTED

Architect: "Can't you give me some idea of the general type of house you want to build, sir?"

Mr. Henpeck: "Well, all I know is that it must go with an antique doorknob my wife bought in Vermont."

INSISTED ON FORMALITY

Voice (on phone): "Hello, is this the fire department?"

Lieutenant: "Yes, what is it?"

Voice: "How far is it to the nearest alarm box? My house is on fire and I want to turn in an alarm."

NO AUTOMOBILE

Oswald: "Pop, I need an encyclopedia for school."

Pop: "Nothing doing; you can walk to school like I did."

REMINDER

"Johnny, I'll have you behave yourself when you're at home. What would your teacher say if you acted like that at school?"

"She'd say, 'Behave yourself—remember you're not at home now.'"

UTOPIA

Parson: "And which of all the parables do you like best, my boy?"

Tommy: "The one where somebody loafes and fishes."

SYMPATHETIC

Lecturer: "Will those who know nothing whatsoever of this subject kindly stand?"

After a slight pause one student rose to his feet.

Lecturer (grimly): "So you know nothing, eh?"

Student: "It's not quite as bad as that, sir, but I hated to see you standing there alone."

HOME AND CHRISTMAS

It's home at Christmas time!

Back home go hundreds of happy
hearts

and wandering footsteps . . .

for home and Christmas

are almost one.

Back home again!

and there to help

provide the hearty welcome

a home can give . . .

is Radio.

Radio . . .

blending the holiday expressions

of music and drama

with the spirit

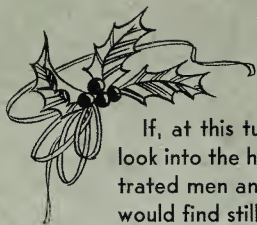
of a happy fireside . . .

willingly serving

Home and Christmas



KSL *Salt Lake City*



If, at this turbulent Christmastide, we could look into the hearts of countless millions of frustrated men and women at home or abroad, we would find still burning there those same fundamental virtues which were taught by Him nearly two thousand years ago: love of fellow men and hope for a better future.

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