

The Improvement Era



Call of Summer
SEE PAGE 322

JUNE, 1940
VOLUME 43 NUMBER 6
OFFICE: PUBLISHED MONTHLY
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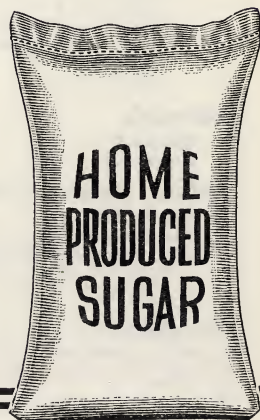
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The Improvement Era

"The Glory of God is Intelligence"

JUNE, 1940

VOLUME 43 NUMBER 6

"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 Editor's Page

In the Hour of Parting..... Heber J. Grant 330

Church Features

From the Conference Messages of the First Presidency..... 331
The Boat Came Home..... John H. Taylor 335
Stakes and Missions Bring "Era" Readers List to New High Figure..... John D. Giles 340
"Ditch Credit"..... William Mulder 343
A Bishop Speaks on the Home Missionary Movement..... James H. Clawson 346
Evidences and Reconciliations—XXVI—Did the Waters of the Flood Cover the Highest Mountains of Earth?..... John A. Widtsoe 353
M. I. A. For the Blind..... R. DeRell Litster 366
Brigham Young Said..... 325
Church Moves On..... 350
Conference in Hawaii, Don L. Cotterell..... 350
Priesthood: Melchizedek..... 360
Aaronic..... 363
Ward Teaching..... 364
The Work of the Montpelier Stake Agricultural Committee, Earl R. Sorenson..... 361
Anti-Liquor-Tobacco Campaign..... 360, 361
Youth and the Word of Wisdom..... 363
Genealogical Page..... 365
Mutual Messages: Executives..... 367
Master M Men..... 367
Bee-Hive Girls..... 367
Field Photos..... 367, 368
Victoria Champions, D. Forrest Greene..... 369
Father, Four Sons Preach the Gospel..... 370

Special Features

The West's Oldest Existing Newspaper..... David W. Evans 332
The Inspired Revision of the Bible—IV—Continued..... Sidney B. Sperry and Merrill Y. Van Wagoner 336
The Common Source of Religious Truth—VI—The Immortality of Man..... Milton R. Hunter 344
Last of the Totem Poles..... James Montagnes 348
Exploring the Universe, Franklin S. Harris, Jr..... 323
Telefacts..... 323, 383
Missouri Artist Joseph Paul Vorst, William Mulder..... 326
The Crowd that Broke a Mile Record..... 328
On the Book Rack..... 354
Homing: It's Cherry Canning Time..... 355
The Cook's Corner, Barbara B. Burnett..... 356
Summer Reading for Young Folk..... 357
Index to Advertisers..... 372
Your Page and Ours..... 384

Editorials

Educated?..... Richard L. Evans 352
Family Fun..... Martha C. Josephson 352

Fiction, Poetry, Crossword Puzzle

Winner Take All..... Dorothy Marie Davis 338
The Horse Thief..... James P. Sharp 342
The Mystery of the Seventeen Pintos, John Sherman Walker 347
Frontispiece: Modest Symbol, Music Knowledge, Delsa D. Hortense S. Anderson..... 329
Poetry Page..... 349
Scriptural Crossword Puzzle..... 382

The Cover

SUGGESTIVE of pleasurable summer days, this study is particularly expressive of the Bee-Hive Girl's interest in the out-of-doors. The photograph is the work of James Jenkins.

322

Do You Know—

Whether happy marriages tend to "run in the family"?..... 323
Why Joseph Paul Vorst, artist, chose to live in Missouri?..... 326
How a crowd broke a mile record?..... 328
What were some of the pertinent things said by members of the First Presidency at the recent general conference?..... 331
The story of the West's oldest existing newspaper?..... 332
How one man felt about a boat's safe arrival in America?..... 335
What obscure passages in the Bible were clarified by Joseph Smith's Inspired Revision?..... 336
How many wards and stakes reached their "Era" quota in the 1939-40 campaign?..... 340
Where a whole community, faced with a serious financial problem, managed to stay out of debt?..... 343
What kinship exists between religions teaching the immortality of man?..... 344
How the average bishop feels about the home missionary movement?..... 346
How the sons of old Chief Sun-in-the-Face settled the division of the seventeen pintos among them?..... 347
What is being done to preserve the last of the totem poles?..... 348
Who has been appointed as president of the Samoan Mission?..... 350
For what things we may safely continue to educate our children?..... 352
The far-reaching consequences which attend "family fun"?..... 352
Where a thriving M. I. A. is being conducted for the blind?..... 366
When June Conference convenes?..... 367

EXECUTIVE AND EDITORIAL OFFICES:

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MEMBER OF THE AUDIT BUREAU OF CIRCULATIONS

A MAGAZINE FOR EVERY MEMBER OF THE FAMILY

Exploring the Universe

By FRANKLIN S. HARRIS, JR.

MASAMUNE, a Japanese sword-maker of about 1300 A. D., became very famous for the quality and beauty of his swords. Six hundred years later a German metallurgist secured a blade and in his analysis found molybdenum, apparently a result of contamination of the iron ore used. The improvement of certain properties of steel by the addition of molybdenum was not appreciated until the last decade of the nineteenth century.

DR. W. R. HAWKINS of the University of Rochester medical school recently found that the pulse rises twenty-three beats per minute with use of ordinary cigarettes and about sixteen with so-called de-nicotined brands.

HAPPY marriages tend to "run in the family" according to a survey by students of family relations at the University of Southern California. Sixty-seven per cent of the children of happily married parents considered their own marriages successful while but forty-three per cent of the children of unhappy parents judged their marriages to be happy.

CRATER LAKE, OREGON, is an old volcano crater filled with unusually blue water at a depth of two thousand feet.

SIMPLE experiments on the effect of light on plants show, with an oat seedling for example, that the tips which will be above ground tend to grow toward a light source (phototropism) while the root tips grow away from the light.

A CRUEL superstition, which has no provable foundation, says that a crow or almost any other bird can learn to talk if its tongue is clipped.

TESTS made at the telephone exhibits in the New York and San Francisco Fairs last year on half a million people found that eight people out of every thousand have difficulty hearing ordinary conversation. Forty in a thousand have trouble hearing in auditoriums, and only one in four hundred have difficulty in hearing over a telephone.

VASELINED glass slides exposed to air at different places on a Yankee Clipper trip to Europe and return show that hay-fever pollens are carried by the winds over the Atlantic Ocean. Pollens were found at altitudes between two and eight thousand feet as far as two hundred and seventy-five miles off shore. Above eight thousand feet there were practically no pollens over either land or sea.

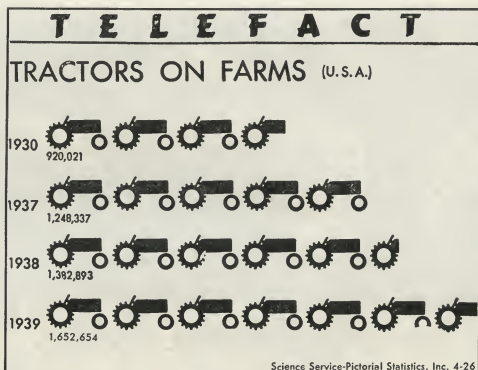
THE IMPROVEMENT ERA, JUNE, 1940

ARTIFICIAL sunlight, by its ultra-violet content, can quickly clear the air of tuberculosis germs floating about in it. Ninety-six per cent of the germs suspended in air were reported so killed by doctors at the University of Pennsylvania.

IF a raindrop were to fall 4,900 feet without the resistance of the air, its speed at the ground would be 560 feet per second; hence it would be dangerous to be caught away from shelter in a shower. With no air resistance, a hail-storm would be more destructive than

machine-gun fire. Because of air resistance, the speed of a raindrop does not exceed twenty-five feet per second, even in a cloudburst. The speed of fall depends on the size of the drop. Mist has water drops so small it takes two hundred and fifty to make a line an inch long. These drops fall about ten inches per second; drops in moderate rain are one twenty-fifth of an inch in diameter and fall about thirteen feet per second, and the cloudburst drops are up to one-fifth of an inch in diameter. Larger drops than these break up into smaller ones.

(Concluded on page 324)





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EXPLORING THE UNIVERSE

(Concluded from page 323)

RECENTLY found chemicals related to sulfanilamide are proving useful. Phenothiazine has been found by the U. S. Department of Agriculture to be effective in treating several species of parasitic worms in livestock. Scientists at the National Institute of Health have found three new compounds through changing the sulfanilamide formula by substituting phosphorus for sulfur and making certain other changes. These

appear, from experiments on streptococcus infections in mice, to be as good a remedy with less toxic effects than sulfanilamide.

MALIGNANT high blood pressure which could not be reduced by any other means has responded to treatment with two new kidney extracts. Not only was the blood pressure of the patients reduced but also other effects accompanying high blood

pressure were changed, such as the improvement of thickened arteries and sometimes the removal of blinding eye disturbances.

THE back part of the eye, called the retina, is sensitive to light since the whole of its surface is covered with the nerve endings of the optic nerve. These nerve endings consist of rods and cones and when light falls on either a rod or a cone an impulse is sent to the corresponding nerve fiber and relayed to the brain. It is estimated that there are eighteen million rods and three million cones in each eye.

ABABY has two hundred and seventy bones; but some of these later join, leaving a full-grown adult with only two hundred and six.

VENDING machines to sell gum or candy seem modern but Hero, who lived sometime between the first century B. C. and the third A. D., described a device for dispensing ceremonial water in Egyptian temples, operated by putting money in a slot.

THE Smithsonian Institution reports that over four thousand makes of automobiles have been developed since the first internal combustion engine automobile appeared in 1868.

THE total mass of the atmosphere of the earth has been estimated to be about six million billion tons.

ACCORDING to the special theory of relativity, the faster a particle moves the greater its mass becomes. Though many experiments have found this to be true, the increase becomes appreciable only as the particle has a velocity approaching the velocity of light, which is over seven times around the earth a second. For baseball and bullet velocities, this principle then makes no detectable difference.

VERY strong coffee succeeds only briefly in sobering the drinking driver, tests made at the Institute of Forensic Medicine, Heidelberg University, in Germany, have proved. The effect of the coffee soon wears off, leaving the drinker so relaxed that driving is unsafe. If coffee-drinking after consumption of alcohol is accompanied by the smoking of cigarettes, the short-term effect of the coffee is in large part offset by the nicotine.

ATMOSPHERIC temperature and density up to heights of about twenty-five miles can be studied with the help of a flickering searchlight beam and photoelectric cell detectors.



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Yours! 20¢ a set
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White Star Tuna.

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BRIGHAM YOUNG

Said: _____

PERSONS have frequently ruined their own characters by making false accusations.

I do not like to see those who profess to be Saints get such extravagant confidence in our God that they will not do one thing to provide for themselves.

I have minded my own business, and I intend so to do. I have known many to become rich by minding their own business.

If you have not attained ability to provide for your natural wants and for a wife and a few children, what have you to do with heavenly things?

Mothers, to produce offspring full of life and days, must cease drinking liquor, tea, and coffee, that their systems may be free from bad effects. . . . Look to it, mothers, that you desire only that which will most promote the health and life of your offspring.

Success in preaching the Gospel springs not from the wisdom of this world. We must so live as to enjoy the power of God.

Each person possesses an intelligence, each one has an agency, and each has his own salvation to work out.

This is a world in which we are to prove ourselves.

When the world is in a state of true civilization, man will have ceased to contend with his fellowman, either as individuals, parties, communities, sects, or nations.

Man can produce and control his own acts, but he has no control over their results.

With me it is a fact that persons of sound sense, and possessing correct principles, and striving for eternal life, will not exchange those principles for a gill of whiskey or a pinch of snuff.

Brothers and Sisters, I will make one request of you: When you speak, speak so that we can hear and understand you, whether it be much or little, good or bad. If you have nothing to say, take my counsel and keep your seat. If you have anything to say, say it; and when you get through stop.

I would like to see men who never become so old that they cannot learn. I desire to see everybody on the track of improvement, gaining all the knowledge, power, and advancement possible for him to gain and possess.

Parents—you who continue to live the lives of true Christians and are filled with faith, virtue, and good works—I promise

you, in the name of Israel's God, that you will have your children, and no power can rob you of them. . . . Do not be discouraged about the follies of the young.

Were I a woman possessed of great powers of mind, filled with wisdom, and, upon the whole, a magnanimous woman, and had been privileged with my choice, and had married a man, and found myself deceived, he not answering my expectations, and I being sorry that I had made such a choice, let me show my wisdom by not complaining about it.

My counsel to the Elders of Israel is to let whiskey, brandy, and other strong drinks alone.

I can preach the Gospel, but I cannot make people obey its mandates when they are not so disposed.

My whole study is employed and my whole soul is drawn out to induce this people to live their religion.

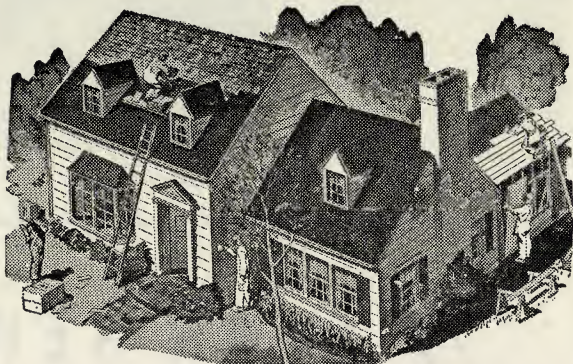
Rather suffer your heads to be taken from your shoulders than to sacrifice your honor, violate your covenants, and forfeit the sacred trust reposed in you.

You are constantly taught to live your religion for today. Can you not live it for an hour? Begin at a small point; can you not live to the Lord for one minute? Yes. Then can you not multiply that by sixty and make an hour, and live that hour to the Lord? Yes; and then for a day, a week, a month, a year? . . . This we can do.

The capacities of all sane persons are capable of enlargement.

(Compiled by Heber Q. Hale.)

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MISSOURI ARTIST

Introducing

JOSEPH PAUL VORST

By WILLIAM MULDER

RECOGNIZED as "one of the finest of all Midwestern portrayers of the American scene" is Joseph Paul Vorst, German convert to the Church,



JOSEPH PAUL VORST

CONCERNING the subject of this sketch, Virginia Freebairn, missionary serving in the Central States Mission, writes from Columbia, Missouri, as follows:

"Not enough could be said of Brother Vorst's loyalty, his enthusiasm, his desire to help the St. Louis Branch, his genuine sincerity. . . . He treats the missionaries royally, and his wife is a marvelous hostess. . . . He leads the singing at Sacrament meeting and also does missionary work among his business associates. I love to hear him tell why he came to St. Louis to take up his work—about this being the chosen spot of the world. . . . This summer he is coming to Utah. One of the main reasons is to find some of the missionaries he met in the old country, particularly the one who baptized him."

who came to America in 1930, at thirty-three years of age, "to obtain unrestricted liberty for himself and his talents," and who chose to live in Missouri because of its association in Latter-day Saint belief with the original site of the Garden of Eden. Joseph Paul Vorst is Art Director at Jefferson College in St. Louis, and as a member of the St. Louis Branch of the Church finds time to lecture before M. I. A. groups and conduct them on enlightening art tours. A constant missionary himself among his friends, his introductions assist the full-time missionaries in their activities.

An illustrated monograph has been prepared by William Edward Hoffmann presenting a brief sketch of Vorst's life and an evaluation of his work as contemporary artist. Before the fearful ordeal of the World War, which left him permanently lame in one leg, Vorst had been engaged in the field of commercial art and printing at Essen, Germany. The period of readjustment after the war turned him to lithography. Finally, as student at the German National Academy in Berlin, where he studied under the famous impressionist, Max Slevogt, and the renowned Max Liebermann, his paintings began to receive notable recognition—until new desires sent him to America.



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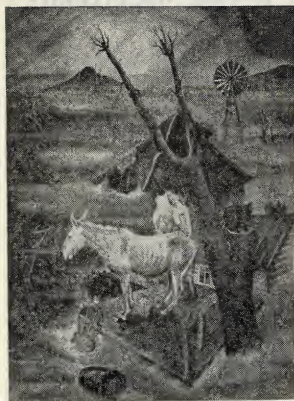
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In America the early years brought hardship, but in spite of poverty, lack of influence and influential friends, and a limited knowledge of the English tongue, he persisted doggedly, and in the field of commercial art finally earned enough to restore his confidence. His work began to receive notice. He



"DRIFTERS ON THE MISSISSIPPI"—PRIZE-WINNING PAINTING BY JOSEPH PAUL VORST.

executed a number of portrait commissions, and, along with his commercial work, found time to create many excellent paintings, several of which have won prizes at exhibitions in the larger cities. Among recent prize works are his "Drifters on the Mississippi," awarded the M. V. Kohnstamm prize at the Chicago Art Institute in 1937; his "Flood Tragedy," awarded first prize at the Kansas City Art Institute in 1938. National honors were accorded his mural for the postoffice at Vandalia, Missouri, and for the mural for Paris, Arkansas, entered in the Forty-eight State Competition.

Joseph Paul Vorst's newly discovered transparent-appearing foundation—a new way of combining opacity with transparency in one operation—is considered a step toward the ultimate in the proper use of color. He uses no palette and applies pure color to canvas. "Vorst paints, with inborn Teutonic solidity and strength, subjects heavy in social content, tragedy, and 'heroics.' . . . He decries 'propaganda' painting. He admires fearless honesty and absolute sincerity. . . . He labors unceasingly, feeling that life provides too little time in which to crowd the work he must accomplish."



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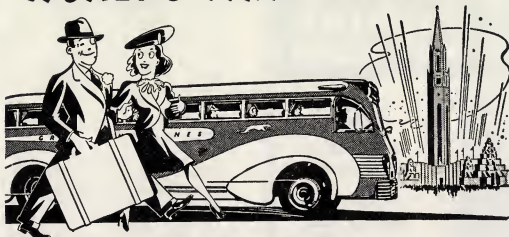
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half the time



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★ Kerr Mason Cap (Fits ANY Mason Jar).....
"Successful Canning of Peas Beans Corn".....

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THE CROWD THAT BROKE A MILE RECORD

GLENN CUNNINGHAM, holder of the world's record for the mile run, on an indoor track, tells an extremely interesting story about the way the record was hung up, and gives the crowd that witnessed the event a large part of the credit.

After a rather disappointing performance in Madison Square Garden, in New York City, Cunningham was invited by Dartmouth College to come up and run the mile on their cinder track in the palatial new gymnasium. The track coach at Dartmouth declared they had the best indoor track in the world, and he believed Cunningham could break the world's record if he would make the attempt on their track. It would be good advertising for their new gymnasium.

After some correspondence it was agreed between Cunningham and the coach that the race would be run, if the coach would agree to meet certain of Cunningham's conditions. One of these conditions was that no one would be allowed to smoke inside the gymnasium.

In previous races in New York and elsewhere, the spectators were allowed to smoke, with the result that the air became so clouded and foul that it cut down the wind of the runners. "Many times," says Cunningham, "I have finished a race with my lungs burning from other people's smoke. That has always cut down my speed."

On this particular occasion, however, every person entering the gymnasium was informed of the conditions, and all fags were dropped at the door. Then ushers made the announcements in their sections, and the loud-speaker repeated the announcement several times before the race started. The crowd, being composed of good sports, accepted the restriction in good spirit, and not one cigar, cigarette, or pipe was lighted during the entire evening. The result was that Cunningham ran in clean air.

As the champion came around lap after lap the crowd cheered him to the echo, but the biggest thing they did for him was to keep the air clean, so that his lungs and legs could function properly. The runner gave his best, and the crowd gave him his best opportunity. All of them together broke a world's record.—From the KVP *Philosopher*.

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SALT LAKE CITY, UTAH

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For This Unfoldment

A WELL worn wicker basket gorged with rolls
Of stockings neatly mended is to me
A noble, modest symbol, which consoles
My restless spirit like a symphony
Of meadowlarks, full-throated at the dawn.
It brings refreshment from the days now gone.

I see the light again in Mother's face,
And hear her mellow voice in gay soft tones
As she sits mending by the fire. I trace
The tempting fragrance of freshly buttered scones
And quince preserves and warm green apple pie;
Thus, simply, did she gladness multiply.

We had a sense of true security
In knowing, always, she'd be sitting there,
When school was out, to hear so eagerly
Our problems or success. She had a share
In all we thought or did without desire
To pry, or ever needing to enquire.

With the basket on her lap she seemed to say,
"I'm here to give whichever part of me
You need to help you on the great highway
Of life, a hand, a heart, a melody,
Or other thing within my power to give.
It is for this unfoldment that I live."



She Sowed The Seeds

I SEE, with lifting heart, my brothers there
And sisters, drinking lustily this life
Of carefree, joyous days, and am aware
That where my mother darned, no hate nor strife
Could enter to disrupt her kindly way.
She sowed the seeds of work, and love, and play.

Long after we had found and wed our mates,
And gone, with dreams, to firesides of our own.
We sought her still, as a daisy gravitates
Toward the morning sun beside a stone.
In shadows dim beneath a sycamore
We found her wisely helpful as before.

To Fill Their Need

THE years have gone—the unreturning years—
No longer is she there when we would go.
Yet a sentient reminder now appears
Beautified as a rare intaglio
Incised with love and care upon our hearts.
Such mothers, in truth, are God's near counterparts.

The day has come for which she did prepare.
Our own small boys and girls now frisk about
Like innocent, playful lambs, all unaware
Of dangers which beset the trail throughout,
And threaten to destroy their meed.
Shall we be there, as she, to fill their need?

By HORTENSE SPENCER ANDERSON

Photographs by H. Armstrong Roberts.



The EDITOR'S PAGE

In the Hour of Parting

By PRESIDENT HEBER J. GRANT

I REGRET oftentimes, in the times of distress and trouble that come to those whom we admire and love, that we are not able to lift from their shoulders the sorrow into which they are plunged, when they are called upon to part with those they cherish.

But we realize that our Father in heaven can bind up broken hearts and that He can dispel sorrow and that He can point forward with joy and satisfaction to those blessings that are to come through obedience to the Gospel of the Lord Jesus Christ, for we do understand and we do have conviction that it is the will of our Father in heaven that we shall live on and that we have not finished our existence when these bodies of mortality are laid away in the grave.

It is a very great blessing that in the providences of the Lord and in the revelations that have been given by our Father in heaven, we have the assurance that the spirit and the body, in due time, will be reunited, notwithstanding the unbelief that there is in the world today—and there certainly is great skepticism and unbelief in relation to this matter. But notwithstanding this, we have assurance through the revelations that have been given by the Lord our God, that that is the purpose of God, that the body and the spirit shall be eternally united and that there will come a time, through the blessing and mercy of God, when we will no more have sorrow but when we shall have conquered all of these things that are of a trying and distressing character, and shall stand up in the presence of the living God, filled with joy and peace and satisfaction.

I was thoroughly convinced in my own mind and in my own heart, when my first wife left me by death, that it was the will of the Lord that she should be called away. I bowed in humility at her death. The Lord saw fit upon that occasion to give to one of my little children a testimony that the death of her mother was the will of the Lord.

About one hour before my wife died, I called my children into her room and told them that their mother was dying and for them to bid her goodbye. One of the little girls, about twelve years of age, said to me: "Papa, I do not want my Mamma to die. I have been with you in the hospital in San Francisco for six months; time and time again when Mamma was in distress you have administered to her and she has been relieved of her pain and quietly gone to sleep. I want you to lay hands upon my Mamma and heal her."

I told my little girl that we all had to die some-

time and that I felt assured in my heart that her mother's time had arrived; and she and the rest of the children left the room.

I then knelt down by the bed of my wife (who by this time had lost consciousness) and I told the Lord I acknowledged His hand in life, in death, in joy, in sorrow, in prosperity or adversity; I thanked Him for the knowledge I had that my wife belonged to me for all eternity, that the Gospel of Jesus Christ had been restored, that I knew that by the power and authority of the Priesthood here on the earth that I could and would have my wife forever if I were only faithful as she had been; but I told the Lord that I lacked the strength to have my wife die and to have it affect the faith of my little children in the ordinances of the Gospel of Jesus Christ; and I supplicated the Lord with all the strength that I possessed, that He would give to that little girl of mine a knowledge that it was His mind and His will that her Mamma should die.

Within an hour my wife passed away, and I called the children back into the room. My little boy about five and a half or six years of age was weeping bitterly, and the little girl twelve years of age took him in her arms and said: "Do not weep, do not cry, Heber; since we went out of this room the voice of the Lord from heaven has said to me, 'In the death of your Mamma the will of the Lord shall be done.'"

Tell me, my friends, that I do not know that God hears and answers prayers! Tell me that I do not know that in the hour of adversity the Latter-day Saints are comforted and blessed and consoled as no other people are!

I have been blessed with only two sons. One of them died at five years of age and the other at seven. My last son died of a hip disease. I had built great hopes that he would live to spread the Gospel at home and abroad and be an honor to me. About an hour before he died I had a dream that his mother, who was dead, came for him, and that she brought with her a messenger, and she told this messenger to take the boy while I was asleep; and in the dream I thought I awoke and I seized my son and fought for him and finally succeeded in getting him away from the messenger who had come to take him, and in so doing I dreamed that I stumbled and fell upon him.

I dreamed that I fell upon his sore hip, and the terrible cries and anguish

(Concluded on page 383)

Paragraphs from the Conference Messages

OF THE

FIRST PRESIDENCY

Pres. J. Reuben Clark, Jr.

WE have balanced our budget. We have felt that it was important that the Church should live within its income, not for itself as a Church, but for an example to the community, the state, the nation, and to the individual members themselves.

The Church itself, (I am not now speaking of wards and stakes) does not owe a dollar in the world to any person or to any institution. All its property is free from encumbrance of any sort; its credit was never higher. There are idle and silly rumors running about to the contrary, but, brothers and sisters, I am stating to you the sober facts. The First Presidency will do all in their power to keep the Church in this condition.

The First Presidency would like to urge every member of the Church to follow the example set by the Church and to live within his income.

Anyone who lives beyond his income is inviting disaster. Borrowed money is not income. Borrowing on capital account, within your reasonable capacity to pay, may be sound, depending upon circumstances. But borrowing to live on is unsound, whether it be an outright loan or installment buying. We urge the members to be frugal, thrifty, industrious, temperate, saving, and to live righteously.

We are now building, as you know, a large grain elevator which will store approximately 300,000 bushels of grain. We did have in storage approximately 190,000 bushels of wheat, which we are now replacing.

Two other things we still have left to do. One, we must spend our energies towards finding work for those people to do who need assistance. Next, if we find labor for them to do we shall then be well on our way towards rehabilitating them in their spiritual and civic lives. This is the second and in a sense, the most important work we have to do.

I have already spoken of the problem of supplying labor to those who need assistance. Bishops, get the Welfare man some paint. Let him paint his own house; fix up his own fence; plant some trees in his own yard, or some grass, clean up his yard. If you will do this, half your work of human repair is done, and the hardest half, too. Paint your meetinghouses, your town hall, repair your sidewalks, keep your park or public grounds looking neat, keep up your fences.

The call of these troubled times comes most insistently to the ears of the officers of the auxiliary associations. They are reconsidering their whole field with a view to see what may be done by them to meet the needs of the times.

PRESIDENT GRANT's messages to the 110th Annual General Conference were published complete last month. Here are a few significant excerpts from the messages of President J. Reuben Clark, Jr., and President David O. McKay.

Sisters of the Church, the chastity of the youth of the Church is largely in your hands. You must enthroned virtue in its sovereign place; you must bring back modesty, must let the beauty of chaste blushes still adorn your cheeks.

Mothers in Israel, teach your sons to honor and revere, to protect to the last, pure womanhood; teach your daughters that their most priceless jewel is a clean, undefiled body; teach both sons and daughters that chastity is worth more than life itself.

From the earliest days of this Church, malcontents, apostates, "soreheads," have railed out with slander, falsehood, derision, against those whom God called to lead the people. . . . The Prophet of the Lord has stood above and beyond the carplings of those unrighteous critics. He has always lived, as our leader lives today, in the kindly light of the Lord's approval, the recipient of the Lord's choicest blessings, manifested openly to those who will but look.

Pres. David O. McKay

I wish to acknowledge God's kindness and mercy to His children everywhere, and to express my abiding faith in the ultimate triumph of the Gospel, and of the final victory of Right over Wrong.

Believing this, I am not blind to the fact that in the attitude of mankind generally, Truth seems to be "Forever on the scaffold, Wrong forever on the throne."

Today as we behold nations grasping at one another's throats, the strong crushing the weak, we are prone to think that righteousness among nations is waning. In our own country, we know that the struggle is still rife between capital and labor; that enemies to our democratic institutions are becoming more blatant; we see political demagogues more seemingly successful, drunkenness and immorality still hauntingly defiant; and we wonder whether mankind is growing better or worse. In private life unemployment, disappointments, adversity, sickness, and sorrow make us discouraged and sometimes despondent.

Still I am confident that Truth will yet prevail.

I am as sure as that I am speaking to you that the peace and happiness of mankind lie in the acceptance of Jesus Christ as Redeemer and Savior.

In the light of the principle of free agency, it is not difficult to distinguish between the right and the wrong system of

Pres. David O. McKay

government. It is not difficult to tell when an organization transcends its bounds, and becomes despotic.

To live in a land in which each individual has the right to life and liberty is a glorious privilege.

If any man in this country prefers a government ruled by a dictator, he should go where the dictator rules; but here in the United States of America the people believe in a government as Abraham Lincoln declared, "of the people, by the people, and for the people."

It is well ever to keep in mind the fact that the State exists for the individual; not the individual for the State. Jesus sought to perfect society by perfecting the individual, and only by the exercising of free agency can the individual even approach perfection.

Man's free agency is an eternal principle of progress, and any form of government that curtails or inhibits its free exercise is wrong—Satan's plan in the beginning was one of coercion, and it was rejected, because he sought to destroy the agency of man which God had given him.

When a man uses this God-given right to encroach upon the rights of another, he commits a wrong. Liberty becomes license, and the man a transgressor. It is the function of the State to curtail the violator, and to protect the violated.

Latter-day Saints should avoid affiliation with any committee, any group, any union that would, through coercion or force, deprive a person of the free exercise of his or her freedom of choice. It is understood, of course, that any person is free to join a union, when to do so favors his best interests; but no one should be compelled to join, or be deprived of any rights as a citizen, including the right to honest labor, if he chooses not to become a member of a union or specially organized group.

Yes, we are living in turbulent times, the most distressing phase of which is the rejection of Christ by the leaders and dictators of some European nations. But if you have faith in God you must believe as David Star Jordan has aptly said, "in the final inevitable triumph of Truth," and I bear witness to the world in all sincerity that the Gospel of Jesus Christ as restored to the Prophet Joseph Smith is true and embraces all Truth. Paraphrasing the author just quoted, he principles of the Gospel as your guide, your companion, your ally and inspiration, and you will tingle with the consciousness of your kinship with the Infinite, and all petty trials, sorrows, and sufferings of life will fade away as temporary harmless visions seen in a dream.

May God give us courage to choose the Right, ability to appreciate the good things of life, and power faithfully to serve Him and our fellowmen. I humbly pray in the name of Jesus Christ our Lord, Amen.

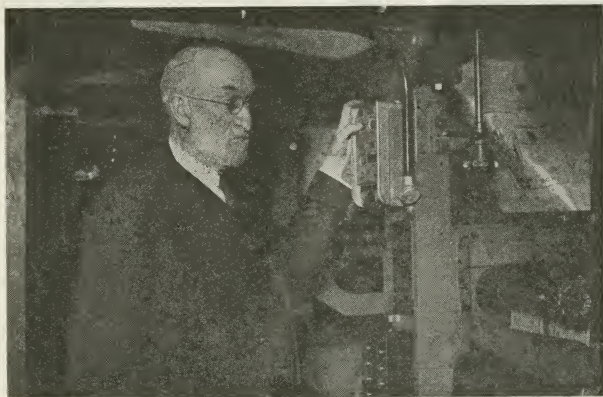
The WEST'S OLDEST EXISTING NEWSPAPER



A DRAWING OF AN EARLY DAY PONY EXPRESS RIDER

HEREIN IS BRIEFLY TOLD THE COLORFUL AND DRAMATIC STORY OF "THE DESERET NEWS," A PUBLIC SERVICE INSTITUTION THAT WAS BORN WITH THE WEST AND HAS GROWN WITH THE WEST THROUGH DAYS BOTH TURBULENT AND CALM—AND NOW OBSERVES ITS NINETIETH ANNIVERSARY—JUNE, 1850-JUNE, 1940.

By DAVID W. EVANS



PRESIDENT HEBER J. GRANT, TOUCHING THE BUTTON THAT STARTED THE WHEELS OF THE NEW COLOR PRESS IN SEPTEMBER, 1936.

IN 1846, while the main body of the mob-driven membership of the Church sought refuge in rudely built huts at Winter Quarters, now Florence, Nebraska, W. W. Phelps, Church printer and publisher, acting under orders from the Twelve, was in Philadelphia buying a printing press and equip-

ment for the launching of a newspaper in the far-away Rocky Mountains. Church leaders had already discovered only too well the need for a fair and friendly press as a means of self-defense against traitors from within and foes from without, and as a positive force for the promotion of education and culture, and for the spread of the new-found truth.

Though the Church had already

established at least a half-dozen periodicals in its brief history, by 1850 there were only two official Church publications still in existence: the *Frontier Guardian*, a bi-weekly edited by Elder Orson Hyde, at Kanessville, now Council Bluffs, Iowa, and *The Millennial Star*, founded in 1840, in Manchester, Eng., by the Twelve. A third, though unofficial, publication was *The California Star*, founded in 1847 by the colorful and unmanageable Sam Brannan, at Yerba Buena, now San Francisco. All these papers were far removed from the main body of the Church, now rapidly being gathered in Utah; so a new printed voice was badly needed.

In due time Elder Phelps' printing equipment arrived in Great Salt Lake Valley, and on this press, now preserved in the Deseret Museum, was struck off the first copy of *The Deseret News* on June 15, 1850.

Let us turn to those first years in Utah before the birth of the *News*—those critical three years from 1847 to 1850. During these years, homes had to be made from sun-dried adobe and rough-hewn logs hauled from the canyons; crops had to be planted and harvested to save the settlers from starvation; essential industries had to be started; and the almost endless task of transporting thousands of faithful Saints from the Missouri River to their new "Zion" in the Rockies all had to receive preferred consideration. The job of starting a newspaper was therefore delayed. By the summer of 1850, with a sufficient supply of life-sustaining crops for man and beast partially assured for the moment, with a gristmill, a sawmill, a tannery, and a pottery erected, and

with several other essential enterprises accomplished, the attention of the leaders was turned to more cultural and educational problems, including the founding of a university and the launching of a newspaper.

Already, by 1850, quantities of gold dust were finding their way into Salt Lake valley, as original California "native sons" passed through Salt Lake City, returning to the East. This influx of gold necessitated the erection of a building to serve both as a depository and as a mint, for the Saints now began to feel the need for a stable medium of exchange. Such a structure was soon erected near the northeast corner of Main and South Temple Streets, in Salt Lake City, east of where now stands the Hotel Utah, and in this mint, on June 15, 1850, Brigham H. Young, a nephew of the Pioneer leader, clamped down the small hand-press of Utah's first newspaper.

The first issue of *The Deseret News* consisted of eight three-column pages, each of which was less than one-fourth the size of the modern newspaper page. The hand-press employed for the task was capable of printing four pages at a time, with the enormous speed of 250 impressions an hour.

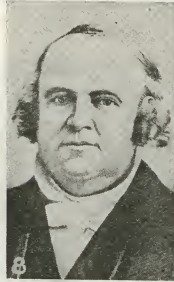
The first staff included, besides the pressman, Willard Richards, editor; Horace K. Whitney, typesetter; and Thomas Bullock, proof-reader.

Willard Richards, grandfather of Elder Stephen L. Richards, came well qualified by ability and previous training for his new position. His had been a remarkable career. A cousin of Brigham Young, and a native of New England, he had been drug merchant, physician, assistant editor of *The Millennial Star* and, in Nauvoo, Church Historian, Recorder of the Temple, Clerk of the Municipal Court, and Recorder of the City Council. He had also assisted the Prophet Joseph in the keeping of his private journal. At the martyrdom of Joseph and Hyrum Smith, Willard Richards had valiantly stood shoulder to shoulder with John Taylor who parried with his walking stick the rifle barrels which the assassins had thrust through the half-closed door of Carthage jail. Willard Richards later became a counselor to Brigham Young in the First Presidency of the Church.

Under the caption "Truth and Liberty" the first issue of the *News* set forth its purposes, as follows:

We propose to publish a small weekly sheet, as large as our local circumstances will permit, to be called *The Deseret News*, designed originally to record the passing events of our state, and in connection, refer to the arts and sciences, embracing general education, medicine, law, divinity, domestic and political economy, and everything that may fall under our observation, which may tend to promote the best interests, welfare, pleasure, and amusement of our fellow citizens.

We hold ourselves responsible to the highest Court of truth for our intentions, and the highest Court of equity for our execution. When we speak, we shall speak freely without regard to men or party, and



WILLARD RICHARDS, FIRST EDITOR OF THE "NEWS"

when, like other men, we err, let him who has his eyes open correct us in meekness, and he shall receive a disciple's reward.

We shall ever take pleasure in communicating foreign news as we have opportunity; in receiving communications from our friends, at home and abroad; and solicit ornaments for the *News* from our poets and poetesses.

The first number may be expected as early in June as subscriptions will warrant . . . waiting the action of 300 subscribers. Terms, 6 months, \$2.50; invariably in advance.

Single copy, 15 cents.

Advertising, \$1.50 per square line, and \$5.00 each succeeding insertion; \$1.00 for half square, or 8 lines.

TRAVELERS AND EMIGRANTS, 20 cents per copy, with insertion of their names, place of residence, time of arrival and leaving. Companies of 20 and upwards, entered at once, 20 cents each.

A paper that is worth printing is worth preserving; if worth preserving, is worth binding; for this purpose we issue in pamphlet form; and if every subscriber shall preserve each copy of the *News*, and bind it at the close of the volume, their children's children may read the doings of their fathers which otherwise might have been forgotten, ages to come.

AMONG the items of interest which also appeared in the first issue was an account of a February debate on the slavery question in the United States Senate, which, fully five months old, was live news in Salt Lake City. General Zachary Taylor's message to Congress on the

pending admittance of California to the Union as a state was also printed. Fragmentary though such accounts were, they were eagerly devoured by the isolated settlers, who were largely dependent for their knowledge of the outside world upon travelers bringing news which was frequently two to six months old.

The first *Deseret News* carried only two advertisements, in appearance much like the classified "ads" of today. Alexander Neibaur, a surgeon-dentist, announced that he was receiving patients at his home, while William McBride informed friends and emigrants that he was equipped to shoe horses and oxen at his shop on the shortest notice.

In the July 22nd issue of the *News* there was printed an account of the proposal to connect New York City and Liverpool by ocean cable. On July 6th, subscribers read that the request to have Utah included in the projected state of California had been refused by the California legislature.

Another item of unusual interest appeared in the October 19th issue. The annual court term of Great Salt Lake City had been held on the 7th of October, in the Bowery. Reported the *News* in a facetious vein:

It was not enough that a full bench, grand and petit jurors, clerks, lawyers, and the sheriff were in attendance—they could not raise a case; in a city of nearly 10,000 inhabitants not one robber, thief, burglar, murderer; not one man in chains could be found; not one culprit of any description; not one trial could be had; not one decision could be given; yes, there was one trial, one decision: the patience of the court jurors and officers was tried by the long sitting and nothing to do, when the court decided to rise and walk and wait another year, to see whether business would not improve, but the prospect is very dull, for we have not heard of the first trial before any county court in Deseret this fall. . . .

An event of singular interest was recorded in the *News* of November 16, 1850, as follows:

The Parent School commenced on Monday, November 11th, at Mrs. Pack's house, 17th Ward, under the direction of Professor Orson Spencer, Chancellor. The Board of Regents had employed Dr. Collins, A. M., for the present, who will instruct in all branches taught in high schools. The prospect is favorable for a rapid advancement in the sciences.

Terms for one quarter, \$8.00, half in advance. . . .

Thus the *News* inauspiciously announced the first session of the University of Deseret, now the University of Utah.

On November 30, 1850, the *News* carried an account of the act of



JOHN A. EVANS, MANAGER OF THE "DESERET EVENING NEWS," AND DAVID WATTS, COLLECTOR, WHEN THE OFFICES AND PLANT WERE ON THE PRESENT SITE OF THE HOTEL UTAH.

THE "NEWS ROOM" OF THE PAPER WHEN THE EDITORIAL OFFICES WERE IN THE "ANNEX"



Congress which declared Utah a territory and defined its boundaries to include nearly all of the present states of Utah and Nevada. By the same act the proposal to have the territory called "Deseret," instead of Utah, was abandoned when it appeared that further insistence on this point might endanger the bill's passage. However, the greatest loss to the new territory was not in the name, nor in the failure of Congress to grant it full fellowship among the Union of sovereign states, but in the loss of that strip of seacoast just north of Lower California, including the port of San Diego, which the Mormons had hoped would be included in their boundaries.

Encouraged by the early successes of the advertisers, Alexander Neibaur and William McBride, other merchants soon began to appreciate the value of advertising in the *News* so that, within a few months, the *News* carried two full pages of advertising matter, which was printed on the outside pages of the paper, forcing all news and editorial matter to inside positions.

Among these early advertisers

was Utah's first photographer, Marsena Cannon, who illustrated his message with an old-fashioned cannon, used as a trademark, followed by the text:

I am now ready to execute daguerreotype

likenesses in the most approved style of the art, with the latest improvements, in a building at the northeast corner of the "Old Fort," 6th Ward, fitted up expressly for the purpose, with a large skylight so that work can be done equally as well in foul weather or fair. Particular pains taken with the likenesses of children. Having had nine years practice in the art, particularly in the city of Boston, Mass., I fancy I can suit the most discriminating taste. . . . References: W. Woodruff of the Twelve, W. W. Phelps, Heywood and Woolley, W. Whipple and A. Badlam.

Apparently, physicians and surgeons had not, by that time, proclaimed against the ethics of professional advertising, for, in the same issue, we find J. M. Vaughan, physician, surgeon, and oculist, proclaiming his capabilities through this advertising medium.

In the same year the *News* proclaimed against profiteers in no uncertain terms:

Let all trading shops severely alone, where they ask you 50c a pound for candles, 40c a pound for sugar and soap, \$2.50 a bunch for cotton yarn, etc., and will only give you \$10 a ton for hay, pay you in goods at these high prices, and then forthwith sell the hay for \$15 in cash. . . . Hay is worth \$15 . . . and it will soon be worth \$20.

By October of its first year, readers of the *News* were informed that it could be published only semi-monthly for the present because of a lack of sufficient paper stocks to publish it oftener. With this announcement the publishers also decided to build a paper mill in Sugar House. Old rags were needed for this purpose; so the editor requested all citizens "to save all wagon covers, tents,

(Continued on page 378)

THIS MODERN BUILDING ON RICHARDS STREET HOUSES THE PRESENT BUSINESS OFFICES, EDITORIAL ROOMS, AND MECHANICAL DEPARTMENTS OF "THE DESERET NEWS."



The BOAT CAME HOME

TONIGHT I was to see my first night-boat come in, so I went through the Customs gates early. I obtained a front standing-seat on the pier. They were rather at a premium, I discovered, as girls and men and women tried to move me out of position. Smiles and remarks about "my dear son" or "daughter," or "the short ones ought to be in front" failed to move me. I just spread out my arms and held tight—very rude and selfish, I know, but "business before pleasure" has to be lived up to occasionally.

The boat was late, and the air was cold, so sometimes I felt like repenting and being nice to people for my own sake.

Every light that appeared out of the mist and darkness was supposed to be "her," but I soon learned that if the light were moving very rapidly, it always turned out to be a ferry or a night-boat going up the Hudson River. In addition to these, little tugboats darted in and out of everywhere. Right in front of us were four or five of these boats, all ready to give a helping rope or a steady push to the big liner they were waiting for. The foghorns could be heard in every direction, some deep and throaty and others thin and shrill as if they might be afraid.

I think I must have seen her coming first—the high lights on the masts looked like low-lying stars, and then you could hear her deep, gruff voice saying, "I'm the one you are looking for." More lights suddenly appear and now you can see that they are moving up-stream. In a few minutes later she is all outlined with lights and she looks like a giant chandelier hung from the sky. The large funnels become very prominent in their red, white, and blue coloring, particularly the red because of the reflecting lights that seem to flood it to a showy appearance, like a prologue in a show.

The tugs below began to move away and take positions in the river. Without seeing the pilot, we knew by the one, two, three of the bells that he was talking to the men below. One of the tugs hurried away in the darkness towards the steamer, and in a few seconds only the dancing up and

down of her red and green lights could be seen in the distance.

I only had to wait and look. I knew that she had to come to me. As large and powerful as she was, one could tell that she was tired and weary from the journey, and this was home, and her berth was all made up and waiting for her.

THE boat came right towards us, and we wondered if she knew her way in the dark. For fear that she might have forgotten, we shrank away in fear, like frightened children, instead of putting out a helping hand to a lady in distress. How large she looked, how little we seemed to be! Quite close now—we could even see the people! The playing band almost seemed out of place as one looked at the sober, anxious faces on the boat and heard the sub-

dued voices of mothers and fathers on the pier asking "Can you see our girl?" or "Do you think that he is on the boat?" One father standing by me said, "He's just got to be there; I can't go home to her without him."

Those little tugs, like good Boy Scouts, were doing their daily good turns and eased the valiant old lady gently around the corner to safety, and, for the moment—peace. As she passed close to us, friends on the pier and the boat commenced to recognize each other. Shouts were heard, hands and handkerchiefs were waving, and many of them, because of the nervousness of the moment, were saying silly things and making awkward gestures to keep from crying.

In a few minutes the gang-planks were in place, and the passengers were coming ashore—most of them to be met by friends, some looking to right and left as they moved towards the crowd with just a tiny hope that someone knew and perhaps would be there to say hello. To come ashore and be alone is such a dismal thing. You could tell them as you passed them on the pier. They seemed rather to huddle within themselves, and their eyes kept moving back and forth in the dimly lighted place as if they just couldn't believe that there wasn't someone to smile and say, "You're home!"

The floodlights were turned on and the boat was again ordinary; even the two painted flags on the side of the boat seemed to lose some of their color and romance. The telegraph boys, the hotel and railroad men, the constant stream of luggage, the porters with their blue, soiled coats, the customs officials moving slowly among the trunks, the barking of dogs, the confusion of many tongues made life again seem quite ordinary and sad and selfish. Everybody was in a hurry to leave, and delays put people's nerves on edge, and they were glad to reach the darkened and dirty street with all its noise, and by taxi, free themselves from it all and once more revel in the lights and freedom of "My country, 'tis of thee." Only, perhaps, from a humble few came a thanks to God for safe arrival, and for home—this precious home of mine and yours and theirs.



By JOHN H. TAYLOR

Of the First Council of Seventy

The Inspired Revision of the BIBLE

IV
(Continued from May issue)

THE books comprising the Old Testament had a much more guarded existence than those of the New, it is believed. The revelation of the Lord to the Prophet Joseph Smith reaffirms the fact of Moses' authorship of the first five books of the Old Testament.⁵ In Moses' time the Hebrews already had a unified religious life, which resulted in preservation of the books and writings considered sacred. Hence, from generation to generation, the accumulating writings were guarded by scribes who kept the records. In later times, however, all were not agreed as to which were the inspired books. Accordingly, sometime around 100 A. D., it seems, a group of Hebrew scholars drew up the list of accepted books, as it is found in the Old Testament today. They excluded those books now found in the Apocrypha as not being inspired. They also made the rule for copying: that whenever a new copy of the Old Testament was made, the old manuscript should be destroyed. This accounts in part for the comparatively late date of extant Hebrew manuscripts.

It is believed that most of the books of the New Testament were written sometime during the last half of the first century A. D. Until the year 325, when Constantine established Christianity as the state religion of Rome, there was a period of persecution, uncertainty, and little control of the church and its writings. Books and rolls circulated here and there, from one church to another, with no central control to insure a uniform text. Often unskilled men did the work of copying and editing. Within the unorganized ranks of Christianity faction arose to oppose faction, and their opposition even went so far as to the changing of the text of scripture and epistle. James Moffatt says:

The extent of interpolations varied from a word or two to a paragraph, and the motives varied equally from sinister to naive. . . . Heretical remodeling was rife, and the practice of alteration and omission was not entirely confined to one side. (James Moffatt, *Introduction to the Literature of the New Testament*, p. 38.)

Added to internal struggle was

⁵—This is a revealed fact contrary to the belief of most modern Old Testament scholars, who assert that Moses did not write the books ascribed to him, and that they were of much later origin.

BY
DR. SIDNEY B. SPERRY
AND
MERRILL Y. VAN WAGONER

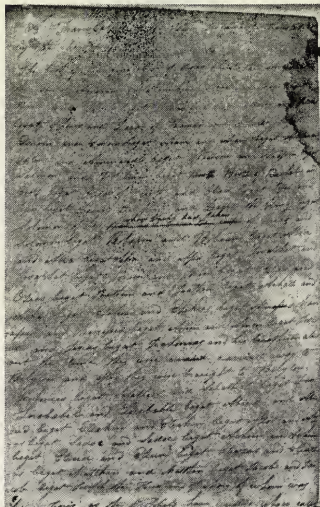
the persecution by the government and its vigorous destruction of books. After Constantine adopted Christianity, conditions became easier, and from the fourth to the eighth century a standard text was finally produced by a long process of changing, adjusting, and re-editing. How could the text possibly

certain items were restored by the Prophet Joseph to the Bible text. A systematic campaign seems to have been successfully waged to remove various doctrines from the Old Testament. These removals and changes appear to have been made so cleverly and cleanly that their existence would scarcely have been imagined. Every passage showing that the Gospel had been given to Adam and to his descendants and that it was known from the beginning in its fulness by man was taken from the Old Testament. These facts the Lord revealed to the Prophet Joseph Smith. As one example, the last two verses of the restored fifth chapter of Genesis read:

And thus the gospel began to be preached from the beginning, being declared by holy angels, sent forth from the presence of God; and by his own voice, and by the gift of the Holy Ghost.

And thus all things were confirmed unto Adam by an holy ordinance; and the gospel preached; and a decree sent forth that it should be in the world until the end thereof; and thus it was. Amen. (I. R., Genesis 5:44-45. See also Pearl of Great Price, Moses 5: 58-59.)

Repentance, baptism by immersion, receiving of the Holy Ghost, and necessity of belief in the Son were taught from the beginning by the early patriarchs. Before the Flood it was the Gospel that Noah preached for the many years of his ministry.



THIS PHOTOGRAPH SHOWS THE FIRST PART OF THE PROPHET'S "TRANSLATION" OF THE NEW TESTAMENT. THE READER WILL RECOGNIZE THE OPENING LINES OF THE GOSPEL OF MATTHEW. NOTE THE DATE—MARCH 8TH, 1831.

have remained correct and uncorrupted under such circumstances! The marvel is that it remained as whole as it did. The extent of its corruption and wealth of error is indicated by the fact that the Prophet Joseph did most of his work of correcting in the New rather than in the Old Testament. It also further explains the interest of the Lord in having the New Testament revised as early as possible.

The planned changes are apparent from the regularity with which

THE role of the Messiah in the Gospel plan was suppressed as much as possible. It remained for the Prophet Joseph Smith to restore the following direct references to their original setting in the book of Genesis alone: *Only Begotten*, 17 times; *Messiah*, 4; *Holy Ghost*, 9; *the Father*, 9; *the Son*, 11; *the Son of Man*, 10; *Jesus Christ*, 4; and *the Lamb*, 1.

There was much other essential doctrinal matter re-instated by the Prophet. It is highly interesting to learn that Adam and Eve both bore testimony to their joy and blessed the Lord for their enlightenment and that they did not consider their expulsion from Eden a curse. Their statements were restored by the Prophet.

And in that day Adam blessed God, and was filled, and began to prophesy concerning all the families of the earth; saying, Blessed be the name of God, for, because of my transgression my eyes are opened,

and in this life I shall have joy, and again, in the flesh I shall see God.

And Eve, his wife, heard all these things and was glad, saying, Were it not for our transgression, we never should have had seed, and never should have known good and evil, and the joy of our redemption, and the eternal life which God giveth unto all the obedient. (I. R., Genesis 4:10-11. Pearl of Great Price, Moses 5:10-11.)

Moreover, the Lord told Adam that he was forgiven his transgression in the Garden of Eden.

Hence came the saying abroad among the people, that the Son of God hath atoned for original guilt, wherein the sins of the parents cannot be answered upon the heads of the children, for they are whole from the foundation of the world. (I. R., Genesis 6:55-56. Pearl of Great Price, Moses 6:54.)

This confirms our second Article of Faith: "We believe that men will be punished for their own sins, and not for Adam's transgression." It further shows that the Atonement of Christ was known and understood from the first.

The completeness with which mention of the Priesthood was removed from the Bible shows further the attempt to corrupt the original truths it contained. The very word *Priesthood* was suppressed in the Old Testament except in a few passages referring to the Aaronic or Levitical Priesthood. Some of the restored passages showing this are:

Now this same priesthood which was in the beginning, shall be in the end of the world also. (I. R., Genesis 6:7.)

And the Lord ordained Noah after his own order. (I. R., Genesis 8:7b.)

And thus, having been approved of God, he [Melchizedek] was ordained an high priest after the order of the covenant which God made with Enoch,

It being after the order of the Son of God; which order came, not by man, nor the will of man; neither by father nor mother; neither by beginning of days nor end of years; but of God. (I. R., Genesis 14:27-28.)

The above passages are not found in the King James version. However, they were extant in the manuscripts known to the early Church, for they were quoted in the epistle to the Hebrews. The Prophet Joseph's restoration of Hebrews 7:1-3 reads:

For this Melchisedec was ordained a priest after the order of the Son of God, which order was without father, without mother, without descent, having neither beginning of days, nor end of life. And all those who are ordained unto this priesthood are made like unto the Son of God, abiding a priest continually.

The reduced text which came down to the translators of the King James version was rendered by them:

Without father, without mother, without descent, having neither beginning of days,

nor end of life; but made like unto the Son of God; abideth a priest continually.

The greater Priesthood was taken from the children of Israel during the time of Moses. (Concerning this see also Doctrine and Covenants 84:19-26.) On the first tables of stone, the Lord had inscribed words pertaining to the Holy Priesthood. On the second tables only the lesser law was written because of the iniquity of the people. The full text of Exodus 34:1 as restored by the Prophet reads:

And the Lord said unto Moses, Hew thee two other tables of stone, like unto the first, and I will write upon them also, the words of the law, according as they



THE JOSEPH SMITH MONUMENT AND HOME AT SHARON, WINDSOR COUNTY, VERMONT.

were written at the first on the tables which thou brakest; (*the following is not found in the King James version*) but it shall not be according to the first, for I will take away the priesthood out of their midst; therefore my holy order, and the ordinances thereof, shall not go before them; for my presence shall not go up in their midst, lest I destroy them.

This is confirmed in the restoration of Deuteronomy 10:2:

And I will write on the tables the words that were on the first tables, which thou brakest, save the words of the everlasting covenant of the holy priesthood, and thou shalt put them in the ark.

Many other points were clarified in these restorations. To whom was God speaking when he created man? The King James text does not say. From the restoration we know that He said, "Let us make man in our image," to His Only Begotten, who was with Him from the beginning.

And I, God, created man in mine own image, in the image of mine Only Begotten created I him; male and female created I them. (I. R., Genesis 1:29. Pearl of Great Price, Moses 2:27.)

[Thus man] became a living soul: the first

flesh upon the earth, the first man also. (I. R., Genesis 3:8b. Pearl of Great Price, Moses 3:7b.)

The earth was not necessarily in a static physical condition when man was placed on it by the Lord. In the days of Enoch was noted one of the rare passages we have describing the earth and inhabitants of that time:

There also came up a land out of the depths of the sea; and so great was the fear of the enemies of the people of God, that they fled and stood afar off, and went upon the land which came up out of the depths of the sea.

And the giants of the land also stood afar off; and there went forth a curse upon all the people which fought against God. (I. R., Genesis 7:18-19. Pearl of Great Price, Moses 7:15-16.)

The first two R's of traditional education are not of comparatively recent development, for Adam and his descendants knew how to read and write.

And then began these men to call upon the name of the Lord; and the Lord blessed them; and a book of remembrance was kept in the which was recorded in the language of Adam, for it was given unto as many as called upon God, to write by the Spirit of inspiration:

And by them their children were taught to read and write, having a language which was pure and undefiled. (I. R., Genesis 6:5-6. Pearl of Great Price, Moses 6:4-6.)

This book of remembrance was preserved carefully, for Enoch mentioned it in his discourse:

And death hath come upon our fathers; nevertheless, we know them, and cannot deny, and even the first of all we know, even Adam; for a book of remembrance we have written among us, according to the pattern given by the finger of God; and it is given in our own language. (I. R., Genesis 6:47. Pearl of Great Price, Moses 6:45-46.)

Since our primal forefathers were not unlettered, did they have other information also? Yes.

The Lord said unto Enoch, Behold, these thy brethren, they are the workmanship of mine own hands, and I gave unto them their knowledge in the day that I created them. (I. R., Genesis 7:39. Pearl of Great Price, Moses 7:32.)

In the King James version, Enoch's history is disposed of in four brief verses (Genesis 5:21-24), and his wonderful sermon is not mentioned. In the Inspired Revision, these are restored in their completeness, filling 123 verses. (I. R., Genesis 6:26-71; 7:1-78. Pearl of Great Price, Moses 6:25-68; 7:1-69.) From it we learn that Enoch preached the Gospel and its ordinances to the people; that Adam was called on by the Lord to repent and be baptized in the name of the Only Begotten Son, Jesus Christ, and to re-

(Continued on page 376)

WINNER TAKE ALL

*Proving—if it proves anything—
that you can't remain anonymous—
especially if you're in love*

BY

DOROTHY
MARIE
DAVIS



LINDA GRAY felt her ears grow hot. The tide of warmth crept over her cheeks till she bowed her head above the typewriter to hide it. Her fingers never hesitated in their sharp staccato.

"... an imposing three-story structure faced with limestone from the Durban quarry," she wrote. The words faded before her eyes as the platen thrust the white sheet one row higher. Her heart sang, "He's coming, coming, coming."

"Here comes Auntie Mae. No more work this morning!" hissed Madge, the society editor, clapping her hand over the telephone mouthpiece, her pencil poised for a list of bridesmaids. For a moment the busy newsroom listened raptly.

The front door slammed, followed by a faltering of typewriters in the classified and display ad departments.

There was not much the newsroom could not hear, for the seven-foot partitions which divided the long, single-floored building into offices for the *News-Herald*, were merely blinders to keep each department about its own business. Overhead voices and the clatter of typewriters and linotypes, the roar of the presses, and sun-shot dust mingled fraternally.

Linda guessed that the G. M. in his cubicle of half walls behind the newsroom and even Slim at the composing desk away back behind must know Tad was coming and rejoice, too. Everyone liked him. Her heart took pride in that.

The front door always had a different sound when he banged it. She could tell immediately, even if he wasn't whistling. They might tease Tad for writing a "love-lorn," and editing the woman's page; they might call him "Auntie Mae," by which name he was known to *News-Herald* readers, but they liked him. There was a tremor of gaiety the moment he arrived. All the "classified ad girls" leaned forward and grew pink and waited for him to

speak to them as he passed through the outer office.

"Conceited fool," mumbled Linda suddenly, and put a period after "quarry." She pursed her lips. "Madge's keeping an eye on the door, for all she pretends to be so interested in Mrs. Patterson's daughter's wedding." Then, "Cat!" she accused herself and began to type again.

Now he would be passing the switchboard, and Miss Jordan would be squirming in her chair and grinning up at him. Ugh! Linda was right.

"Run along to your love-lorn, Tad," said Miss Jordan, raising her voice so that the envious classified girls and the newsroom, behind its thin partition, could hear. "I'll write you a letter after the rush is over."

"You're missing a chance for a lovely new dress," Tad said. "Don't you want a new dress? I see the contest is a flop."

Miss Jordan had to speak louder, for he was moving away up the aisle between the circulation manager's desk and the counter. "I hear they're building a bigger post office to handle your mail, Tad."

Yes, it was hopeless to try to work after Tad arrived... especially for Linda. She jerked the sheet from her machine and proofed it earnestly.

He was at the door. He was coming in. Linda didn't raise her

head, but her eyes kept pace with his shoes... long, shiny, black shoes. They came down between the desks, paused a second at Madge's, carefully side-stepped the city editor's intentionally sudden thrust to trip them, came on... closer, closer. They passed Linda, hesitated, came back a step, went away. She couldn't see them any more. She tried to swallow and could not.

"Good morning, dear Auntie Mae," piped Madge.

"Good morning, child. How's Auntie Mae's little sunbeam this happy day?"

"Good morning to you, good morning to you," began Wiley, who should have known better, being city editor. Madge joined in gayly. They all sang—all except Linda. She didn't dare. How silly they were! What a noise they were making! She laid down her half-finished story and considered the joy of being unreservedly silly. The G. M. pounded on the partition for silence.

Tad raised his eyebrows, regarding the wall questioningly. "Jumpy nerves?" he asked.



TAD LISTENED WITH MOCKING DEFERENCE. "HOW DO YOU THINK THAT POOR GIRL FEELS," RAGED LINDA, "HAVING HER WHOLE FUTURE MADE A SCHEME FOR INCREASING 'NEWS-HERALD' CIRCULATION?"

didn't know it was the second largest daily in the state. She didn't even know it was a daily.

THE G. M. was harrassed that morning. One linotyper out with flu and Bill Perry down with mumps, just on the eve of the groundbreaking for the new post office. "Have you had mumps?" he roared. "Yes," gasped Linda. "Both sides—when I was nine." "Can you write building and realty stories?"

"I can," she said. She could do anything that morning, four weeks ago. She did not even know what "building and realty" meant. It had never occurred to her that post offices had to be built; they just were. But that was all over now. Bill Perry was coming back.

Last night she had dreamed that the building editor died, and the G. M. gave her the place for her very own forever in a long ceremony strangely resembling the dedication of a new post office. But it turned out, somehow, that it was Tad who had died. Her sobs had waked her. She looked up quickly even now toward Tad's broad back, just to reassure herself.

Tad was opening his morning mail—an unusually large pile. For "Auntie Mae's Advice in Loving and Living" was one of the most popular features on the woman's page, besieged by Glendora citizens and nearby ranchers, enthusiastically if anonymously, for everything from divorces to recipes. And today Auntie Mae was concluding a contest.

It all came about through a letter received. Treated as a joke at first by the newsroom, the problem presented soon developed into a first

class argument engulfing the entire *News-Herald* staff. The letter was signed mysteriously, "Pudge."

Dear Auntie Mae: (the letter said)

I am a modest, womanly woman, but it is unbearably hard for me to wait until HE decides what to do about US. He has silly, stubborn principles about marriage, and a husband's rights and a wife's duties—or are they usually called privileges?

In spite of all that, and his pig-headed pride, I love him better than anything I have or could ever possess. I have never seen any real barrier to our happiness which one of us couldn't tear away, and that's what I'd like to do. But I'm afraid.

Do you think, Auntie Mae, that I would jeopardize all my chances of happiness if I came right out and proposed to him?

The newsroom was skeptical on the results of such unmanly boldness. Tad, as always, opposed everyone else; and—as always, the G. M. sided with Tad. In the end "Auntie Mae" put the problem up to his readers, offering a prize for the best solution: a de luxe golf set from Hires' Sports Inc., if the winner should be a man; if a woman, a formal "model" gown from the local Rose Emporium.

Linda had been furious, not that anyone paid any attention to her whatever, though Tad listened with mocking deference. "How do you think that poor girl feels," raged Linda, "having her whole future made a scheme for increasing *News-Herald* circulation? She wrote to you in sincere desperation, and you—you—making a Roman holiday out of her heart-break!"

"Hear, hear!" Madge had cheered, adding, "Now, if someone will mop up the tears so I can wade to the door, I'll go to lunch."

The rest laughed uproariously. Tad grinned and said, "I assure you, Miss Gray, the contest will be conducted with proper seriousness."

Now he was sorting the late entries. This into a discard pile, that into a meager heap of possibilities for re-reading! The job looked endless.

Linda grew bold. She raised her head slowly and looked straight at Tad, a long, full look. Someone had teased her about her green eyes. "Cat's eyes, green for jealousy. I'm sorry for the man who marries you!"

Tad was too interested in his old contest to know she was watching. Or did he know it and feel amused, filing her with Miss Jordan and the giggling "classified" girls? Linda wanted to throw her paste pot at him. That would wake him up.

He'd jump to his feet and stand, wondering, while she tossed her head. "Don't worry," she'd say.

(Continued on page 375)

Madge shook her head. "Disposition."

Linda shivered. Of course the G. M. heard, not that Tad need worry. Tad could get away with anything. Anything! "If this keeps up I shall hate him," but of course, it couldn't keep up. Tomorrow was Linda's last day on "building and realty," her last day in the newsroom, her last day, in fact, on the *News-Herald*. The tidy little desk would know her no more.

Bill Perry, building editor, would be back in his swivel chair and she would be sitting in her dingy room, thinking of tomorrow and tomorrow.

Never to hear Tad slamming into the office any more after tonight—unless Bill Perry had a relapse and they called Linda back! But Bill Perry wouldn't relapse; breaks didn't come every day like that. Linda had been lucky.

One glance she had wasted on Glendora's business district, its new civic center and plaza gardens, the portly stone-faced hotel, then had pressed straight into the G. M.'s office. "I am Linda Gray. I want a job on the *News-Herald*." She did not know a thing about it then. She

"ERA" READERS REACH NEW HIGH FIGURE

By JOHN D. GILES

Field Representative of the Y. M. M. I. A.

Stakes and Missions carry "The Voice of the Church" into more homes than ever before

NEW thrills of joy and satisfaction have undoubtedly come to our beloved President Heber J. Grant with the report that again the ranks of *Era* readers have been swelled beyond any previous year. The final check of the 1939-40 campaign indicated that more Latter-day Saint homes in both stakes and missions are now receiving the monthly visit of the "best missionary in the Church" than ever before.

The foregoing paragraph may appear to many *Era* friends much like a transcription year after year, with slight variations. The headlines of campaign reports have read "*Era* Subscriptions Set New Record." While it may seem monotonous to some, it is joyous music to thousands of stake and ward *Era* directors and their associates who have worked faithfully and well year after year with a missionary zeal that deserves richest commendation. To other thousands of *Era* readers and friends it will be welcome news.

Again, truthfully it can be said that the 1939-40 *Era* campaign was not only the most successful but also one of the most satisfactory campaigns in the forty-three years since President Grant conducted the first campaign practically single-handed. Field morale has been excellent. Enthusiasm has been widespread and contagious. Reader interest in our magazine has been high—very high. The missionary spirit has been dominant. Testimonies of workers expressing joy and satisfaction in their work have been more numerous.

Now for a brief review of the campaign and some well-deserved tributes to the leaders and some who were near leaders. For years the first name in *Era* campaign reports has been Los Angeles. The precedent is followed this year with the prefix "South" added. South Los Angeles Stake (until last year Los Angeles Stake), has been reduced in size in several reorganization moves in Southern California, the latest changes reducing the membership by over four hundred families. Nothing daunted, the stake presidency mustered the complete stake and ward staffs behind the M. I. A. and determined to make every possible effort not only to hold its leadership but to carry the *Era* to each of its 1,208 homes. The final subscription count was 1,115, giving the stake



NUMBER OF SUBSCRIPTIONS, GROUP "B"

First row, California Mission, left to right: President W. Aird Macdonald, Wendell S. Noble, Y. M. M. I. A. Supervisor.

Second row, Southern States Mission, left to right: President Merrill D. Clayton; S. Del Mar Arnell, Y. M. M. I. A. Supervisor; Velma Hill, Y. W. M. I. A. Supervisor and "Era" Director.

Third row, Salt Lake Stake, left to right: President Wilford A. Beesley; Lincoln F. Hanks, Superintendent of Y. M. M. I. A.; Arzella Smith, Y. W. M. I. A. President; William Earnshaw, Y. M. M. I. A. "Era" Director; Susie R. Earnshaw, Y. W. M. I. A. "Era" Director; Gwendolyn Bryner, Assistant "Era" Director.

Fourth row, Ogden Stake, left to right: President Samuel G. Dye; A. Parley Bates, Y. M. M. I. A. Superintendent; Lula P. Child, President of Y. W. M. I. A. and acting "Era" Director; Melvin L. Swenson, Y. M. M. I. A. "Era" Director; Merrill Bird, Assistant "Era" Director.

Fifth row, Ensign Stake, left to right: President Winslow F. Smith; George Cannon Young, Superintendent of Y. M. M. I. A.; Louisa P. Clawson, Y. W. M. I. A. President; Clarence Nilson, Y. M. M. I. A. "Era" Director; Bessie Lindsay Jensen, Y. W. M. I. A. "Era" Director.

All-Church honors in total subscriptions and first place in percent of quota for all stakes and missions with the exception of North Central States Mission. In its own group, South Los Angeles led all stakes and missions in percent of quota and also led both

groups in percent of homes reached with the *Era*.

Three groups passed the 1,000 mark in subscriptions in the campaign, South Los Angeles Stake with 1,115; California Mission with 1,043 $\frac{1}{4}$, and Southern States Mission with 1,029 $\frac{1}{2}$.

Notable in the final tabulation was the fact that five of the twenty Citation winners this year were missions and that each of the five won Double Citations. All previous records were exceeded in mission subscriptions.

North Central Mission has the distinction of exceeding all stakes and missions in its own group and of going beyond even South Los Angeles Stake in the percent of its quota. Its record sets a new high mark for missions, a record never before reached by any stake or mission excepting South Los Angeles Stake, which had a better record two years ago.

Credit for the greatest gain over past years goes to Southern States Mission, with an increase well over 300% beyond last year. Only one other mission, California, and one stake, South Los Angeles, secured more subscriptions. The final score put Southern States Mission in the exclusive 1,000-subscriptions group.

Northern States Mission, appearing for the first time in the Citation group, made an increase which more than doubled its subscriptions over last year. The final standing shows Northern States Mission among the highest stakes and missions of the entire Church.

California Mission, long accustomed to Citation Honors, conducted a splendid campaign. Second highest of all the groups and highest of all the missions in total subscriptions, California again demonstrated the missionary spirit in an admirable way.

Eastern States Mission for the fourth time becomes a Double Citation winner, an honor shared with very few missions and stakes.

SEATTLE Stake made the strongest bid for leadership honors among the newer stakes. It held the lead of the Church during the entire campaign until the final hours when Long Beach exceeded slightly its total subscriptions. Seattle Stake led all other stakes in its group in the percent of its quota.

Los Angeles Stake (formerly Hollywood) conducted a consistent and highly successful campaign early in the season and gradually improved its position. In the final tabulation it stood in second place in percent of quota and well up with the leaders of the Church in total subscriptions.

Long Beach Stake becomes a four-time Citation winner as a result of a vigorous and persistent campaign in the face of some difficulties. With experienced and effective leadership its traditional honors were fully protected. In total subscriptions, Long Beach led all other stakes in its group.

Inglewood Stake, one of the newest, scored Double Honors in its group and took two places on the Citation lists. In percent of homes reached, the final showing indicated effective and earnest efforts to place "The Era in Every Home."

Phoenix Stake, traditional in success-



PERCENTAGE OF QUOTA, GROUP "B"

First row, South Los Angeles Stake, left to right: President John M. Iversen, Regional Campaign Manager; Charles S. Wood, Y. W. M. I. A. Superintendent, General Manager "Era" Campaign; Shari Eccles Wilcox, Y. W. M. I. A. President, also Associate Campaign Manager; Noble Waite, Regional Campaign Manager; George A. Baker, Regional Campaign Manager.

Second row, Los Angeles Stake, left to right: President Wilford G. Edling; John C. Dalton, Superintendent of Y. W. M. I. A.; Leah C. Van Wageningen, Y. W. M. I. A. President; H. Harold Jackson, Y. M. M. I. A. "Era" Director.

Third row, Rexburg Stake, left to right: President Peter J. Ricks; J. Wendell Stucki, Y. M. M. I. A. Superintendent; Leona Archibald, outgoing President; Kenia Nelson, incoming President; Eugene Smith, Y. M. M. I. A. "Era" Director; Nora Clark, Y. W. M. I. A. "Era" Director.

Fourth row, Big Horn Stake, left to right: President Archie R. Boyack; Earl Lyman Collins, Superintendent of Y. M. M. I. A.; Elma J. Croft, Y. W. M. I. A. President; Reed Thomas, Y. M. M. I. A. "Era" Director; Ruby Wilkerson, Y. W. M. I. A. "Era" Director.

Fifth row, Mount Ogden Stake, left to right: President Wm. H. Reeder, Jr.; Ross H. McCune, Superintendent, Y. M. M. I. A.; Myrtle Price, President of Y. W. M. I. A.; Eugene W. Robinson, Y. M. M. I. A. "Era" Director. (No Y. W. M. I. A. "Era" Director appointed.)

ful Era campaigns as a part of the Maricopa Stake over many years, continues its representation on the honor list by reaching 170.1% of its quota. The name of Maricopa is missed with regret.

Juarez Stake, our representative in Mexico, fulfilled expectations by becoming a Citation winner again and taking a prominent place among the "Leaders of the Church."

San Francisco Stake added more laurels to California by placing twice

on the Citation lists, winning this honor for the third time.

Grant Stake scored a great victory even though its name does not appear on the list of leaders as a Citation winner. After repeated efforts and several campaigns that almost succeeded, the quota was reached this year in an enthusiastic and morale-building campaign that left a large army of workers happy and satisfied. A "victory social" climaxed the campaign.

(Continued on page 358)

The HORSE THIEF

A TRUE SHORT SHORT STORY

By JAMES
P. SHARP



Few of the young people of today stop, in their mad rush to get somewhere, anywhere, and back in record time, to think of the trials and hardships our parents encountered almost daily when they began to make the West a fit place in which we, their children, can live and enjoy ourselves so few years later.

They had no government relief agencies to fall back upon. It was succeed or go hungry and many a meal those pioneers ate at which we would turn our noses up today. Those were minute men and ready for any and all emergencies that arose as the following will show.

The writer, then a lad of eight, well remembers the incidents of this story, for he was there at the beginning and ending and heard the rest of the story when the men returned.

A lone horseman rode into the town of Vernon, Tooele County, one summer afternoon in the year 1885. He told his story which in brief was—a long ride from Nevada—a sick mother in Salt Lake City—a leg-weary horse which he wished to trade for a fresh one so he could continue his journey.

His horse was a fine-looking sorrel that showed plainly the effects of a long, hard ride. Father offered him the pick of saddle animals in the horse pasture for the one he rode. He wanted boot so he would have a few dollars with which to purchase medicine for his sick mother. Finally a trade was made and father gave \$30.00 gold and turned the new horse in the pasture.

Now this stranger had two very fine revolvers which father tried to purchase, but the man claimed they had been a present to him from his

dying father and would not sell. However he did demonstrate his ability to use them in a really remarkable manner for even those days. He ate a bite of supper and rode away.

The following afternoon a neighbor's girl rode into town and told Father that one of his horses was dead near their home. We investigated and found the horse to be the one father had traded off the night before. He had been shot between the eyes. Further investigation revealed that the horse Father had traded for was missing from the horse pasture. Neighbors gathered around and finally picked up the horse tracks, for that animal was shod with peculiarly shaped shoes, heading west, back towards the desert and Nevada.

Father was bishop of the ward and took care of things ecclesiastical. Adam Sharp, "Uncle Adam" to all, always took charge of temporal things and horse-stealing was considered almost equal to murder, so he was the one to give orders now. He selected father (John C. Sharp), S. H. Bennion, and Dan Simpers, and said, "Horse-stealing is a mighty serious offence. Bring that man back dead or alive, but bring him back."

The sun was just setting as the three men rode away. Lookout, eight miles distant, was where Horace Rockwell had a sort of a trading post and where he piped the water down from a spring to his cabin. This water he sold to all travelers, except those who passed in the night and stole what they needed. He had not seen the man pass but had heard someone watering a horse sometime during the night. Simpson Springs, twenty miles farther, was the next water. They arrived there shortly after midnight. After a careful search of the stable without finding the horse there they were looking for they awoke Ed Meredith, who maintained a feed stable and place where travelers could get something to eat and a place to sleep. He was surprised to learn the man had left, for he had been there when they went to bed at 10 p. m.

The next water was Fish Springs,

forty-five miles distant, with not a drop of water, a house or anything between these two places but desert, heat, dust, rocks, brush, and rattle-snakes. They fed their horses some grain while Meredith prepared a meal for them and then headed West.

TEN miles away was River-bed, a dry wash that some say was where Sevier River once flowed on its way to Salt Lake before the sand dunes had changed the course of that river and caused it to flow south and form Sevier Lake. Just as the three men were riding down from the east bench they saw a man hastily throw a saddle on his horse, mount, and speed away, possibly one-quarter of a mile from them.

What a race and what a race track—level as a barn floor with nowhere to hide before Dugway Mountains were reached, ten miles away! The sun was just topping Indian Mountain when the race began. Mile after mile it continued with little change in position, but finally Simpers, on a long-legged, rangy horse, began to draw away from the other two. When possibly two hundred yards behind the horse thief, that man turned in his saddle and fired one shot. No damage was done, but Simpers decided he needed company, so dropped back.

The race was beginning to tell on the sorrel. It was faltering and the others gained rapidly. Now when the road reaches Dugway it makes a sort of horseshoe bend, possibly half mile around, and comes back a scant two hundred yards above the road. This the three men knew and hoped the fleeing man did not. He kept on the road. While two followed, Father took the short cut, riding his horse up the steep hill, through the rocks and brush as fast as the animal could run. Just before he reached the road, he jumped off and hid behind a large rock. He could see the three coming up the road, the sorrel completely winded. He saw the thief draw one revolver, turn in his saddle and then—"Surrender, in the name of the law!"

Taken completely by surprise, the thief turned in his saddle only to find himself looking right into the business end of a pistol sticking over a large rock. Automatically up went two hands as the tired horse came to a stop. Up came the other two men, Simpers swinging a wide loop

(Concluded on page 372)

"DITCH CREDIT"

LEAVITT, ALBERTA, SAINTS DIG TEN
MILES OF CANAL THE COMMUNITY
WAY AND STAY OUT OF DEBT.

Too many dry years brought suffering to Leavitt, Alberta, farmers: crops were light—sometimes they failed completely—and livestock had to be sacrificed at forced sales. Only water—an assured supply of it—would quicken the bloodless sod to life and bring the certainty of harvest to the troubled community. That water would have to come from somewhere, and somehow would have to be stored. There was the need—and the problem. So members of the Leavitt Ward became irrigation conscious.

That was in 1932. As far as the Rocky Mountains, water-storage possibilities were investigated. And in the meantime it was learned that the forces of the dominion's "Prairie Farm Rehabilitation Act" (the P. F. R. A.) could be put to work for Leavitt. In 1934, the Leavitt Irrigation District was accordingly organized, a board of trustees elected, and a sum of thirty thousand dollars granted for irrigation purposes.

But irrigation waters are sluggish. It was 1939 before these efforts gained momentum. In that year, the P. F. R. A. expended for the two districts of Leavitt and Mountain View (another Mormon irrigation scheme already in operation) some seventy thousand dollars in constructing three storage dams and in bringing the main canal from the Belly River to the edge of the Leavitt District. To bring the water into the district and complete the project at further government expense, which seemed the easy thing to do, meant, however, forfeiture on the part of the Leavitt residents of the titles to their land. Without federal help, completion of the scheme throughout the district would cost an additional thirty-five thousand dollars. Money could be borrowed by bonding the district, and the titles would remain free, but that raised the spectre of debt. To the independent Leavitt owners, another plan suggested itself which would enthrall neither their lands nor their incomes—a self-help plan as a Mormon community.

For such a scheme there was ample precedent in Church history, and immediate example in what the

By WILLIAM MULDER

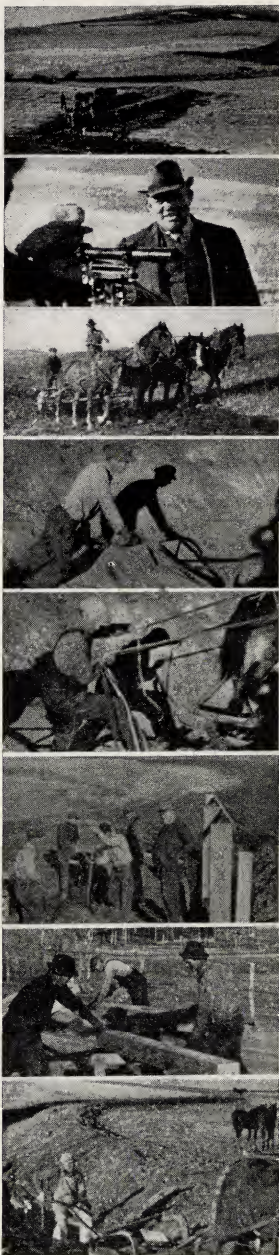
Saints in the Mountain View District were accomplishing. The Mountain View undertaking, with thirty-five hundred acres of water right, was the only irrigation district in the province where the land-owners held the titles and had no debentures to pay. Leavitt members would do the same for their one hundred quarter sections of land and combined four thousand acres of water right.

FIRST sod was broken on July 28, 1939, and work continued for a short time with but few men, to stop altogether during the haying and harvesting season. Autumn was long and open, however, and the outfit of from fifty to sixty men and about one hundred horses dug ten miles of canal during October and November. Work worth about seven thousand dollars, contractor's estimate, was accomplished with very little cash outlay, with the exception of expenditures for bridges, spillway structures, and equipment. Laborers received "ditch credit" for work done, which accrued to their land.

A secondary community project grew out of the irrigation scheme: to keep down expenditures, a special timber permit was sought and granted by the provincial government allowing people in the district to cut timber for bridges and spillways and drops in the canal and for farm building construction as well. When winter forced plow and scraper to lie idle, men plied the saw.

(Concluded on page 365)

- (Photographs, reading down from top.)
1. Latter-day Saints in the Leavitt Ward, Alberta, Canada, thought too much of the titles to their land to accept government aid in the construction of an irrigation canal for bringing surplus waters from the Belly River to their thirsty lands. They thought enough of each other to join in a community project: they built ten miles of canal, cut timber for bridges and spillways, kept the titles to their lands, and emerged bond- and debt-free.
 2. Surveying the ten-mile course.
 3. Four-horse teams break the stubborn grip of dry years.
 4. With plow . . .
 5. And with scraper . . . volunteer workers set to with a will.
 6. Haying and harvesting over, the sickle gives place to the spade as the project takes shape.
 7. During winter months, timber is cut and sawed into lumber for bridges and spillways: an incidental community project.
 8. "There's a long, long trail a-winding . . ." Sixty men and one hundred horses work a long, open autumn to bring water to parched sod.



THE COMMON SOURCE OF

VI. THE IMMORTALITY OF MAN

"Intelligence is eternal and exists upon a self-existing principle."

—Joseph Smith.

BY

MILTON R. HUNTER, Ph.D.

Associate, L. D. S. Institute of Religion, Logan, Utah

THERE is no human hope stronger than that which is in the breast of each of us to continue to live. Mankind, being a rational creature, has faith that there is a continuation of life hereafter in a world even more beautiful and glorious than this earth. To exist eternally is his dream.

History affirms that a belief in the immortality of man has always been universally accepted. From the savages of the jungles to the most highly civilized nations, men have maintained that, although death overtake them, they shall live on eternally. This concept has been one of the most dynamic motivating forces in religious thought and action from the advent of man upon the earth until the present day. It has been the very center around which theological creeds have been constructed. Something deeply rooted in human nature causes mankind to feel that he is composed of eternal substance—that he will live forever. In the words of M. Lynn Bennion:

"When God wants to carry a point with His children," says one writer, "He plants His arguments in their instincts." This, it seems to me, is what Jesus recognized when He described the issue of immortality in that singularly simple but suggestive statement, "If it were not so, I would have told you." By these statements the Master sought to place our confidence in the persistence of personality, not upon some dogmatic utterance, but upon the deepest instinct of humanity, which instinct, in the last analysis, is far better than head knowledge.¹

While the majority of God's children place their faith and hope of immortality upon feeling, a few of His elect have had definite knowledge of the reality of a life after temporal death and of the ever-enduring qualities of human personality. Having received their information through divine revelation, those individuals can say with Jacob, or with Job, "Wherefore I know that ye know that our flesh must waste away and die; nevertheless, in our bodies we shall see God."²

The holy men of the Lord, such as the beloved Prophet Joseph Smith, who understood the unseen world beyond the veil of mortality, not only

had a firm conviction that life is eternal, but had a comprehensive philosophy of the immortality of man. Shortly before the Prophet's death, he expounded in a masterful sermon the Mormon philosophy of progressive-eternalism. "As a teacher he reached the climax of his career in this discourse. After it there was but one thing more he could do—seal his testimony with his blood. This he did in less than three months later."³

Quoting directly from the Prophet's discourse:

I have another subject to dwell upon, which is calculated to exalt man: . . . It is associated with the subject of the resurrection of the dead—namely, the soul—the mind of man—the immortal spirit. Where did it come from? All learned men and doctors of divinity say that God created it in the beginning; but it is not so: the very idea lessens man in my estimation. I do not believe the doctrine; I know better. Hear it, all ye ends of the world; for God has told me so: . . .

We say that God Himself is a self-existent being. Who told you so? Who told you that man did not exist in like manner upon the same principles? Man does exist upon the same principles. . . .

The mind or the intelligence which man possesses is co-equal [co-eternal] with God Himself. I know that my testimony is true; hence, when I talk to these mourners, what have they lost? Their relatives and friends are only separated from their bodies for a short season; their spirits which existed with God have left the tabernacle of clay only for a little moment, as it were, and they now exist in a place where they converse together the same as we do on the earth.

I am dwelling on the immortality of the spirit of man. Is it logical to say that the intelligence of spirits is immortal, and yet that it had a beginning? The intelligence of spirits had no beginning, neither will it have an end. . . .

Intelligence is eternal and exists upon a self-existing principle. It is a spirit from age to age, and there is no creation about it.⁴

¹Brigham H. Roberts, cited in Joseph Fielding Smith, *Teachings of the Prophet Joseph Smith*, 356.

²Smith, *ibid.*, 352-355.

Man "is a spirit from age to age," i. e., "an entity, a person, an individual."⁵ "It is now inconceivable that a particle of matter should either come into existence or lapse into non-existence." What exists now has always existed in some form or another, and will continue to exist eternally. "All spirit is matter," and it is also self-enduring.⁶

Life, intelligence, mind, the "light of truth," or whatever name one gives to the center of the personality of man, is an uncreated, self-existent, indestructible entity.⁷ "He—for that entity is a person . . . is eternal as God is; co-existent, in fact, with God; of the same kind of substance or essence with deity, though confessedly inferior in degree of intelligence and power of God."⁸ The Lord called this eternal entity an "intelligence," which quality is its chief characteristic. "Man was also in the beginning with God. Intelligence, or the light of truth, was not created or made, neither indeed can be."⁹

Divine verities were revealed by the Lord to the Prophet Joseph relative to several stages of the eternal progression of man. The first of these was when he was a self-existing person termed an intelligence. In that stage each individual was self-conscious. "He must have the power to distinguish himself from other things—the 'me' from the 'not me.' He must have power of deliberation, by which he sets over one thing against another; with power also to form a judgment that this or that is a better thing or state than this or that."¹⁰ In short, he must have the power of choosing one thing instead of another and acting upon that choice. In that realm, as in all other stages of immortal existence, natural law, good and evil,

¹Roberts, *op. cit.*, 354.

²Doctrine and Covenants, Section 93:33; 131:7; 29:31-34; Smith, *op. cit.*, 350-356, contains in the footnotes some excellent quotations from various authorities on matter's being indestructible.

³Smith, *ibid.*, 342-360; Doctrine and Covenants, Section 93:29-33, 36, 23:24; Roberts, *Seventy's Course in Theology*, (Second Year, 1908), 7-32.

⁴Roberts, "Immortality of Man," *Improvement Era*, X:406, 401-423. (Salt Lake City, April, 1917.)

⁵Doctrine and Covenants, Section 93:29.

⁶Roberts, *op. cit.*, 407.

¹M. Lynn Bennion, "The Challenge of Immortality," *Week Day Religious Education*, IV:6 (Salt Lake City, March, 1940).

²Book of Mormon, 2 Nephi 9:4; Job 19:25-26.

RELIGIOUS TRUTH



love and hate, truth and error, and free agency exist. They are all eternal and closely connected with immortal man as he ascends the ladder of progression.²¹

The next realm where man dwelt was the spirit world. According to Mormon concept self-existing intelligences were clothed with spirit-bodies in the mansion of their Eternal Parents. In the likeness of God Himself, these spirit-children were organized, possessing divine, eternal, and godlike attributes, inherited from their heavenly parents. In the words of President Joseph F. Smith and his counselors:

The doctrine of pre-existence—revealed so plainly, particularly in latter days—pours a wonderful flood of light upon the otherwise mysterious problem of man's origin. It shows that man, as a spirit, was begotten and born of heavenly parents, and reared to maturity in the eternal mansions of the Father, prior to coming upon the earth in a temporal body to undergo an experience in mortality.²²

Four thousand years ago, father

Abraham knew that God's children lived in the pre-mortal world and that they were eternal. He was shown in vision the spirit world and the intelligences which had been organized into spirit beings before this world was created.

Among all these there 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.²³

The Lord also said to Abraham:

If there be two spirits, and one shall be more intelligent than the other, yet these two spirits, notwithstanding one is more intelligent than the other, have no beginning; they existed before, they shall have no end, they shall exist after, for they are gnoiaum, or eternal.²⁴

Following his stay in the spirit world, man comes on earth in a probationary state preparatory to the eternal existence beyond the veil. Eventually, however, mortal death comes upon all. The eternal spirit goes to paradise to await resurrection and judgment. In due time, all will rise from the grave and stand before the judgment seat of Jesus Christ. There they shall be assigned to the glory that they have merited according to the lives that they have lived while in mortality and the changes that they have wrought upon their characters while in paradise. Some will receive celestial glory; others, terrestrial; while those who are recorded in "the Lamb's book of life" will enter celestial glory. There some of them will become gods; others, priests and kings; and others, angels.

Regardless of the degree of glory to which one attains, human personality will persist. In the words of Jacob, the Nephite prophet, following resurrection "all men become incorruptible and immortal, and they are living souls."²⁵ Abinadi added the following thought:

Even this mortal shall put on immortality, and this corruption shall put on incorruption. . . . If they [personal beings] be good, to the resurrection of endless life and happiness; and if they be evil, to the resurrection of endless damnation.²⁶

The most convincing evidence given to man of the immortality of

the soul came when Jesus the Christ rose from the dead and appeared to many of the faithful among the Jews, to the multitude in the Nephite nation, and, last of all, to Joseph Smith, the American Prophet. In 1832, the latter testified that the Savior still lives.

For we saw him, even on the right hand of God, and we heard the voice bearing record that he is the Only Begotten of the Father.²⁷

Made possible by the resurrection of the Man of Galilee, we shall arise from the grave and receive the glory which we merit. Even now Abraham, Isaac, and Jacob "have entered into their exaltation . . . and sit upon thrones, and are not angels but are gods."²⁸ Definite evidence is given in the New Testament to the effect that many of the saints of old who had passed beyond the veil arose from the grave at the time of Christ's resurrection.²⁹ The Book of Mormon record relates that a similar experience occurred in distant America.³⁰ Modern revelation also testifies to the immortality of man by affirming that Moroni, John the Baptist, Moses, Elijah, Elias, and others who lived during the distant past appeared to the Mormon Prophet.

These immortal beings brought from the unseen world keys of the Priesthood and instructed Joseph Smith relative to salvation for the dead. Thus the blessed doctrine of the immortality of man reaches its culminating point in temple work—salvation for both the living and the dead. In the House of the Lord various sealings are effected by the "Holy Spirit of promise" to endure eternally. These sealings are the capstone of all Gospel principles.³¹

All religions that teach the doctrine of the immortality of man have sipped of the divine fountain of truth. Whether they be pagan or Christian, their beliefs have a kinship to the verities revealed to father Adam. In the words of the scripture:

I, the Lord God, gave unto Adam and unto his seed, that they should not die as to the temporal death, until I, the Lord God, should send forth angels to declare unto them repentance and redemption, through faith on the name of mine Only

(Continued on page 373)

²¹Book of Mormon, 2 Nephi 2:1-30; Doctrine and Covenants, Section 88:5-30; 29:34-35; 130:20-21; 132:5; John A. Widtsoe, *Rational Theology*, 1-44.

²²Joseph F. Smith, John R. Winder, Anthon H. Lund, "The Origin of Man," *Improvement Era*, XLII: 80 (Salt Lake City, November, 1909); Widtsoe, *op. cit.*, 27, 64-65.

²³Pearl of Great Price, Abraham 4:22-23.

²⁴*Ibid.*, 3:18.

²⁵Book of Mormon, 2 Nephi 9:13.

²⁶*Ibid.*, Mosiah 16:10-11.

²⁷Doctrine and Covenants, Section 76:22-24.

²⁸*Ibid.*, 132:37.

²⁹Matthew 27:52-53.

³⁰Book of Mormon, 3 Nephi 23:9-10.

³¹Doctrine and Covenants, Section 132:1-66; 124: 25-41; 127:5-12; 128: 1 Corinthians 15:29; Smith, *op. cit.*, 356, 362-363.



A BISHOP SPEAKS

On the Home Missionary Movement

By JAMES H. CLAWSON

*Bishop of Queen Anne Ward,
Seattle Stake*

THIS problem of Home Missionaries might well be discussed under two main divisions: the first, I should call the theoretical or ideal point of view or plan; the second, I should designate as the practical operation of the plan.

Turning to the ideal plan I find that the subject may be further conveniently and logically divided into five major subdivisions:

The bishop should:

1. Recommend capable Home Missionaries.
2. Release Home Missionaries from all other assignments.
3. Accord Home Missionaries the same recognition as "Foreign" Missionaries.
4. Provide an opportunity and an appropriate occasion for reports of labor upon the release of the Home Missionaries.
5. Place the Home Missionaries again into active service upon their release.

Let us consider these topics in the above order.

I

There is a tendency to select as Home Missionaries individuals who are at present inactive or "indifferent." The reason for this is quite plain because live, enthusiastic members are already actively engaged in some kind of Church work and when additional workers are needed we turn to the "fringe" of our wards for the new material. Economists use the term "marginal" for these workers, meaning, substantially, that they can be used only when no better material is available. "He's all right," is the way the head of one organization expressed it when such a "marginal" individual was assigned to him to fill an extremely minor position. "Yes, all right, because if he were any better you wouldn't let me have him and if he were any worse he'd be a total zero."

Taking inactive and indifferent individuals for assignment as Home Missionaries is like marrying a man to reform him. Most women have

concluded long ago that such a plan, while noble in principle, is ineffective and almost bound to come to grief. So, too, choosing inactive members for Home Missionary work has two chances of failure: one, that the inactive member may not really become "active," and, two, that he may not make a good missionary. The first contingency is the more serious, for it must be borne in mind that Home Missionaries are largely on their own responsibility. There is less opportunity to supervise and coach them than individuals in ward organizations or even less than "Foreign" Missionaries.

The Home Missionary is a vital contact. So vital in fact that only the best men in our wards should be entrusted with the work. In every home they enter, they are the Church. By them it will be judged. Moreover, the type of people met will often be critical and skeptical. Surely, then, out on the frontier or firing line should go our veteran "troops" and not our raw recruits.

The Home Missionaries, in brief, should be forceful, capable, and ardent members who are (1) regular attenders at Church, (2) tithepayers, (3) observers of the Word of Wisdom, and (4) prayerful and faithful in their other obligations.

The bishopric of a ward should sit down with a list of the members of the Priesthood in the ward. From this list should be selected, without regard to their present duties, the men to be recommended to the stake presidency as Home Missionaries. Immediately thereafter a canvass should be made of inactive or partly active members from which to make replacements of the men thus called to do missionary work.

II

The individuals selected as Home Missionaries should obviously be released from all ward and stake duties. They cannot possibly do justice to both jobs, and in fact, should spend every bit of available time on

missionary work. After all, the call to the Home Missionary service is usually for a limited time and it should therefore be an exclusive assignment. Any other policy would result in both jobs being poorly and unsatisfactorily done. Bring in new people for the home work, supervise, and instruct them. The ward organizations may be weakened for a time, but more people will be working. After the release of the Home Missionaries, the ward will then be blessed with live, capable material to strengthen and add to the existing organizations. More people will be working and the success of the ward just that much greater.

III

THE call of Home Missionaries to serve should be treated just as a regular call to a foreign mission. There have been instances where Home Missionaries have been called and have served without the members of their own wards being aware of their special labors. This clearly is not as it should be.

It is just good psychology, or good management, on the part of the bishopric to give full recognition to those who are called and who perform faithful service in any field, and this particularly applies to the Home Missionary work.

It would be entirely appropriate to have a farewell party for those called to the home mission. Or, it might be more fitting to hold a testimonial meeting in their behalf wherein a whole Sacrament meeting would be devoted to testimonials to the individuals and their work.

Their call and being set apart should be a matter of seriousness and with formality befitting our more sacred ordinations and callings.

In many, if not in the majority, of wards now, a bulletin board or scroll has been placed in a conspicuous place in the chapel. On it is mounted a picture of every member of the ward who has served on a mission and a suitable placard attached shows the name of the missionary, date of call and return, and

(Concluded on page 371)

The Mystery of the SEVENTEEN PINTOS

WHEN old Chief Sun-in-the-Face put away his tomahawk and eagle-plumed war-bonnet and laid himself down in the deep sleep of death, his three sons fell heir to a perplexing problem to solve, along with the rest of their father's bequests. In fact, the riddle seemed impossible to fathom. It was worse than a Cherokee crossword puzzle in the sign-language.

Now, before passing on, Chief Sun-in-the-Face had made a stipulation that his favorite ponies should be divided among his three sons in the following way: One-half of the ponies were to be allotted to his eldest son, Charley Horse; one-third of the herd were to be given to the second son, Jim Knee Crickets; and one-ninth of the bunch were to go to the youngest son, John Long Corn.

That was fine with the boys, for the chief's ponies were the best ones in that neck of the woods—all prettily marked, swift-running pintos. After rounding up the bunch the three sons went in a huddle to make the proper division of the horses. But after counting over the herd twice, the oldest son, Charley, scratched his scalp and looked over at his brothers, and they, in turn, tried some quick calculations with all of the Indian signs from Piute to Pawnee.

It was no use. There were seventeen ponies and the only way you could divide seventeen ponies among three braves in the way their old father had stipulated was with a hunting knife.

"Ugh!" grunted Charley Horse, at last. "Maybe I'm wrong, but one-half of seventeen makes eight and a half. We're not going to cut a pony in half."

"That's not the half of it," exclaimed the second brother. "For one-third of seventeen makes five and two-thirds. It's even harder to cut a pony into thirds than into halves."

The youngest brother was mumbling something, for one-ninth of seventeen only made the mix-up worse.

"Well," said the eldest brother, "half a pony would be no good to anyone. See here, why not let me



A SHORT
SHORT
STORY by

JOHN SHERMAN WALKER

have the other half; that would be nine ponies. Then you can divide the rest between you two."

"Do you call that fair?" protested the other two. "You're getting most of the ponies as it is. To be sure, half a pony would be no good to any of us, but as long as you're getting the greater part of the herd anyway, take your eight ponies and leave the half to us."

"Why should I do that?" retorted Charley Horse. "I only want to obey our good father; and he left me one-half of the whole bunch."

The argument grew hotter and hotter, nearly ending in a free-for-all fight, until the eldest brother, sensing his responsibility as a new chief of the tribe, held up his hand to silence his brothers.

"We must not quarrel in this way, my brothers," he said sternly. "I'll tell you what. Let's go to old Stick-in-the-Mud, the medicine man. We'll tell him of our difficulty and then let him decide how we shall settle our problem."

The other brothers agreed at once, for old Stick-in-the-Mud was a wise and just man and it was known in the tribe that this ancient one had the gift of second-sight and had performed many a miracle in his life. So to the medicine-man they went with their trouble.

Old Stick-in-the-Mud sat before

his fire in silence for quite awhile before giving his answer. Finally he looked up and spoke slowly.

"Young men, I do not wish to find fault with your father, but the truth is, it is impossible to divide seventeen horses into two equal parts. Now, as you know, I am a poor man and have only one old sway-backed buckskin horse to ride, but I'll give my only horse to you; and with eighteen horses you'll have no difficulty in carrying out the will of your father."

A little ashamed of themselves the three brothers at first refused to accept the old man's horse, but finally he persuaded them to do so.

"It's true," old Stick-in-the-Mud admitted, "that the old horse was very useful to me, but if it can serve the better purpose of restoring peace in the tribe, why, take it and welcome. Manitou the Almighty will restore it to me, if he so wills it."

VERY grateful and praising the wisdom of the old man, the three brothers departed with the decrepit buckskin horse. And now they had no trouble in dividing the herd of eighteen ponies in accordance with their father's will.

Charley Horse took half of the herd, or nine ponies. Jim Knee Crickets took his one-third share, or six ponies. And John Long Corn took the ninth part, or two ponies. Very well satisfied, the brothers each led his string of ponies out of the corral. But suddenly Charley Horse stopped short and exclaimed:

"Well, I'll be jinxed!"—or words to that effect in Indian lingo.

At the words the other brothers turned and looked back and saw in amazement that old Stick-in-the-Mud's sway-backed horse was still standing in the corral.

"Hey, who forgot to take a pony?" asked the eldest brother.

"I have two," said John Long Corn.

"I have my six," said Jim Knee Crickets.

"And I have my nine," added Charley Horse. "How come? We each have our right number of ponies and yet there's old Stick-in-the-Mud's horse left over."

(Concluded on page 370)

Last of the TOTEM POLES

By JAMES MONTAGNES

IN a few Indian villages on the west coast of Canada and the lower part of Alaska, totem poles stand again. These weirdly carved monuments to the social standing and achievements of a dying race of Indians are no longer being raided for museums and parks in distant cities, but are being restored and preserved in their original settings through the latest scientific means by both the United States and Canadian governments.

The larger of the totem poles range over sixty feet in height, and like all poles were carved from single trees. To preserve them, they have been taken down by government scientists, and have been treated and strengthened where necessary, before being raised again. Indians familiar with the coloring used on the poles have repainted numbers of them, another means of preserving these last monuments to the dead,

some of which date back over a hundred years.

Many of the totem poles now standing would have decayed had they not been treated, as the Indians seldom repaired poles which fell down. Such repairs and re-erecting would have necessitated customs as ceremonious as the original erection of the pole. Therefore they were allowed to decay on the ground, and sometimes even be cut for firewood. As the natives moved from their primitive homes to more modern dwellings in recent years, their totem poles were left neglected, and only the action of the government has preserved these heraldic emblems.

In deserted Indian villages and graveyards other weirdly carved poles have been found in recent years. Totem poles alone did not constitute all the carving of these western Indians, for often door-

ONE OF THE FINEST TOTEM POLES WAS FOUND IN A HAIDA INDIAN VILLAGE ON THE WEST COAST OF BRITISH COLUMBIA. IT NOW STANDS IN JASPER, JASPER NATIONAL PARK, ALBERTA, CANADA.

TOTEM POLES OF WRANGEL, ALASKA, WHICH HAVE TREES SPROUTING FROM THE DECAYING WOOD.



posts, archways, and house supports were carved with symbolical emblems of animals and departed natives.

Every totem pole has a story, and deciphering these emblems has been a difficult task, as the old folk who were once engaged in carving the poles have nearly all died. Each pole tells the story of the departed Indian and that of his ancestors by means of symbols, just as the nobility of Europe have their history on their coats-of-arms or other heraldic devices.

Poetry

MINISCULE

By Frances Hall

ENCHANTMENT lies
In things so small:
In fern dew-furred
And cricket call:
In wild bright eyes
Behind a leaf
And sunset skies
In a narrow pool:
In one clear word—
Remembered, brief—
And the shadow cool
Of a passing grief.

In clover seed
And kittens' sighs
And a child's good deed
Enchantment lies.

WORDS FOR A GRADUATING CLASS

By Grant H. Redford

WE ASK of Thee not easy things,
O Modern Giver of Struggle.
We ask only deep-set hand-holds
On the strategic corner stone.

Then grant us sinewed arms and back
And calm eyes steel-edged with vision.
Grant us deep earth's strength for courage,
Cool dawns to mist away our fears.

We feel the need for some sure act,
Some might to banish age-old wrongs.
Grant a clear, high goal to guide us,
And then some strong, well-placed hand-holds.

HERITAGE

By Gertrude Perry Stanton

THESE are the gifts I covet for my son:
A cheerful heart, one that more often
finds
Cause for rejoicing rather than lament;
A talent and desire for making friends,
That in dark days he need not stand alone;
The record of a clean life, cleanly lived;
The wish to build, not idly to destroy;
Appreciation of fair play and truth, and still
The charity of human brotherhood,
Knowing that each one has his weaker hour
When dark temptations strike with subtle
force;
And deep within, a reverence for God,
With recognition of its source divine.

Father, I pray Thee, help my life to be
Foundation for this goodly heritage.

BECAUSE YOU DID

By Elaine Jensen

WHEN I have a boy
(And I pray God I will),
I'll build him a home
At the foot of a hill,

With
Tall pines,
Fresh air,
Green sod,
Bird songs,
And God.

Because
When you had a boy
In line with your will,
You made him a home
At the foot of a hill.

FABRIC OF SONG

By Inez Clark Thorsen

WEAVER of song, are you weaving
A fabric that fades with the day?
Then take the bright silver of laughter
That dies when the dawn-clouds are gray.

Weaver of song, will your fabric
Withstand the sharp teeth of the years?
Then take the pure gold of your sorrow
And fashion its warp of your tears.

IN THE GARDEN AT DUSK

By Kathrya Kendall

I WALK in the garden again at dusk
And behold in the beauty of flowers
The work of an Artist's hand and mind
Through the day's unfolded hours.

I feel the touch of His loving hand
In the wind caressing my brow,
In the shape of the leaf on the apple-tree,
And the bend of the willow-bough.

I walk in the garden again at dusk
While the waking stars impart
His wonderful love, far greater than I
Can sense in my earth-bound heart.

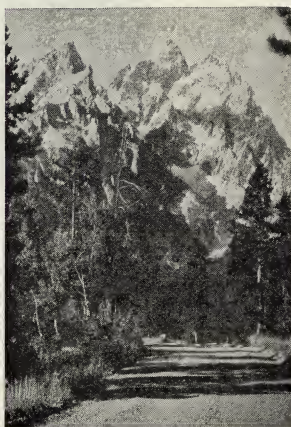
INSPIRER OF MEN

By Oscar A. Kirkham

DOWN deep in the best of me
I feel a kinship with thee.
So many days I toil and fight—
Now peace and heavenward flight!

Just stone against a naked sky,
Nobly you stand and ask me, "Why?"
For storm and stress you've always borne,
Yet you are first to greet the morn.

So, thanks, and on my way I'll go;
New faith and courage within me grow.
Down in the valley I'll toil again.
Grand Teton—inspirer of men.



COMMON THINGS

By Lydia Hall

HER days were splashed with rainbow
gold,
For she saw lilac buds unfold.
And drank with rapture the delight
Of stars that diadem the night.

Life was to her adventurous,
And earth was full of loveliness,
For she found joy in common things:
In the rain or a robin's wings.

STRANGE

By Helen McMahon

STRANGE is the crimson
That mantles the sky;
Strange is the pool
Where the lily pads lie.

Strange is the scent of
The attar of musk;
Strange are the sounds
In the forest at dusk.

Strange is the cloudship
That shadows the moon;
Strange are the wraiths
That invade the lagoon.

Strange is the portent
Of petrels at sea;
But strangest of all
Is your love for me.

NIGHT-TIME LULLABY

By Lucaine Clark Fox

HUSH, baby dear . . . and go to sleep . . .
The sandman's coming soon!
With misty dreams of silver
That he's captured from the moon . . .
And tiny ones of star-dust
That he's trailed across the sky . . .
The gentle swish of ocean waves,
The night bird's haunting cry . . .

Spangled dreams of gold and pearl
With moonbeams glinting through . . .
All kinds of lovely baby dreams,
He's gathered just for you.

So, hush, baby dear, and close your eyes;
The sandman's very near
With happy dreams from Slumber Land
To give to baby dear.

SOMETHING NEW

By Cornelia Kinder

SOMETHING new I found this morning:
A day all washed in gold.
Let me wing into her beauty
Before she grows too old.
The shadows soon will gray her hair;
To darkness she will yield;
But now she's young and daring
Her beauty to reveal.

She scattered sunshine at my door
And fanned the lilac bloom;
She fashioned children's laughter
Upon a fairy loom.
She fingered with her loving care
The blades of tender green;
When she is taken unaware—
God, keep this day I've seen.



The Church Moves On

PRESIDENT GRANT RETURNS HOME

HAPPY at the sight of "the valleys of the mountains" and expressing gratitude for restored health and vigor, President Heber J. Grant returned to Salt Lake City on April 28, after three months spent in southern California recovering from an unexpected illness. Despite his eighty-three years of age, he is impatient to get back to work, but a solicitous Church membership would willingly persuade him from his customary long and rigorous daily routine. It will be some time yet before he attempts to do as much work as before, although he is frequently found at his customary place at the office of the First Presidency.

STAKE PRESIDENCY HAS LONG SERVICE RECORD

REORGANIZATION of the Star Valley Stake Presidency on March 24 saw the completion of an unusual record of service. At the time of their release, President Clarence Gardner and his counselors, Arthur F. Burton and Albert Barrus, had served continuously together since 1913, a period of twenty-seven years.

Newly appointed to preside over the stake are President Royle S. Papworth and counselors Carl Robinson and Ralph J. Hyer. Wallace J. Gardner was retained as stake clerk.

CHURCH LEADERS TAKE PART IN SCOUT MEET

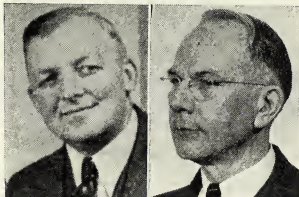
AT THE invitation of the National Council of the Boy Scouts of America, President J. Reuben Clark, Jr., addressed the council's thirtieth annual meeting May 9, in Oklahoma City, Oklahoma. President Clark spoke on "Achieving Democracy, Scouting's Opportunity."

Also attending the annual meeting were Elder George Albert Smith of the Council of the Twelve, and a member of the Regional Executive Committee of Region Twelve; George Q. Morris, General Superintendent of the Y. M. M. I. A.; Oscar A. Kirkham, executive committeeman of Region Twelve, and executive secretary of the Y. M. M. I. A.; and John D. Giles, Y. M. M. I. A. field supervisor.

En route to the convention, several of the Church leaders stopped at Farmington, New Mexico, for a meeting of Scouts and Explorers of the Young Stake; on the return trip the group met with Scouts of the San Luis Stake at Manassa, Colorado. They also stopped at Albuquerque, New Mexico, to discuss construction and dedication plans for a 22-foot stone monument on the Mormon Battalion trail for dedication May 30.

NEW HEAD NAMED FOR SAMOAN MISSION

AFTER an absence of nearly thirty-five years, Wilford W. Emery, Salt Lake and Riverside Stake patriarch and former bishop of the Twenty-ninth Ward, will return to the Samoan Islands as mission president. He served a first mission there from 1902 to 1905.



GILBERT R. TINGEY WILFORD W. EMERY

He succeeds President Gilbert R. Tingey, who with his wife has served in Samoa during the past three years.

President Emery, whose experience includes five years as a Sunday School executive, twenty-five and a half years as bishop, and five years as stake patriarch, plans to sail for the islands aboard the SS *Mariposa* on July 23. He will be accompanied by his wife, Hannahabel Newman Emery.

DAUGHTER OF BRIGHAM YOUNG HEARD ON NATIONAL BROADCAST

BY SPECIAL invitation, Mabel Young Sanborn, 77, one of three surviving daughters of Brigham Young, was heard March 5, on Gabriel Heatter's "We the People" program, CBS feature weekly originating in New York City. Mrs. Sanborn, who made the trip from Salt Lake by plane, gave a personal account of life in her father's family. Her story, for its intimate detail and sympathetic delivery, was very well received by listeners throughout the country. Guests in the studio at the time of the broadcast were Elder Joseph Fielding Smith of the Council of the Twelve and President Frank Evans of the Eastern States Mission.

NEW MEXICO ERECTS MONUMENT TO MORMON BATTALION

CONSTRUCTED of colored, mineral-bearing stones found along the line of march, a twenty-two-foot shaft honoring the Mormon Battalion is being constructed for dedication on Memorial Day, May 30, on Highway 85 in New Mexico, at a point thirty-two miles north of Albuquerque and thirty miles south of Santa Fe. The event, planned by cooperating Church and state committees, formed part of New Mexico's Coronado Cuarto-Centennial being celebrated this year.

Elder Charles A. Callis of the Council of the Twelve, Presiding Bishop LeGrand Richards, and President Ralph Woolley of the Oahu Stake at the ground-breaking in Honolulu.



Lower right: Singing Mothers of the Hawaiian Relief Societies at the Oahu Stake Conference.

CONFERENCE IN HAWAII By Don L. Cotterell

SEVERAL hundred Church members of mixed racial descent lifted their voices in song at Honolulu, Hawaii, on March 16, to celebrate ground-breaking ceremonies for the new stake and mission tabernacle being erected in the heart of the city's residential district. Meeting in the flowered grove where the new building is to tower to a height of 140 feet, they witnessed the event

(Concluded on page 359)



The marker, six feet square at the base, bears a bronze plaque inscribed "Went Forward" and is surmounted by a wagon-wheel of cast iron standing upright. The area around the monument has been harmoniously landscaped.

CHURCH EXHIBIT AT COAST FAIR CONTINUES

THE Church is continuing its display at the Golden Gate International Exposition, which reopened in San Francisco, May 25. The exhibit, situated in the Homes and Gardens Building and familiar to thousands of visitors last year, includes a miniature replica of the Salt Lake Tabernacle, where daily programs of organ music, Church hymns, and lectures on pioneer history are conducted by full-time and local missionaries. Also representing the Church is a bas-relief panel, "The Glory of God is Intelligence," in the Temple of Peace, Hall of Religions.

THOMAS E. MCKAY TO DIRECT EUROPEAN MISSION AFFAIRS

LAST of mission presidents to leave Europe, President Thomas E. McKay, recently of the Swiss Mission, has been appointed by the First Presidency to take charge of affairs in the European missions. From his office in Salt Lake he will direct mission organization changes and endeavor to meet the needs of the Saints in Europe as he discovers them by keeping in touch with local leaders in the various missions.

TRACY Y. CANNON RECEIVES MUSIC POST

FOR the second time Tracy Y. Cannon, chairman of the General Church Music Committee and director of the McCune School of Music and Art, has been elected to the vice presidency of the National Association of Schools of Music, which is the highest music accrediting association in the United States. Its membership includes more than one hundred of the leading conservatories and university music departments.

PRIMARY BOARD NAMES NEW SECRETARY

BESSIE JONES, a member of the Primary General Board for more than ten years, has been appointed general secretary and treasurer of the Primary Association to succeed Miss Beth Paxman. Miss Jones, a daughter of President and Sister Charles R. Jones of the Mesa Temple, is a well known teacher of speech. At present a member of the South High School faculty, she previously taught in the Coalville schools, the Davis High School, and the L. D. S. College. She is also a teacher at the Lion House Social Center.

RELIEF SOCIETY NAMES TWO BOARD MEMBERS

NEW members recently appointed to the General Board of the National Woman's Relief Society are Pauline Taggart Pingree and Alice Bitner Castleton. Mrs. Pingree is an instructor in the University Ward Relief Society and directs a class in nutrition and household management in connection with the Church Welfare Program. Mrs. Castleton, a member of the Twenty-first Ward, Emigration Stake, is a former president of the Ensign Stake Relief Society and for several years has been an ordinance worker in the Salt Lake Temple.

NEWLY APPOINTED WARD BISHOPS

RECENT appointments to the office of ward bishop and branch presiding Elder include the following:

Cornish Ward, Benson Stake, Clarence Neeley succeeds Harold E. Bergeson.

Logan Third Ward, Cache Stake, John A. Larsen succeeds William Evans, Jr.

Hiawatha Branch, Carbon Stake, LeRoy Mechem succeeds Clifford Albrechtsen as presiding Elder.

Twenty-seventh Ward, Emigration Stake, Parley P. Eccles succeeds George A. Christensen.

Conda Ward, Idaho Stake, Leonard J. Hyde succeeds William T. Hyde.

Park View Ward, Long Beach Stake, Morton J. Theibaud succeeds Melvin E. Miner.

Wilmingtun Ward, Long Beach Stake, Cornell E. Jarman succeeds Gilbert A. Reeve.

Littelefield Ward, Moapa Stake, Joseph Frehner succeeds Harold Joseph Reber.

North Las Vegas Ward, Moapa Stake, Johnson Everett White appointed.

Montello Branch, Mount Ogden Stake, Roland Richins succeeds Lloyd Ezra Butler as presiding Elder.

Bay Ridge Branch, New York Stake, Robert E. Feinauer succeeds James R. Chamberlin as presiding Elder.

Nanakuli Branch, Oahu Stake, Rollo Dutton succeeds George W. Poulsen, Jr., as presiding Elder.

Spanish Fork Fourth Ward, Palmyra Stake, Joseph Angus Christensen succeeds David B. Bowen.

Irrington Ward, Portland Stake, J. Stanley Poulsen succeeds John W. Moxum.

Thatcher Ward, St. Joseph Stake, Jack Solin Daley succeeds Alma V. Tate.

Glenwood Ward, Sevier Stake, George Rickenbach succeeds J. Elmer Sorensen.

Shumway Ward, Snowflake Stake, Don Brinkerhoff succeeds Samuel E. Black.

Downey Branch, South Los Angeles Stake, Karl C. Durham appointed presiding Elder.

Ephraim West Ward, South Sanpete Stake, M. Alma Nielson succeeds Wilford L. Breinholt.

Turnerville Branch, Star Valley Stake, John J. Fluckiger succeeds Leslie Izatt as presiding Elder.

Ivins Ward, Wells Stake, Nicholas J. Teerlink succeeds William A. Bateman.

Twin Groves Ward, Yellowstone Stake, Ralph Richards succeeds Floyd Law.

Twenty-first Ward, Emigration Stake, Gordon B. Affleck succeeds Thomas W. Muir.

Jefferson Ward, Wells Stake, Ernest A. Jorgensen succeeds Harold F. Stewart.

Fifth Ward, Mount Ogden Stake, Alma L. Peterson succeeds Austin H. Shaw.

NATIONAL COLUMNIST COMMENTS ON TABERNACLE CHOIR ANNOUNCER

IN HIS "New York Highlights," a column syndicated to newspapers all over the country, Charles B. Driscoll, who has commented on the Tabernacle Choir broadcast before, had this to say recently, indicative of the excellence achieved by the broadcast and its announcer, Richard L. Evans:

H. V. Kaltenborn, veteran radio com-

(Continued on page 372)



MISSIONARIES LEAVING FOR THE FIELD FROM THE SALT LAKE MISSIONARY HOME
ARRIVED APRIL 15, 1940—DEPARTED APRIL 25, 1940

First row, left to right: Lawrence Saunders, Arva Burton, Eunice Beth Johnson, Ruth E. Beers, Anna Gurr, Laverne Ferrin, Doris Bryson, Don E. Dilworth.

Second row: Charles Schofield, LeRoy Patterson, Mary Alice Wood, Verma Olsen, President Don B. Colton, Gladys Larsen, Ruth Gillespie, James Eglon, Arthur E. Lee.

Third row: Merrill Jenkins, Paul Francis, Eldula Anderson, Berna Averett, Ruth Hansen, Myrle Wright, Glen Reeder, W. H. Prusse.

Fourth row: Wendell LeBaron, Jacob DeWaal, Blair Poulsen, Helen Crane, Ruth Cheney, Leona Petersen, Wallace Larsen, Vern L. Nebeker, Ray W. Isom.

Fifth row: Joseph S. Holt, C. Lester McBride, F. Conover Jacobson, Irel M. Eppich, Percy E. Petersen, Jack C. Dewmup, E. Ferrin Larkin, Hal R. Johnson.

Sixth row: Wilmer Eugene Maw, Henry L. Isaacs, Ralph E. Nuttall, Clovis L. Hill, Weldon D. Sorensen, Ruel J. Gunnell, Dean R. Grover, Lloyd E. Heder, Stanley Gross.

Seventh row: Don Littlefield, Stanford Fomesbeck, Daniel Revill, C. R. Collard, Lewis Harding, Ralph Gulbransen, Stewart Udall, Norman Curtis.

Eighth row: Lyle Wynn, Sterling Nordfors, Asael T. Sorensen, Albert G. Everett, Alma Kruger.

Editorial

Educated?

THIS is the month in which the school doors of the nation burst open to pour forth millions of our youth, variously classified, labelled, and certified as to their attainments and degrees of excellence in this great business of formal education.

Naturally some questions are going to be asked. Such far-reaching, costly, and deeply important movements seldom go unchallenged, and if they did it would be a sure sign of indifferent decay.

Some of the questions will be asked by the youth themselves: "You say we are educated—now what?"

Some of the questions will be asked by the educators, by public officials, by the taxpayers.

Perhaps the most important questions will be asked by the parents of the children—those whose responsibility is most elemental and fundamental, whose responsibility is first and never ceases.

Among the questions from all sources will be: What does it cost? What are we getting for it? What does the regimentation of present-day education do to the personality of our youth? What is the value of the "classical" as against the "practical"? Can an immoral or cynical teacher, or one who lacks faith, be a "good teacher" in any field or capacity? Has emphasis been too much on the acquisition of facts and the attainment of marks and grades at the expense of character development and regard for the more fundamental considerations of life?

The answers to these and countless other questions will show what is already so well known: that the definition of the term is too restricted in the minds of most of us—that education has come to be thought of as a "course" or "curriculum," or "profession," rather than a continuous broadening experience whereby an eternal being becomes better able to meet and adjust himself to all of the stresses of life in its physical, mental, moral, and spiritual phases. And what the wisest and most far-seeing of the parents will ask is this: how does this process of formal education help our children to an honorable and able life, so that they may graduate *summa cum laude* when the Father of us all issues the call to postgraduate activity. This, of course, is the ultimate purpose and justification for education in its broadest sense, and no curriculum that points to any other objective can be tolerated.

On the other hand, there are those, who, in their narrow ignorance, have become cynical toward education in all its phases. As one so-called modern thinker put it: "It is no use to educate our children for the world today because the world twenty years from now will be different. And it is no use to educate our children for the world twenty years from now, because no one knows what it will be like."

A more unenlightened pessimism is scarcely imaginable. Suppose that our parents had taken a similar attitude with respect to us a generation ago. They could have done so with fully as much justification as could we today. It is quite true that many of the tentative teachings of science are sure to be altered or discarded. It is quite true that the social, economic, and political order at no time

remains constant or fixed. It is quite probable that many of the phases of our living and many of the material things with which we surround ourselves will be very much altered twenty years from now. But all this does not relieve us of the responsibility of teaching our children the best of what we know today, and it does not relieve any parent or home or society from instilling into the lives of each generation and each child, those fundamental laws and virtues and truths which will be the same twenty years from now—or twenty hundred or twenty ages—such things as the literal reality of a living God in whose image all men were created—such unalterable things as the reward of virtue, the necessity for honesty, the blessing of work, the indisputable axiom that nothing worth while can be had without effort; the joy of service, the practice of prayer, the meaning of honor and loyalty, and the eternal permanence of human intelligence and personality.

It does not matter what the world will be like twenty years from now—if a man has these eternal verities fixed in his soul, he can adjust himself to any kind of world and he can help to make it a better one—and it is toward this end that more of our education should be directed.—R. L. E.

Family Fun

IN A world whirling along at a mad pace, there is greater need than ever before for the cementing of the family in wholesome activities.

Now that the vacation season is upon us, parents need to survey the months ahead and plan advantageously for the extra time that the family will have. Men folk seem to need their fishing. But that is no reason that the women folk of his household should not go along. They could take their needlepoint, their painting, and even their mending. The fact that the whole family is together united in a little world of amusement of its own is significant.

One man who particularly liked golf taught his family and his children to play so that they might be together when he felt the urge to holiday. Some parents allowed themselves to be talked into hiking with the younger folk. From that acquiescence to the desires of the younger members of the family, they found renewed in them an intense interest in nature. When they became breathless from the hike, they would call their family around them and explain some of the vegetation, or they would tell about the geology of the land, or they would read from some naturalist's book. The results have been far-reaching. One of the boys has become a geologist; another, a zoologist; and still another, a writer of note concerning nature.

If vacation time is spent wisely in family fun, parents will come to know their children better and children will become better acquainted with their parents. They will both benefit from the close association. Parents will renew their youth. Children will begin to view things with the eyes of maturity. The result will be that the action of the young folk, even when their parents are not with them, will be of more genuine happiness and satisfaction to themselves, their parents, society and their Creator.—M. C. J.

EVIDENCES AND RECONCILIATIONS

xxvi—*Did the Waters of the Flood Cover the Highest Mountains of Earth?*

THIS question, really of insignificant importance, is a good example of man-made objections to the sacred character of the Bible, and therefore to faith.

The coming of the flood and its extent and duration, are described in the seventh chapter of the Book of Genesis. The account states that "the waters prevailed exceedingly upon the earth; and all the high hills, that were under the whole heaven, were covered. Fifteen cubits upward did the waters prevail; and the mountains were covered."

A cubit, an ancient and well-known measure of length, is the distance from a man's elbow to the end of his middle finger. The Egyptians fixed the length of a cubit as 20.61 of our inches; the Greeks, 18.25 inches; the Romans, 17.4 inches; the Hebrews, 17.58 inches; and the English, 18 inches. The variation is small, from eighteen to less than twenty-one inches.

If we employ the largest of these values, 20.61 inches, fifteen cubits would be something less than twenty-six feet. This, then, was the depth of the flood, according to Genesis.

The suggestion has been made that the flood filled every hollow and valley until the earth was a great sphere of water, covering the highest mountain peaks twenty-six feet deep. Mount Ararat, seventeen thousand feet high, "upon the mountains" of which the ark rested, would according to this view have been completely under water. It is doubtful whether the water in the sky and all the oceans would suffice to cover the earth so completely.

Another suggestion is that the earth at that time was so flat that a depth of water of twenty-six feet would cover the highest hill. There is no existing evidence of this supposition; and Mount Ararat did exist then according to the record.

It has also been suggested that a blanket of water twenty-six feet thick lay up and down the sides of every hill, mountain and valley. This would seem to be in defiance of the law of gravity, though under a long continued, furious rainfall such a layer, not too thick, might roll down every slope.

The fact remains that the exact nature of the flood is not known. We set up assumptions, based upon our best knowledge, but can go no further. We should remember that when inspired writers deal with historical incidents they relate that which they have seen or that which may have been told them, unless indeed the past is opened to them by revelation.

The details in the story of the flood are undoubtedly drawn from the experiences of the writer. Under a downpour of rain, likened to the opening of the heavens, a destructive torrent twenty-six

feet deep or deeper would easily be formed. The writer of Genesis made a faithful report of the facts known to him concerning the flood. In other localities the depth of the water might have been more or less. In fact, the details of the flood are not known to us.

Latter-day Saints know, through modern revelation, that the Garden of Eden was on the North American continent and that Adam and Eve began their conquest of the earth in the upper part of what is now the State of Missouri. It seems very probable that the children of our first earthly parents moved down along the fertile, pleasant lands of the Mississippi Valley. The great floods that have often occurred there make the description in Genesis seem very reasonable indeed.

Great floods have visited the earth. That has been amply proved. For example, Professor C. Leonard Woolley, studying through excavations the ancient history of Mesopotamia, has found indisputable evidences of a flood in the neighborhood of Abraham's ancestral city of Ur. Whether that flood is the great flood of Genesis is not certain, for we do not know whether at that time the children of Adam had spread from their original home in what is now America into the lands now denominated Asia. (See Woolley, *The Sumerians*.)

Latter-day Saints look upon the earth as a living organism, one which is gloriously filling "the measure of its creation." They look upon the flood as a baptism of the earth, symbolizing a cleansing of the impurities of the past, and the beginning of a new life. This has been repeatedly taught by the leaders of the Church. The Deluge was an immersion of the earth in water. (See *Doctrine and Covenants* 88:25; Brigham Young, *Journal of Discourses*, 1:274; *Discourses of Brigham Young*, p. 603; Orson Pratt, *Journal of Discourses*, 1:331.)

Though the whole of the earth was covered with water the depth was immaterial. When a person is baptized it does not matter how far under the water he is brought, nor whether every part of him is at the same depth. The essential part of the symbolism is that he should be completely immersed.

So with the story of the Flood. All parts of the earth were under water at the same time. In some places the layer of water might have been twenty-six feet deep or more; in others, as on sloping hillsides, it may have been only a fraction of an inch in depth. That the whole earth, however, was under water at the same time was easily possible under a terrific, long-continued downpour, such as is described in Genesis. The depth of the layer of water is of no consequence.

Many Bible accounts that trouble the inexperienced reader become clear and acceptable if the essential meaning of the story is sought out. To read the Bible fairly, it must be read as President Brigham Young suggested: "Do you read the scriptures, my brethren and sisters, as though you were writing them a thousand, two thousand, or five thousand years ago? Do you read them as though you stood in the place of the men who wrote them?" This is our guide. The scriptures must be read intelligently. (See *Discourses of Brigham Young*, pp. 197, 198.)—J. A. W.



On the Book Rack

MORMONISM AND EDUCATION
(Dr. M. Lynn Bennion. Desert News Press, Salt Lake City, 1939. 297 pages. \$1.00.)

DR. BENNION has done a unique service for the Latter-day Saint people and for all students of education in bringing to the attention of the educational world the remarkable story of the Mormon Church in the field of week-day religious and secular education.

The author, for many years connected with the Church educational system, has made an extensive study of numerous sources not available to the general public and has treated his subject with such thoroughness as will likely cause his work to become the standard treatise in this field.

Few stories of education are so rich in romantic backgrounds, for the unique story of Mormon migrations and achievements is inseparably linked with the story of its educational program. Many events of the Latter-day Saint Church history hitherto unpublished are brought to light. The struggle to preserve learning in the midst of persecutions, migrations, and the pioneering in a new land together with the adjusting of the Church educational system to meet the changed situation of today constitutes an American epic which Dr. Bennion has preserved.

The material of this volume was accepted as a dissertation for a doctor's degree at the University of California. In the foreword, Dr. Fletcher Harper Swift of that institution has written:

"As the result of years of untiring research, the author has made available for the first time the history of the heroic, intelligent, and successful efforts of the founders and leaders of the Mormon Church to carry out a program as effective as it is astonishing."
—W. E. Berrett, *Principal of West High Seminary and Instructor at Missionary Home.*

HISTORY OF THE BIG HORN BASIN
(Charles A. Welch. Desert News Press, Salt Lake City, 1940. 274 pages. \$2.50.)

REMINISCENCES, history, and biography are included in this volume as well as verse and stories redolent of the pioneering era in our Church. On April 9, 1900, the Colonization Company was organized, and the decision was reached that the companies of people who wished to settle in the Big Horn country of Wyoming should meet at Hams Fork, above Kemmerer, Wyoming, by April 25 of the same year. Abraham O. Woodruff organized the companies with a captain, two assistants, and a chaplain, so that all could travel in an orderly manner. By May 3, there had been seven companies so organized.

This material, told by one of the members of the original companies, becomes invaluable source material, from which some of our later novels will stem.—M. C. J.

COME SPRING
(Ben Ames Williams. Houghton Mifflin Company, Boston, 1940. 863 pages. \$2.75.)

INTO this novel of Revolutionary times, the author has crowded excitement, romance, pioneering, and patriotism: more than anything else, the book is replete with instances proving the happiness of living.

Dealing with the early settlement of Maine, the author has entered into comparatively virgin territory.

The story centers around Mima Robbins and her love for Joel Adams. The permanence of civilization, which, even before it begins in a formal way, is due to the strength of the individual family unit, is stressed in this book.

An amazingly different kind of story, is this of *Come Spring*.—M. C. J.

POEMS EDITORS BUY
(Edith Cherrington, 2130 Verde Street, Pasadena, California, 1939. 248 pages.)

UNIQUE in the publishing field, this book combines anthology with a textbook and a guide to verse-marketing. Even if one did not desire to write or to market what he wrote, he would find great joy in owning this book for the beauty of the poems which are included.

The compiler-publisher is herself an accomplished writer of verse and, in addition to the exceptional work of compiling that she has done, knows because of her own experience with markets that which she has included.

The divisions have been made for quickness of reference into seven sections: Superior Poetry, Poetry for Women, Poetry of General Appeal, Specialized Poetry, Denominational Magazines, Juvenile Magazines, and Verse Magazines. In each of these sections sample poems are included to serve as guides to aspiring writers.

This is an excellent book for all whether they would write or read.—M. C. J.

THE SWAN OF USK
(Helen Ashton. Macmillan Company, New York, 1940. 320 pages. \$2.50.)

THIS historical novel dealing with the life of the poet, Henry Vaughan, is sensitively portrayed and delightfully executed. Born a twin, in the manor house near the River Usk, Henry followed a varied fortune: studying law openly and medicine secretly; fighting for King Charles I; setting up practise as a physician; writing, although he had no idea that his poetry would posthumously place him in the hall of fame.

Into this novel, poetically written, there goes much of living—and though the time is long ago, the truths and the battles for those truths are of an ever-recurring nature and consequently of constant interest.

—M. C. J.

ALEXANDER THE GREAT
(Lewis W. Cummings. Houghton Mifflin Company, Boston, 1940. 453 pages. \$3.75.)

IN the history of the world, certain characters have become all-important, their stories ever-interesting, their exploits ever-engrossing. Such a character is the subject of this biography, Alexander the Great.

The author has in one volume added to both history and biography in his scholarly study. He divides the work into thirteen chapters: "Philip of Macedon," "Alexander the Boy," "Philip and Alexander," "Alexander the King," "Organization and Finance of the Army," "The Campaign in Asia Minor," "Issus to Gaza," "Alexander in Egypt," "The Conquest of Persia" (two chapters), "The Campaign in India," "The Retreat from India," "Return and End."

From Alexander's life we can apply some of the eternal truths by avoiding the mistakes that he made.—M. C. J.

SONG IN THE MEADOW
(Elizabeth Madox Roberts. The Viking Press, New York, 1940. 110 pages. \$2.00.)

TO ALL who love the earth—and are there any so dull who do not—this little volume of verse will be finished all too soon, but it will be picked up again, and yet again, because the feel of the earth and of the people of the earth is in it.

Miss Roberts has placed her name enviably in current American letters with *The Great Meadow*, *He Sent Forth a Raven*, *The Time of Man*, and several other novels, as well as with her ever-popular *Under the Tree*, a volume of poetry. *Song in the Meadow* will add further lustre to her name.

—M. C. J.

THE HAPPY LAND
(Eric Knight. Harper and Brothers, New York, 1940. 351 pages. \$2.50.)

ERIC KNIGHT will long be remembered for his delightful and faith-promoting story, *The Flying Yorkshireman*. In *The Happy Land*, his latest work, he once more achieves. His subject is a bit grim, dealing as it does with the Yorkshire coal workers and their problem when the mines shut down.

Into the story of the Cloughs: father, two sons, and two girls, are woven pride, love, shame, and all the other threads which are part of the fabric of life. Through the young people, we come to a genuine appreciation of their situation in this world of unemployment and their fierce pride which will not let them accept where they cannot give.

It is a story worth reading carefully for its import: it is a story that we read happily because of the author's power.

—M. C. J.

TO MY FRIENDS
(Elsie C. Petersen, 1166 West Fifth South, Salt Lake City, Utah, 1940. Fifty cents.)

THIS little booklet of poems is attractively bound as a gift booklet. The poems are all conducive to the better life. Having read them, the reader will undoubtedly wish to buy some of them to pass to his friends as worthwhile remembrances.—M. C. J.

SELECTED LETTERS OF EDWIN ARLINGTON ROBINSON
(The Macmillan Company, New York, 1940. 178 pages. \$2.50.)

PROBABLY no other poet of recent years has created quite the name for himself that Robinson has. In this volume of letters, one learns of the singleness of purpose with which he pursued his dream of becoming a writer.

Letters are always delightful reading; these prove no exception. They reveal not only the unusual mental characteristics of Robinson; they bring to life also many of the literary lights of the bygone and the current era. Emerson comes in for praise. Thoreau and Edna St. Vincent Millay for a bit of a spanking; Dewey for a downright raking over the coals; and Spencer for a generous bouquet.—M. C. J.

Homing

IT'S CHERRY CANNING TIME

IT is frequently said that the foreign visitor considers pie the true American dessert. And it seems to us that the national "favorite" is cherry. What is more delicious in the dead of winter than a sweet, juicy cherry pie? And now is the time to can those cherries for the good pies that we will so much enjoy this winter. With food prices constantly on the upward trend, too much stress cannot be placed on the true economy of canning all available food products. Fruits, especially, are important in the daily diet and canning them while in season is the only means by which an ample supply may be had.

Canning is one of the best means of preserving the natural flavor and texture of fruit, and the wise and thrifty homemaker will make provisions in the season of plenty for an ample supply of fruit during the winter months.

Because of their acid content, the canning of fruits is comparatively easy and only a few simple rules such as cleanliness, proper selection of the product, and proper processing are necessary. Cherries for canning should be uniformly ripe and sound. A true quality pack will be obtained by grading the cherries for size and degree of ripeness. Cherries may be canned with or without the stones. If they are to be used for pies, it is almost essential that the stones be removed. If canned for other purposes, the stones may be left in. Cherries may be canned in syrup or water. The following recipe which has been tested will assure good results:

CHERRIES (COLD PACK)

Wash, stem, pit if desired. Pack cherries to within $\frac{1}{2}$ inch of the top; fill to within $1\frac{1}{2}$ inches of the top with medium or heavy syrup, depending on the sweetness of the cherries. Put on cap, screwing band firmly tight. Process in water bath twenty minutes or in the oven sixty-eight minutes at 250 degrees or in the pressure cooker ten minutes at five pounds pressure.

Before preparing the cherries for canning, assemble the necessary canning equipment such as canner for processing, the necessary number of kettles in which the cherries are placed for washing and stoning, the jars and caps that are to be used and . . . watch these points carefully:

First, examine the sealing edge of each jar to see that it is free from nicks, cracks, and sharp edges. Such irregularities in a jar will prevent an air-tight seal.

Second, thoroughly cleanse the jars and rinse in hot water.

Third, if possible follow the slogan of "two hours from garden to jar" in canning the cherries.



Fourth, prepare cherries by washing, stemming, and pitting.

Fifth, pack into clean jars, making a solid pack, and filling jar to within one-half inch of top with cherries and one and one-half inches of the top with syrup, or if using plain water, to within one-half inch of top.

Sixth, clean sealing edge of the jar with a cloth and adjust "self-sealing" cap in the following manner:

Place lid on the jar with the natural gray sealing composition next to the glass, and screw the band firmly tight.

Seventh, process required length of time according to recipe and method being used.

Eighth, remove from cooker, set hot jars on several thicknesses of cloth, making sure that the jars do not touch each other, and that they are not set in a draft. **DO NOT TURN JARS UPSIDE DOWN.**

Ninth, next day, or when jars are cold, make the test for seal by simply tapping the lids with a teaspoon. A clear, high, ringing note means you have a perfect seal. An unsealed jar has a dull, low sound, hence you can immediately re-can contents and save your food.

Tenth, once jars are sealed, screwbands are no longer required, so remove and save these bands for your next batch of canning. These bands may be used over and over again.

Many homemakers are using the new oven method of canning for their fruits because it is so quick, clean, and sure. For this method, however, it is necessary that you have either a gas or electric stove having an oven control. Those desiring to use this method follow the directions for cold pack canning of cherries up to point seven in the foregoing directions, after which, take your filled jars, set them in a cold oven, on the cold rack in the oven. Care must be taken to see that the jars do not touch each other or the side of the oven, so as to allow free circulation of heat. Set your oven control at 250 degrees, and process for sixty-eight minutes. Follow steps eight, nine, and ten after processing is completed.

With a plentiful supply of home canned cherries on hand, you are always ready for company, and many and varied are the delightful dishes that you can prepare, such as the always satisfying cherry pie, tarts, puddings, cobbles, cherry nut salad, and many others.

THROUGHOUT the WEST



It's
Tang
THE Perfect Dressing

There's a better era evident in the making of salads—an era when clever hostesses are seeking more delicious, more appetizing dressings. Thousands have already discovered that TANG is just the ingredient their salads have needed. TANG, the Perfect Dressing, was created, designed especially to banish flat-tasting salads and sandwiches. Throughout the West women agree that TANG provides the simplest and easiest way to make salads more delicious. For economy, ask your grocer for the quart-size jar.

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TANG, the Perfect Dressing, is of high quality, made of finest ingredients. It is unequaled as a dressing for salads, sandwiches, cold meats, sausages, wieners, sea foods, sliced tomatoes, fresh or canned asparagus, cheese dishes, and exceptionally good on potato salad.

FOODS
NEED Tang
the Perfect Dressing



HOW TO PLEASE A MAN!



Serve him *Old-fashioned* STRAWBERRY SHORTCAKE

Make it the quick and easy way, with Globe "A1" Biscuit Flour! Your delicate, fluffy "A1" biscuit crust topped with plenty of juicy crushed strawberries will make a hit with the man you want to please. Be sure you use Globe "A1" Biscuit Flour to get that good "home-made" taste!

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GLOBE "A1" CAKE FLOUR

Homing

THE COOK'S CORNER

By Barbara Badger Burnett

Veal Birds

Wipe slices of veal cut from the leg. Remove bone, skin, and fat. Cut in pieces four inches long and two inches wide and pound well with flour. For each piece of meat mix $\frac{1}{4}$ cup bread crumbs, 1 tablespoon melted butter, $\frac{1}{2}$ teaspoon finely chopped onion, a sprinkle of rubbed sage, and salt and pepper to season. Sprinkle one side of meat with salt and spread with a layer of dressing. Roll and fasten with toothpicks. Sprinkle with salt, dredge with flour, and brown in butter. Put in a baking dish and cover with the following sauce:

- 4 tablespoons butter
- 3 tablespoons flour
- 1 cup milk
- 1 cup table cream
- Salt to season

Melt the butter, add flour and gradually the milk and cream. Stir until thick. Season and pour over birds. Cover and cook in oven at 350 degrees for two hours or until meat is tender.

Spinach Mold

- 2 quarts spinach
- 2 tablespoons butter
- 1 package aged cheddar cheese
- Salt and pepper
- Bread crumbs
- 2 eggs, beaten slightly

Wash spinach and drop into a large amount of boiling salted water. Boil 3 minutes. Drain, chop, add cheese and butter, seasoning, eggs, and enough bread crumbs to make a stiff mixture. Fill a ring mold. Place mold in pan of water and bake at 375 degrees until firm. Garnish with hard-cooked eggs.

Cheese Pinwheels

- 2 cups biscuit flour
- Milk
- 1 package pimento cheese
- 4 tablespoons butter
- Orange marmalade

Mix biscuit flour with enough milk to make a dough. Roll out in a rectangular shape $\frac{1}{4}$ inch thick. Spread with the cheese and butter which have been melted together over hot water and beaten until thick. Roll up like a jelly roll. Cut in half-inch slices; place on a greased baking sheet. In the center of each pinwheel put a teaspoon of orange marmalade. Bake at 425 degrees.

Fresh Cherry Salad

- 1 package cherry gelatin
- 1 cup boiling water
- 1 cup cold water
- 2 cups pitted black cherries
- Nuts
- Salad dressing

Pour the boiling water over the gelatin. Stir until dissolved and add to the cold water. Cool until mixture begins to congeal. Put a piece of nut inside of each cherry and fold carefully into the gelatin. Mold and chill. Serve on lettuce garnished with cherries and sprigs of mint. Serve with salad dressing.

Magic Vanilla Ice Cream

(For an automatic refrigerator)

- $\frac{3}{4}$ cup sweetened condensed milk
- $\frac{1}{2}$ cup water
- $1\frac{1}{2}$ teaspoons vanilla

Homing

1 cup whipping cream

Mix milk, water, and vanilla. Chill. Whip the cream to a custard-like consistency. Fold into chilled mixture. Let stand in the freezing unit of refrigerator until half frozen. Scrape mixture from sides of tray and beat until smooth, but not melted. Replace in freezing unit until frozen. Serve with crushed strawberries.

Crabmeat Club Sandwich

1 can crabmeat
2 tablespoons butter
2 tablespoons flour
2 cups milk
Salt and pepper
12 slices bread toasted
12 tablespoons grated cheese
6 slices tomato

Bone and flake crab meat. Make a sauce of the butter, flour, and milk and season. Add crabmeat. Put between slices of toast to make six sandwiches. Sprinkle cheese on top and cover with a slice of tomato. Bake for 10 minutes until cheese is melted.

SUMMER READING FOR YOUNG FOLK

THE SINGING TREE

(Written and illustrated by Kate Seredy. The Viking Press, New York, 1940. 247 pages. \$2.00.)

KATE SEREDY's name attached to a children's book is a guarantee of its goodness. In this story, the two well-beloved characters Kate and Jancsi, who were introduced to a wide group of leaders in *The Good Master*, come to life again.

The delightful storekeeper, Moses, who kept his accounts in his head; the bride and groom, who must abide by the age-old customs of marriage in their family; the six Russian prisoners who came to work the farm; the six refugee German children—all are brought into this truly unusual story for children.—M. C. J.

HEROES, OUTLAWS, AND FUNNY FELLOWS

(Olive Beaupre Miller. Illustrated by Richard Bennett. Doubleday, Doran & Company, New York, 1939. 332 pages. \$2.50.)

THIS is a remarkable collection of picturesque American folk tales that deal with the traditions, history, and character of our country. Captain Kidd is for one time bound into a book alongside Johnny Appleseed, Kemp Morgan, and Pecos Bill. The remarkable feature of this book is that into its pages are gathered stories from all parts of the United States. The author is to be complimented on her diligence in seeking these tales from cowboys, lumbermen, and old pioneers.

This is a delightful book to read and also a source book of no mean merit.—M. C. J.

EXTRA! EXTRA!

(Joseph Henry Jackson and Scott Newhall. Illustrated. Macmillan Company, New York, 1940. 48 pages. \$1.50.)

THIS informative volume combines pictures and texts effectively to show young folk the processes necessary in the printing of a newspaper. Beginning with a fire, the machinery is set going, from the time the firealarm signal rings in the editor's room

to the time when the paper is being called on the street. This kind of book is valuable because it directs children early to an interest in vocations.—M. C. J.

INDIAN SLEEP-MAN TALES

(Bernice G. Anderson. Illustrated. Caxton Printers, Caldwell, Idaho, 1940. 145 pages. \$2.00.)

THESE stories were told by the Otoe Indian fathers to their boys after the sun had set. The author, who lives near Partridge, Kansas, has long been active in gathering material on Indian customs and legends. Some of the tales recall the *Just-So Stories* of Kipling and will be thoroughly

enjoyed by young and old for their whimsy and also for the lessons that they impart.—M. C. J.

THEY DID SOMETHING ABOUT IT

(Robert M. Bartlett. Association Press, New York, 1939. 144 pages. \$1.25.)

INTO this valuable volume go the stories of ten men and women, representing ten professions, five nations, and four races. Anyone reading these biographies will leave feeling edified and strengthened in his own desire to achieve honorably. Among the ten whose stories are told are Richard E. Byrd, Madame Chiang Kai-chek, Louis

(Concluded on page 376)

ASK YOUR GROCER FOR--

FLEISCHMANN'S HIGH VITAMIN YEAST

- Helps supply the vitamins you need. Start now to eat 2 cakes every day. ●

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IS PERFECT!
(signed) The Borden
Inspector.

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Elsie is, of course, typical of all cows who produce milk for Borden's. She's healthy, happy—and can she produce!

Well, you should taste the milk she gives—the milk evaporated by Borden's and irradiated with sunshine Vitamin D.

Such flavor, smoothness, richness sealed in those Borden's St. Charles milk cans. Buy several, today!

IF IT'S BORDEN'S, IT'S GOT TO BE GOOD

"Era" Readers Reach New High Figure

(Continued from page 341)

Lethbridge, Alberta, and Taylor stakes in Canada upheld the Canadian tradition of success, each going well beyond its quota.

Newcomers extremely welcome on the Honor Roll of stakes and missions reaching their quotas this year whose names were not on the quota list in 1939, include Seattle, Inglewood, Provo, Nevada, Granite, San Luis, Teton, Grant, Bear River, Lost River, Portland, Kanab, Pasadena, and Roosevelt stakes, and Southern States Mission.

Granite Stake, long missing from the ranks of quota stakes, came back into familiar company by exceeding its quota. To Granite Stake alone belongs the credit of having secured more than a thousand subscriptions in one day. The stake has been divided several times since then, but the success spirit continues.

A total of 69 stakes and missions and 986 wards and branches reached or exceeded their quotas this year, all receiving substantial cash awards. The net result of the united efforts of thousands of *Era* workers with the true missionary spirit was to make the forty-third Annual *Era* Campaign outstanding and most satisfactory. More homes will be reached during the coming year with "The Voice of the Church" than have ever before been reached by any Church magazine.

CITATION WINNERS FOR 1940

Group A

LEADERS IN PERCENT OF QUOTA

**North Central States (4)	354.3%
**Eastern States Mission	
(4)**	313.5%
**Northern States (1)	262.2%
**Seattle (1)	233.5%
Phoenix (2)	170.1%
Juarez (4)	166.7%
**Inglewood (1)	162.1%
**Long Beach (4)	154.7%
**San Francisco (3)	152.7%

LEADERS IN TOTAL SUBSCRIPTIONS

**Northern States Mission (1)	786
**Eastern States Mission	
(4)**	733
**Long Beach (4)	430
**Seattle (1)	425
**Inglewood (1)	389
**North Central States (4)	368
Pasadena (1)	343
**San Francisco (3)	343

Group B

LEADERS IN PERCENT OF QUOTA

South Los Angeles (4)	318.6%
Los Angeles (2)	188.3%
**Southern States (1)	170.7%
**Rexburg (1)	135.3%



PERCENTAGE OF QUOTA, GROUP "A"

First row, North Central States Mission, left to right: President David A. Broadbent; Virginia Lee Divers, "Era" Director; W. Ashby Robinson, Assistant "Era" Director.

Second row, Eastern States Mission, left to right: President Frank Evans; Merritt H. Egan, Y. W. M. I. A. Supervisor and "Era" Director.

Third row, Seattle Stake, left to right: President Alexander Brown; Merrill W. Boyack, Y. W. M. I. A. Superintendent; Linda S. Fletcher, Y. W. M. I. A. President; Leslie C. Seal, Y. W. M. I. A. "Era" Director; Blanche Nordgren, Y. W. M. I. A. "Era" Director.

Fourth row, Phoenix Stake, left to right: President James Robert Price; Wallace E. Broberg, Y. W. M. I. A. Superintendent; Ethel R. Peterson, President of Y. W. M. I. A.; L. L. Driggs, Y. W. M. I. A. "Era" Director; Dora Dana, Y. W. M. I. A. "Era" Director.

Fifth row, Juarez Stake, left to right: President Claudius Bowman; Ara O. Call, Y. W. M. I. A. Superintendent; Annie R. Call, President of Y. W. M. I. A. (No "Era" Directors appointed.)

Big Horn (4)	132.6%
California Mission (4)	126.9%
**Mt. Ogden (4)	123.9%
**Ogden (4)	122.8%

LEADERS IN TOTAL SUBSCRIPTIONS

South Los Angeles (4)	1115
California Mission (4)	1043
**Southern States Mission	
(1)	1029
Salt Lake (4)	983
**Ogden (4)	913
Ensign (4)	886
**Mt. Ogden (4)	774

**Rexburg (1)	738
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*A total of 20 stakes receive Citations. Stakes listed above with stars are double Citation winners.

** Double Citation Winners 1939-40.	
(1) One Time Citation Winner.	
(2) Two Times Citation Winner.	
(3) Three Times Citation Winner.	
(4) Four Times Citation Winner.	
(4)** Four Times Double Citation Winner.	
** Double Citation Winners 1939-40.	
(1) One Time Citation Winner.	
(2) Two Times Citation Winner.	
(3) Three Times Citation Winner.	
(4) Four Times Citation Winner.	
(4)** Four Times Double Citation Winner.	



NUMBER OF SUBSCRIPTIONS, "GROUP A"

First row, Northern States, left to right: President Leo J. Muir; Madeline Staples, "Era" Campaign Director; Ruby Goodson, Campaign Correspondent; C. Eldon Bitter, Campaign Accountant.

Second row, Long Beach, left to right: President C. Douglas Barnes; Lafayette Wright, Y. M. M. I. A. Superintendent; Agnes Struble, President of Y. W. M. I. A.; C. Ed Walker, "Era" Director.

Third row, Inglewood Stake, left to right: President Alfred E. Rohner; Heber Grant, Y. M. M. I. A. Superintendent; Elva Cusworth, President Y. W. M. I. A.; E. J. Sorensen, "Era" Director.

Fourth row, Pasadena Stake, left to right: President Bertram M. Jones; Emerson Crowley, Superintendent of Y. M. M. I. A.; Edna Crawford Cooley, Y. W. M. I. A. President. (No "Era" Director appointed.)

Fifth row, San Francisco, left to right: President Stephen H. Winter; Albert P. Heiner, Y. M. M. I. A. Superintendent; Margaret Stephenson, Y. W. M. I. A. President and acting "Era" Director; Edward H. Stephens, Y. M. M. I. A. "Era" Director.

Conference in Hawaii

(Concluded from page 350)

as a feature of the combined conference of the Oahu Stake and Hawaiian and Japanese Missions held March 16 to 19. The four-day conference was the first combined gathering to be held since the Japanese Mission was founded in Hawaii in February, 1937.

Success of the conference was a tribute to both the presence of Apostle

Charles A. Callis and Presiding Bishop LeGrand Richards, who represented the General Church Authorities, and to the faithful labors of missionaries and Church leaders in these beautiful islands of the Pacific. To Ralph Woolley, president of the Oahu Stake, who was in charge of the ground-breaking ceremonies, must be given much of the credit for making possible the construction of the beautiful new edifice.

The conference attracted widespread

attention and considerable publicity was given the events by leading newspapers throughout the territory. Daily stories were printed with accompanying pictures and highly favorable editorials appeared in the Honolulu *Advertiser*, Hawaii's leading morning newspaper. Excerpts follow:

The quarterly conference of Mormon missionaries now in session in Honolulu brings to mind that it is ninety years since the Hawaiian Mission of the Church of Jesus Christ of Latter-day Saints was first established in Hawaii. Of 101 Mormon missionaries in the territory today, 85 are in attendance at the conference.

But in ninety years, 2,500 such workers have spread their instruction and their benefits. The aggregate of good done cannot be estimated. The purpose of the meetings now being held is only partly to review accomplishments; more to contemplate the work that lies ahead. Hawaii should be grateful that a great Church sees fit to carry on its efforts in these islands.

LeGrand Richards, presiding bishop of the Mormon Church, is devoting his visit to Hawaii to a detailed examination of L. D. S. properties and activities. There are conferences, of course, but his time is spent mostly in moving from island to island to obtain at first hand a view of what is going on.

This energy is characteristic of the entire history of the Mormon Church in the Territory. The extensive work carried on for years, even before Hawaii was a Territory, among the Hawaiian and Samoan people, has benefited by example as well as by the guidance provided. Worship and the philosophy of rightful living have been properly mixed with industry. The Church of the Latter-day Saints has done much for this land.

At a Sunday morning conference session conducted entirely by Japanese Church members, President Hilton A. Robertson reported accomplishments of the Japanese Mission.

Growth and achievements of the Hawaiian Mission were outlined briefly by President Roscoe C. Cox.

A summary of activities of the Oahu Stake given by President Woolley revealed that 1939 had been a banner year. Consisting of six wards and seven branches with a membership of 4,559 persons, the Oahu Stake ranked second among all the stakes last year in comparative ratings of activities and faithfulness of Church members.

As no gathering of Polynesian people would be complete without a feast of some kind, a giant "luau" was given on the last day of the conference for missionaries and members at Laie, site of the temple. A Samoan "hukilau" or net-fishing demonstration was followed by Hawaiian and Samoan entertainment including dancing and singing. With poi, chicken, and fish on the menus, the celebration proved a success and attracted many tourists.

A testimony meeting for missionaries and a general temple session followed by a final meeting in the Laie ward chapel were the closing events of a great conference which had been full of promise for the future of the Church in Hawaii.

Melchisedek Priesthood

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

PRIESTHOOD GROUP REPORTS

THE question has been asked, "How can a quarterly group report be made out on the twentieth of the month, the quarter not closing before the last Sunday of the month?"

An answer to the question is easy: close the group report in each quarter with the next to the last Sunday in the quarter. If this is done quarter after quarter, the report will always cover a three-months' period, thus serving practical purposes.

This way of doing will give time for all group reports, if made and sent promptly, to reach the quorum secretary on or before the end of the quarter. He will then be able to compile the quorum report without delay, so that they may be sent to President Clawson's office within ten days of the close of the quarter. Will all concerned please take notice and act accordingly!

ANTI-LIQUOR-TOBACCO COLUMN

QUORUMS AND THE LIQUOR-TOBACCO CAMPAIGN

THOSE who attended the general Priesthood meeting at the April Conference and those who examine the quarterly report blanks for Melchizedek Priesthood quorums know that the General Authorities of the Church are all supporting the urge for all quorums to be active in the campaign for the non-use of liquor and tobacco by our people. This is an educational campaign separate and apart from any other temperance movement. Our efforts are with Church members.

The purpose of calling attention here to the matter is to disabuse the minds of any quorum officers or members who may think the campaign is no concern of theirs. As a matter of fact, the First Presidency, when directing that the campaign be undertaken, specified that it should be a project of every Priesthood quorum, Melchizedek and Aaronic, and should be carried to every quorum member. The quorum quarterly report blanks also indicate that this should be done. Many quorum officers have understood this with the result that much fine work has been reported.

The fundamental missionary method of the Church—personal contact—has been approved as the way of reaching addict members, if any there are. Hence, let no quorum feel that the campaign is satisfactorily carried on unless private and personal work with all those

who indulge, features large among the methods used. Lectures, talks, sermons, etc., in quorum and other religious meetings on why liquor and tobacco are not good for the health of man do not reach, to any appreciable extent, those who indulge. They are not present. And it is those who indulge who should be reached. Hence, methods of reaching them should be devised by the quorum officers, committees, and others responsible for the work of the campaign.

We are certain that when all quorum officers feel the full weight of their responsibility for the campaigns effectively reaching all their members, satisfactory ways and means of doing this will be found. "Where there is a will there is a way," difficult though the way may be in some cases. The Lord will help those who worthily seek His help.

A MARVELOUS GIRL

DID you read the thrilling story of Laraine Day in the May issue of *The Improvement Era*, p. 263? This marvelous young girl, a popular movie star, is a thorough Latter-day Saint in both thought and deed.

She keeps the Word of Wisdom completely and teaches Mormonism by word and action. She has always found courage to say NO when offered cigarettes or drinks.

If you did not see the story, we know you would delight in reading it, so we recommend you look it up. There is a moral to the story of the finest kind. All of our young people who are tempted to indulge may find an uplift in Laraine Day's example.

AN INTERESTING STATEMENT FROM SOUTH SANPETE

THE Relief Society presidency of South Sanpete Stake sends us a thoughtful statement that will appeal to every reader of this column. It is as follows:

Liquor and tobacco, our two faith killers, are the greatest menace to the physical, moral, and spiritual well-being of motherhood and the family.

They lower its spiritual glow; bring physical weakness; attack the fountains of life; breed immorality; create discord in the home; foster crime; bring poverty, sickness, and death.

As daughters of Zion we must meet their creeping insidious propaganda. Will you, whenever the occasion affords by example and influence, join us in resisting its inroads?

These facts, kept in mind, should certainly stimulate all of us to more vigorous efforts to banish these evils from every Latter-day Saint home.

DRINK AND THE WAR IN ENGLAND

AS the dreadful World War II lengthens out and increases in intensity, the participants tighten their belts and are required more and more to eliminate non-essentials. So they naturally look to the wastes associated with drink. It was the World War I that made national prohibition possible in the United States.

From the April number of *International Record*, published in England, we quote excerpts from an editorial written by the veteran Guy Hayler. These are the following:

The food destroyers of the 1914-18 War were the Brewers and Distillers. . . . For every Wheat ship sunk by the U boats, the Brewer sank five food ships in Beer. In this War, with Pigs and Poultry either starving or being killed off for lack of food, the Liquor Traffic is destroying enough Barley and Maize (corn) to feed millions of Pigs and Poultry.

We must not be in the grip of Drink in this War, as we were in the last. The biggest posters on the hoardings, the most expensive space in newspapers and magazines, as well as the commonest references on the wireless, are all about Drink, as though it were the liberty of Drink, and not the liberty of Britain, that mattered! . . .

Temperance reformers must lift up their voices and sound the alarm—there must be no neutrality in this war against waste!

KNOW THE TRUTH AND TRIUMPH

FROM the *International Record* we also quote the following from a statement by Dr. F. R. Lees, made sixty years ago, which is as true today as it was then:

So long as sugar is sweet, it sweetens, more or less; so long as alcohol is alcohol, it tends to burn, paralyze, or disturb. Every grain of gun-powder, in short, possesses the quality of explosiveness; and it would be quite as sensible to say that the tenth part of a grain of powder is innocent, and that the explosiveness only begins with the whole grain or entire ounce, as to say that the first and second glass of (say) port wine is innocent, and the evil physiological action only begins with the third or fourth. Disguise the nonsense as men may, this is simply equivalent to affirming that sugar in little is not sugar—that alcohol in little is not alcohol—and that powder in grain is not powder—since it is only the fixed identity of qualities that constitutes their sameness, and makes them at once what they are, and what they are not.

DRUNKENNESS IS MAIN CAUSE OF DIVORCE, DECLARES COURT

SEATTLE, WASHINGTON—Presiding Superior Court Judge James T. Lawler declared from the bench he believed that

THE WORK OF THE MONTPELIER STAKE AGRICULTURAL COMMITTEE

By Earl R. Sorenson

Chairman, Montpelier Stake Agricultural Committee

"drunkenness seems to be the principal cause of divorce" in Kings County.

The Court's statement, made after hearing of the default calendar in which thirteen interlocutory divorce decrees were granted, was substantiated by the annual report of Evangeline Starr, divorce proctor in Prosecutor B. Gray Warner's office.

The report showed that of 2,069 divorces and annulments granted in King County in 1939, 33.8 per cent were cases in which charges of excessive drinking were listed. Of the 1,931 divorces granted, wives obtained 1,520 of the decrees and husbands 411. In forty-four cases, both the husband and wife obtained divorces. There were thirty annulment decrees granted during the year and six separate maintenance decrees.

Judge Lawler remarked from the bench: "It seems most of the [divorce] cases today involved drunkenness—that seems to be the principal cause for divorce these days. When husbands get drunk, they are of no value to their wives, to themselves or to anyone else." *The National Voice*, April, 1940.

NINETY PER CENT OF CASES DERIVED FROM LIQUOR

SPOKANE, WASHINGTON—A few drinks, a bad check, sorrow, and holes in his shoes drove MacDuff P. Fraser, 30, Seattle resident, into police court.

A graduate of the University of Washington, Fraser was charged with vagrancy after a chase in the downtown area Tuesday. The youth was captured by Special Officer Richards. Fraser, the special officer said, had attempted to pass a bad check on a local shoe store. He dropped into the store to get the shoes he had ordered. By this time, however, it had been discovered Fraser had no money in the bank, and Fraser fled without the shoes.

In police court Fraser said he had been drinking. He said—and showed—he needed shoes, and declared he had planned to have the money in the bank. He mentioned the loss of a girl whom he had intended to wed.

"Ninety per cent of our cases," remarked Judge Frank Yuse, "are derived from liquor. It is the root of all evil," he added as he suspended a ten-day jail sentence.

QUORUM PROJECTS

SAN FERNANDO GIVES WELFARE PARTY

AN outstanding entertainment was the Welfare Party given in the San Fernando Stake House, in Burbank, Friday evening, February 23, 1940. This was under the sponsorship of the Seventies and the stake missionaries.

The San Fernando Stake devotes the fourth Friday of each month to a Welfare Party, each month being assigned to a different organization. The net proceeds go to the stake Welfare fund. During 1939 approximately \$900.00 in cash and hundreds of cans of fruit and vegetables were thus obtained for the Welfare fund of the San Fernando Stake.

There were approximately fifteen hundred tickets sold for the party given February 23rd, and about twelve hundred persons attended.

SHORTLY after the organization of our committee a questionnaire, prepared to bring before us the actual picture of the job confronting us as an agricultural committee, was delivered to the bishop of each ward in our stake requesting of these brethren that the desired information be filled in these questionnaires as accurately as possible and returned to our committee. These questions were grouped under four headings: general conditions, livestock, agricultural crops, and personal. Emphasis was placed on accuracy, not guessing, in answering the questionnaire.

From the returned sheets we found under *general conditions*, a need of water conservation; a need for more machinery and livestock; a need for cooperative organizations; and adjustment of farm acreage units, some being too large and others too small to operate profitably.

Our livestock inquiries revealed nearly all farmers and livestock men were interested in improving the quality of their herds by purchasing coop herd sires. We also found an opportunity to develop the feeding business among our farmers and livestock growers inasmuch as a great amount of grain is grown and shipped out of our valley, which is also the case with livestock. The report shows approximately seventy-five per cent of the livestock shipped are feeders; these can profitably be finished and more grain cached at home. We find an opportunity to develop a better market by selling cooperatively, finished cattle, lambs, and hogs, thereby also furnishing employment at home.

Our *agricultural crop* inquiry brought to our attention the need of introducing new cash crops adaptable to our soil and climatic conditions, in order that our small farmers and dairymen may derive larger incomes from their acreage. We found seventy per cent of our wheat and barley shipped to markets whereas it can be used to unite our dry farmers and livestock growers in a good feeding business, which will bring all concerned a better price.

Our *personal* inquiry presented the fact that we have families desirous of going on farms and also large farms that can be divided to supply the needed land to rehabilitate these families. We found very few farm families or families who have farmed, on direct or work relief. We found that some young couples are not marrying because they have no financial security. We also learned that there have been no steps taken to put these couples on a sound economic footing. We found a

great need for the keeping of financial accounts.

With this picture before us we realized our problems and have taken steps to solve them. Our soil analysis shows we have a productive valley adaptable to such crops, other than are already being produced, as flax, sweet clover, alsike clover, peas, lettuce, cabbage, and certified potatoes.

Our irrigation problem, where a shortage of water is reported, can be solved to a great extent by following the approved water and soil conservation practices, such as contouring, building spreader dams, and by improved farming practices, such as cleaning ditches in the fall and practicing late fall and early spring irrigation to store moisture for maturing crops later in the season.

The purchasing of required new machinery can be financed through the Farm Security Administration's cooperative plan whereby money can be obtained over a period of three years at three per cent interest. Under this same plan the purchase of good registered sires can be obtained to improve the quality of livestock herds.

We have made a partial survey of farms available for lease and are prepared to aid families desirous of going on farms. We are assured by the Farm Security Administration that money is available for rehabilitation of farm families, where suitable lease is secured and proper application is made for such assistance. Under this plan, strict financial accounting is required which will solve a great many problems confronting our people needing assistance.

We have asked the cooperation of farmers and ranchers in employing Latter-day Saint labor whenever possible and have suggested to those who need farm produce this fall to devote all their spare time on farms and ranches during spring when ranch and farm work is available and wait until fall when crops are harvested for their produce.

Our efforts thus far have prepared us as a committee to serve our ward committees intelligently, have given us a true picture of existing conditions among our members engaged in agriculture, and with their cooperation we expect to solve at least some of our problems this coming season. Our next effort will be to contact personally each ward committee and through them seek the individuals needing assistance and put our program into action.

Whatever our accomplishments amount to this season will depend largely upon the individual or individuals themselves.

We are ready for action and results.

Melchizedek Priesthood Outline of Study, July, 1940

TEXT: *Priesthood and Church Government.*

(See problems and projects below.)

LESSON XIX

THE MELCHIZEDEK PRIESTHOOD:

THE SEVENTIES

(Read chapter 10, pp. 115-121)

- I. Nature of calling: special duties
 - a. Especial witnesses
 - b. Traveling ministers
- II. Nature of authority
 - a. Subject to direction of the Twelve
 - b. No presiding responsibility, but has full authority to preside when called and set apart to do so by proper authority
- III. History of organization
 - a. Selection of first Seventies: Brigham Young's account
 - b. Formation of later quorums
- IV. Relation of Seventies to High Priests (Same degree of Priesthood)
- V. Special qualifications and responsibilities
 - a. To be fit for missionary labor
 - b. To have spirit of Gospel
 - c. To have knowledge of scriptures
 - d. To stand ready as minute-men
- VI. Quorum organization distinctive
 - a. Number of quorums according to membership
 - b. Numbered in order of organization
 - c. Order of jurisdiction
 - d. Distinctive features: incident to Seventies' calling as foreign ministry
 1. Seven presidents equal in authority: seniority in presiding
 2. Quorum not easily disorganized

Problems and projects:

1. What basis in scripture can you find for the calling of the Seventy? Compare the need which called them forth in New Testament times with the need early in the new dispensation and with the need today.
2. Define the relation of the First Council of Seventy to the Council of the Twelve; to other quorums of Seventy.
3. It would be stimulating to get an account of what Seventies are doing in home missionary work today. How well does this activity fulfill their calling as "special witnesses"? Why is a Seventy's calling important enough to release him from other Church duty?
4. Brief biographies of men, past and present, who have been outstanding in their service as Seventies would provide interesting supplementary material.

Scriptural Foundation:

To assist the Seventy in learning his duty and encouraging him to act in the office in which he is appointed, in all diligence. D. & C. 107:99.

Organization of the Seventy.

- a. How organized. D. & C. 107:93, 94.
- b. Relative authority of each of the seven presidents.
- c. What is meant by seniority?
- d. How are the Seventy chosen? D. & C. 107:95, 96.
- e. Why do we seek the endorsement of Bishops and approval of Stake Presidents?
- f. What is the calling of the Seventy? D. & C. 107:97.

Duties of the Seventies:

- a. What are their duties? D. & C. 107:25, 34, 97.
- b. Wherein do these duties differ from

those of other officers in the Church?

D. & C. 107:25; 107:98; 124:139.

- c. Who then should be called for preaching and administering the Gospel? D. & C. 107:38.

LESSON XX

THE MELCHIZEDEK PRIESTHOOD:

THE HIGH PRIESTS

(Read chapter 10, pp. 121-126)

- I. Nature of calling: duties
 - a. Have right to officiate in all Priesthood offices
 - b. Administer in spiritual things
 - c. Fill presiding positions
- II. History of ordination
 - a. Conference at Kirtland, June 3, 1831
 - b. Elders receive "authority of Melchizedek Priesthood for first time"
 1. Misapprehension concerning statement
 2. True interpretation: office of High Priest for first time
 - c. Names of first High Priests
- III. Particular qualifications and responsibilities
 - a. To function in presiding positions: First Presidency, Presiding Bishopric, bishoprics, stake presidents, high councilors
 - b. To have proven stability, faith, devotion
 - c. To be depended upon under all circumstances
 - d. To set example before all people
 - e. To teach by experience of age
 - f. To excel in performance of duties
- IV. Quorum organization
 - a. Quorum in each stake
 - b. Includes all High Priests: those in positions not exempt from quorum duty
 - c. Presidency appointed, set apart
 - d. Meetings to be held regularly
- V. Office of bishop
 - a. Ordination
 1. Properly a High Priest
 2. As literal descendant of Aaron
 - b. Counselors are High Priests
 - c. Qualifications: scriptural admonitions
 - d. Classification
 1. Presiding
 2. Traveling
 3. Local
 - e. Calling and removal: by First Presidency

Problems and projects:

1. Ideally, from the ranks of High Priests are to be drawn men for presiding positions. Has this been the actual practice? What might this indicate concerning the membership of the typical High Priests' quorum today? Should men be ordained simply as a matter of age? How well do quorums of High Priests represent potential leadership?
2. Why are members of ward bishoprics properly High Priests? Discuss in relation to jurisdiction, duties of office, personal qualifications.
3. Make clear what is meant by the wording in the account of the ordination of the

first High Priests in this dispensation. Defend your interpretation.

4. Compare the role played by High Priests in the division of labor as it occurs in the Priesthood with that played by the other officers in the Melchizedek Priesthood (Seventy and Elder). Why does it seem fair and logical?

LESSON XXI

THE MELCHIZEDEK PRIESTHOOD:

PATRIARCHS, APOSTLES, PRESIDENTS

(Read chapter 10, pp. 127-131)

- I. Patriarchs: evangelical ministers
 - a. Calling
 1. To declare lineage
 2. To pronounce blessings
 3. Regarded as fathers of the people
 - b. Ordination
 1. By Twelve according to revelation
 2. Order of Priesthood from father to son
 - c. Patriarch to the Church: general jurisdiction
 - d. Local patriarchs
 1. Appointed throughout Church
 2. Subject to Patriarch to Church
- II. Apostles
 - a. Special calling
 1. Traveling High Councillors
 2. Special witnesses
 - b. History of ordination
 1. Meeting of Zion's Camp members February 14, 1835
 2. Twelve ordained by Joseph Smith
 - c. Authority
 1. Under direction of First Presidency
 2. Form quorum equal in authority and power to First Presidency
 3. Possess keys to open Kingdom in all earth
 4. Power to ordain and set in order all other officers
 - d. Supervision of Melchizedek Priesthood: special responsibility
- III. Presiding High Priests
 - a. Right of presidency in Melchizedek Priesthood
 - b. First Presidency of Church
 1. Constitute a quorum
 2. Form presidency of High Priesthood
 3. Counselors need not be Apostles
 - c. President of Church
 1. Holds all keys
 2. Earthly head of Church of Christ

Problems and projects:

1. Is the institution of patriarchs peculiar to the Church? Hear accounts from various quorum members concerning what having patriarchs in the Church has meant to each.
2. How does the calling of the Apostle as traveling special witness differ from the Seventy as traveling special witness? Why twelve Apostles? Can there be more? Explain.
3. Have someone relate the story of Zion's Camp and its historic march. Emphasize incidents and personalities which make the choosing of the first Twelve from its ranks more significant.
4. Distinguish between the claim of the President of the Church as the "earthly head of the Church of Christ" and the claim of the leaders of other great churches.
5. Inspiring biographies of Apostles of the new dispensation could fill several worthwhile five-minute periods.

Aaronic Priesthood

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

THE AARONIC PRIESTHOOD

*Third in a series of articles written by the late Elder Orson F. Whitney, of the Council of the Twelve
Published originally in
"The Contributor"*

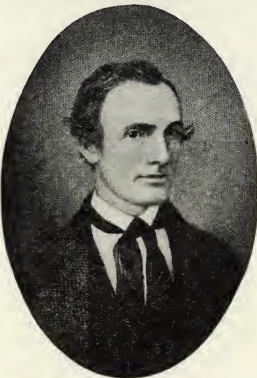
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THE object of the Almighty in establishing His Priesthood among the people He had brought up out of the land of Egypt with such a continuous display of omnipotent power, was similar to what He now has in view regarding His latter-day Israel, the lineal descendants of those ancient wanderers in the wilderness. It was to sanctify them, body and spirit, and prepare them for the fulness of His glory. This object, Moses sought earnestly to attain, but like all reformers and men of God in all ages, he had to meet and contend with many difficulties; not alone the blind bigotry and unreasoning opposition of the world, but worst of all, with internal dissensions, lack of faith among his own followers, and the jealous murmurings and fault-finding of his immediate associates.

What this finally led to, the student of scripture is already aware. We have now to relate the next notable error into which Aaron, with his sister Miriam, fell, through a want of that faith and confidence in Moses, their brother, which a Prophet of the Lord, inspired and directed from on High, has every right and reason to expect from the people whom he has been chosen to lead.

Moses had married—doubtless by God's command—an Ethiopian woman, or Cushite, in addition to his wife Zipporah, daughter of Jethro. This act, for some reason, greatly incensed Miriam and Aaron, who, without stopping to ascertain whether he had done the thing of himself, or obeyed a divine injunction, fell to abusing him with their tongues, and intimating, it is likely, that he had acted on his own responsibility. The offense, in their eyes, since polygamic marriages were common in ancient Israel, was perhaps not so much that he had taken a plural wife, as that he had married a woman of Ethiopia, which was in violation of the Hebrew law. However, that he was justified in what he had done, despite the "mixed marriage" prohibition—which God, the giver of the law, had the right to suspend if He thought proper—is plainly manifest from what followed. The Lord heard the seditious murmurings of these fault-finders, and it angered Him greatly. Summoning them with Moses unto the Tabernacle, He rebuked them in these words:

"If there be a prophet among you, I the Lord will make myself known unto him in a vision, and will speak unto him in a dream.
"My servant Moses is not so, who is faithful in all mine house.



OLIVER COWDERY, ONE OF THE FIRST TO RECEIVE THE AARONIC PRIESTHOOD IN THIS DISPENSATION.

"With him will I speak mouth to mouth, even apparently, and not in dark speeches; and the similitude of the Lord shall he behold: wherefore then were ye not afraid to speak against my servant Moses?"

Having thus spoken, the Lord departed,

but when the cloud lifted from off the Tabernacle, it was discovered that Miriam had been smitten with leprosy. Aaron escaped with the verbal chastening. Why, we are as unable to explain as for his being left alive after making the golden calf, for worshiping which so many of his brethren were put to death. It may be, and indeed is probable, that in the latter as in the former case, he was the blind tool of evil and not the principal offender. The speech which had angered the Lord was this: "Hath the Lord indeed spoken only by Moses? Hath He not spoken also by us?"—words calculated to sow the seeds of sedition and rebellion, particularly when falling from the lips of persons in authority.

Aaron and Miriam were given to understand that though they might possess the gift of prophecy, and have dreams and visions to enlighten them, they were not to set themselves up as equal in authority to Moses, with whom the Lord spake face to face, and revealed His sovereign will for the guidance of the entire nation. Moses interceded for Miriam, and she was healed, but for seven days was accounted unclean and shut out from the camp, as was the law in relation to lepers. The Israelites now removed from Hazereth, and pitched their tents in the wilderness of Paran.

But the demon of discord, though temporarily quelled, was not extinct, and the fires of jealousy and insubordination burned even in the bosoms of some of the lesser Priesthood. An aspiring Levite named

(Concluded on page 364)

YOUTH AND THE WORD OF WISDOM

WOMEN AND SMOKING TOBACCO

WITH women smoking, America is face to face with a serious problem, for this habit, while harmful to young men, is more harmful to young women. It dulls and stupefies their entire moral nature, and because the question of motherhood comes into question the problem is a serious one. Women cannot smoke moderately; they smoke nervously, and in excess. Their nervous condition develops anemia and other ills to which the sex is susceptible.

Again Dr. D. H. Kress, neurologist, Washington Sanitarium and Hospital, Takoma Park, Md., has this to say: "When women, who to the present have been redeeming factors in race degeneracy, take up with this practice of smoke inhalation, the race will be doomed. It is very much worse for men to inhale the smoke, as they now commonly do; but for both man and wife to be addicts to smoke inhalation is destructive to everything that is good. Children born to such a pair had better never been ushered into the world."

"Is the Cigarette Destroying Our Young People?" Dr. D. H. Kress, p. 4.

EFFECT OF NICOTINE ON MIND AND BODY

PROFESSOR O'SHEA summarizes under eighteen counts his conclusions based upon all the data presented in his book. There is nothing dogmatic in these conclusions, though the general trend of the testimony is against tobacco. He concludes that while individuals may vary in their reactions, in the main the total effect of tobacco on the mental processes tested will be unfavorable.

Dr. D. H. Kress, in discussing the great increase in the use of cigarettes during recent years, has this to say: "During the last thirty years, deaths from heart disease have increased 67%; deaths from apoplexy 83%; and from Bright's disease 131%. These diseases are all due to changes in blood-vessels. An increase of blood pressure is a prominent symptom of nicotine."

In the end this tobacco question must be judged by its effects upon those who use it. If it be harmless, then let men, women, boys, and girls get all the pleasure possible from its use. But if it be seriously hurtful, then tobacco should be put in the same class with other narcotics and stimulants.

(Concluded from page 363)

Korah, cousin to Moses and Aaron, headed a rebellion against them, in which he was joined by Dathan and Abiram, sons of Eliab, and On, son of Peleth, of the tribe of Reuben. These, with two hundred and fifty of the princes of Israel, "gathered themselves together" against Moses and Aaron, and said unto them: "Ye take too much upon you, seeing all the congregation are holy, every one of them: wherefore then lift ye up yourselves above the congregation of the Lord?"

Moses, having vented his grief at this unjust charge, answered them in these words: "Even tomorrow the Lord will show who are his and who is holy; and will cause them to come near unto him: even him whom he hath chosen will he cause to come near unto him."

Turning to Korah, his anger kindled as he spoke: "Ye take too much upon you, ye sons of Levi! Seemeth it but a small thing unto you, that the God of Israel hath separated you from the congregation of Israel, to bring you near to himself to do the service of the tabernacle of the Lord, and to stand before the congregation to minister unto them? And he hath brought thee near to him, and all thy brethren the sons of Levi with thee; and see ye the priesthood also? For which cause both thou and all thy company are gathered together against the Lord: and what is Aaron that ye murmur against him?"

Moses now proposed to the rebels that they take censers and put fire in them, and burn incense on the morrow before the Lord: that He might manifest to their full conviction, whom He had chosen and consecrated, and whom He had not so authorized, to minister before Him in the Priest's office. They did so, all the sons of Dathan and Abiram, who refused to leave their tents, but continued their false and railing accusations against the Lord's anointed. Korah came, with his two hundred and fifty, all bearing censers whose unallowed savor smoked to heaven, an offering of wrath to an offended God; and having gathered all the congregation together against Moses and Aaron, stood with them in the door of the Tabernacle of the Lord.

Moses now warned the people to move away from the tents of Korah, Dathan, and Abiram, the latter two of whom appeared in their doorways with their families, and stood gazing in "curious scorn," not unmixed with apprehension, at what was taking place. The Prophet then addressed the multitude:

"Hereby ye shall know that the Lord hath sent me to do all these works; for I have not done them of mine own mind.

"If these men die the common death of all men, or if they be visited after the visitation of all men: then the Lord hath not sent me.

"But if the Lord make a new thing, and the earth open her mouth and swallow them up, with all that appertain unto them, and they go down quick into the pit: then ye shall understand that these men have provoked the Lord."

He had no sooner ceased to speak, than the earth yawned asunder beneath the feet of Dathan and Abiram, and they with their wives and children, and all that appertained to them, together with the household and effects of Korah, went down to a living grave in the depths of the swift-closing chasm. The people who beheld fled terrified: but the calamity was not yet over. A fire from the Lord went forth and consumed where they stood, Korah and his usurping train of censer bearers. As they perished in the avenging flames, Eleazer the

Priest was commanded to rescue their brazen censers, and make of them "broad plates" for a covering of the Lord's altar; "to be a memorial unto the children of Israel, that no stranger, which is not of the seed of Aaron, come near to offer incense before the Lord; that he be not as Korah and as his company; as the Lord said to him by the hand of Moses."

(To be Continued)

PIONEER STAKE ADOPTS UNIQUE METHOD FOR MOTIVATING STANDARD QUORUM AWARD

WITH a goal of at least one Standard Quorum Award for each of its twelve wards in 1940, the Pioneer Stake Aaronic Priesthood Committee has adopted a unique method of motivating the award.

A large card, effectively printed in colors, has been supplied to each quorum to be hung in each meeting room as a constant reminder to members of the aims of the award.

On the card is printed each of the

seven requirements of the award, which will be in full view of quorum members during all meetings.

WARD TEACHER'S MESSAGE FOR JUNE IMPORTANT

THE Teacher's Message for June is timely: "This is a day of warning, and not a day of many words, for I, the Lord, am not to be mocked in the last days." (Doc. and Cov. 63:58.)

The signs of the times and the warnings of our leaders indicate that our houses should be in order, that we should follow the counsel of our ward, stake, and Church leaders, and that we should live lives of true Latter-day Saints.

The Teacher's Message for June should be studied carefully, and where available, the article entitled "Take Heed To Yourselves," by Elder Joseph Fielding Smith of the Council of the Twelve, published in the *Deseret News*, Church Section, February 10th, should be read.

Ward Teacher's Message for July, 1940

FAST OFFERINGS—CHURCH WELFARE PLAN

OUR Church is now engaged in a great program designed for the present, the future, and the permanent welfare of all the members of the Church. For the first time in more than a hundred years, a plan has been provided which will demonstrate to the world the effectiveness, the brotherhood, and the divinity of the Gospel plan.

The world is in chaos. The prophecies are being fulfilled. Regardless of what others think and do in times like these, our Church has charted a positive course, has provided a definite plan, and calls upon all members to join in making it successful.

There should be no mistaken notion harbored by anyone that the Church Welfare Plan is temporary. Such is not the case. It is a permanent plan which has been set up by inspiration at a time when the need is apparent. It is designed to help our people meet the conditions which every thoughtful person recognizes are ahead. In addition, it is designed to emphasize in the Church the true spirit of brotherhood, as revealed through Joseph Smith, and eventually to end forever suffering, humiliation, and distress among the Latter-day Saints. This can all be accomplished through the cooperation and unselfish participation of all faithful and loyal members of the Church.

The foundation of the Welfare Plan is the system of Fast Offerings instituted by the Lord for this very purpose. This sound, practical, and effective plan, if accepted and followed by all members of the Church, will make possible the accomplishment of every objective of the Welfare Plan; and, in addition, will benefit and bless those who give, as well as those who receive.

Every member of the Church who desires to keep the commandments of the Lord, and assist in carrying on His work here on the earth, should accept and follow in its true spirit the Fast Day plan of the Church.

To give money on Fast Day for the benefit of others will bring blessings to the giver; to give of yourself, in addition, through fasting and prayer, following the true spirit of the Fast Day, will multiply those blessings.

The desires of the Lord for His people are clear. He has asked that we refrain from two meals on the first Sunday of each month, and give the equivalent of their cost to those in distress. That plan has never been rescinded, changed, or modified. It stands today as the law of the Church. When it is accepted and followed by all members of the Church, the Welfare Plan will provide for all who need, and will make possible both temporal and spiritual growth and progress in the Church far beyond what has been accomplished in the past.

"As for me and my house, we will serve the Lord."

Genealogical Society

OFFICERS AND DIRECTORS OF THE GENEALOGICAL SOCIETY OF UTAH

JOSEPH FIELDING SMITH,
President and Treasurer.

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AWAKENING THE INACTIVE

ONE of the projects that the Genealogical Society is emphasizing this year is "Temple work for the living." This plan for increased temple activity would not be complete unless there was an awakening of the inactive members. By this we mean those members of our Church who are not now taking an active part in doing research work and who have not been married in the temple.

In nearly every ward there are members who were married in the temple and have not been back there since that time. This may be only a few years ago for some, while for others it may be many years since they were who have not been married in the temple.

There is also another group of people, in most wards, who are members of the Church but who have never been to the temple. They should go as soon as they are prepared, that they may have their wives and children sealed to them, and this can only be done in the House of the Lord.

Then there are some who go to the temple only once in one or two years. These should be encouraged to go more often.

Whoever will help in this worthy cause of awakening the inactive, in temple work should cooperate most carefully with the ward bishop, as it is his responsibility to determine those who are worthy of a temple recommend. There may be those who are inactive, yet worthy of going to the temple and are not doing so for some reason. Then there are those who must adjust themselves so they may secure temple recommends.

We suggest that genealogical workers and those assisting them first make a careful survey of the ward and list the names of those visited. Then ask the bishop to check the list with them and help them analyze the problem of helping these people.

Those who are worthy of a recommend may be encouraged to go to the temple by your inviting them to make the visit with you. Make the trip with them and see that everything necessary is provided for the first two or three visits.

It would only seem necessary to remind such members of the statement of the Prophet Joseph Smith in which he expresses the need for all members to

be urgently active in temple work to redeem their dead. Here is what the Prophet said:

The Saints have not too much time to save and redeem their dead, and gather together their living relatives, that they may be saved also, before the earth will be smitten, and the consumption decreed falls upon the world.

I would advise all the Saints to go to with their might and gather together all their living relatives to this place, that they may be sealed and saved, that they may be prepared against the day that the destroying angel goes forth; and if the whole Church should go to with all their might to save their dead, seal their posterity, and gather their living friends, and spend none of their time in behalf of the world, they would hardly get through before the night would come, when no man can work; and my only trouble at the present time is concerning ourselves, that the Saints will be divided, broken up, and scattered, before we get our salvation secure.

With those who have not been married in the temple it is a labor of love to show them the better way and convince them that the blessings to be obtained by attendance at the temple far outweigh any pleasure they may have by their present mode of living.

They should understand the eternal family order and its eternal continuance depends upon the faithfulness of the members and upon their being sealed in the bonds of an eternal union by the sealing powers of the Priesthood.

The words of Brigham Young in one of his discourses should impress upon all of us the need of a marriage ceremony that does more than bind until death separates the husband and wife. The love between parents and children should continue forever, yet the family can continue through eternity only when the ceremony is performed for time and eternity in a temple by one having authority to do so.

Here is what Brigham Young said:

This Priesthood has been restored again, and by its authority we shall be connected with our fathers, by the ordinance of sealing, until we shall form a perfect chain from Father Adam down to the closing up scene. . . . Children born unto parents, before the latter enter into the fulness of the covenants, have to be sealed to them in a temple to become legal heirs of the Priesthood. It is true they can receive the ordinances, they can receive their endowments, and be blessed in common with their parents; but still the parents cannot claim them legally and lawfully in eternity unless they are sealed to them. Yet the chain

would not be complete without this sealing ordinance being performed.

To make a careful survey of the inactive in each ward and then do the work necessary to make them active in genealogical and temple work will possibly require the cooperation of others outside the ward genealogical committee. In some stakes the High Priests' quorum has been asked to help. Such a project should be carefully planned with the aid of the ward bishopric so that each one knows his responsibility and what is expected of him.

We feel sure that when the inactive realize the joy that will come from an active participation in the blessing of the temple ordinances, they will adjust their lives to be worthy of the promises the Lord has made to those who love Him and keep His commandments.

Temple work for the living means that all members should share in the uplifting labor of redeeming their kindred dead. Because "we cannot be made perfect without them, nor they without us," our work for others blesses us fully as much as the dead for whom we officiate. Increased temple activity will bring richer happiness and increased spirituality to all who engage in it.

"Ditch Credit"

(Concluded from page 343)

In the district, officers and members worked shoulder to shoulder in pushing forward the line of the canal which would secure them from the scourge of dry years. Bishop Owen L. Archibald and his counselors, Matthew Leavitt and Daniel Leavitt, worked enthusiastically. Job foreman was stake High Councilman G. E. Cahoon, who is also chairman of the stake Welfare committee. From outside the district, too, came invaluable help: Seymour B. Smith, former bishop of Mountain View Ward, surveyor and rancher, is noted as probably "the most irrigation-conscious man in southern Alberta." Equally concerned about water is Mayor Joseph S. Low of Cardston; and John Mould, government surveyor, rendered wise and kindly assistance and saved the project many dollars—a project which stands as something of a monument to a group of people who determined to remain free.

M. I. A. for the BLIND

By R. DE REL LITSTER
Of the Canadian Mission

IN THE fall of 1937, two Mormon missionaries were tracting in one of the suburbs of Ottawa, the capital city of Canada. The report was soon passed about that they were in the district. It finally reached George Lafleur, a young man with a keen intellect, who unfortunately had been blind from birth.

George Lafleur had attended the regular schools. When he reached the stage where he could advance no further without a college education, he inquired at the various colleges, which were not so eager to enroll him. However, the St. Patrick's College, in Ottawa, consented to enroll him. To these people he feels greatly indebted.

For four years, with the aid of dictaphones and the help of his worthy parents, he struggled with the regular curriculum. Just before completing the last term for his degree, he was informed by authorities that there was a technical clause in the provincial school regulations that would prohibit his teaching, due to his handicap. This was very disheartening and discouraging.

It was about this time that someone asked George if he would like to meet some of these Mormons. "Mormons," replied George. "Haven't I enough troubles without meeting them?" A week or so passed when in August the two Elders, Harold W. Blackmore and Ervin Olsen, again visited this person. Fortunately, George was there. Upon being introduced to them, he found the

Elders had personalities such as he had never met before, quite the opposite of what he had visualized. An invitation was extended to the Elders to visit George at his home. Three months later, after earnest investigation, he was baptized a member of the Church.

The one great ambition of George Lafleur has been to raise the standard of his fellow blind members. Upon seeing the perfect organization of the Church, the thought presented itself that the M. I. A. could be utilized in a new field, that the lack of sight should not prohibit the blind from enjoying this wholesome program. Elder Harold W. Blackmore was the district president of the Ottawa District at the time, and a great deal of credit is due him for his willingness to advance this great work. With the aid of President Blackmore, Sisters Edna Ashby, and Augusta Brough, Brother Lafleur was able to make a survey of the blind in the city, numbering about one hundred and twenty-five. Of this number many were disabled or getting along in years, but the remaining number were quite enthusiastic in looking forward to a weekly program that would be constructive as well as entertaining. However, they were all possibly a little skeptical: "Mormons"—a very strong word!

With the assistance of the Ottawa Association for the Blind, a hall was se-



GEORGE LA-
FLEUR, PROMI-
NENT MEMBER
OF THE M. I. A.
FOR THE BLIND

cured and a date set for the first meeting, Wednesday, October 19, 1938. After all the canvassing, planning, and preparing the program, the number that turned out was not so encouraging. The high hopes that had been soaring were brought down to a "cruising level." Brother Lafleur has often commented since in an amusing manner, "I had to go out and come in twice to make ten of us." The next meeting was held the following Monday night at the Y. M. C. A. To these people we also feel very much obligated for the use of the rooms they so generously proffered free of charge for one year.

The activities of an ordinary evening's meeting are as follows: The meeting is opened by singing from the M. I. A. song book. This is followed by prayer (meetings are also always closed with prayer) and then ten or fifteen minutes is devoted to community singing. We have mimeographed copies of the songs the group enjoys the most; the members were permitted to take these home and memorize the words. The song that brings the most joy, which we have adopted as a theme song, is "You Can Smile." The following half hour is devoted to general program activity. This consists of musical rendering, reading, dramatization, dancing, and current events.

It has been our objective to have the blind perform as much as possible. They have developed some hidden talents that have lain dormant for years because of the lack of opportunity to express them; we have discovered harp and piano players, vocal soloists, readers, public speakers, and poets. Furthermore, with the missionaries giving of their talents, the Saints cooperating, and other artists being animated by a philanthropic spirit, we have had some of the best talent in the city perform for our organization.

The *Era* has been an invaluable asset to us in preparing these programs. Each month we have used "Exploring the Universe"; also many stories and articles that we have used seem to be very much appreciated.

A period is devoted to games which are educational as well as recreational. Games that seeing people can play

(Concluded on page 369)



FIRST ANNIVERSARY
PARTY OF THE M. I. A.
FOR THE BLIND. THE
AUTHOR IS AT THE
EXTREME LEFT FRONT
(KNEELING).



OTTAWA DISTRICT
MISSIONARIES AT NOV-
EMBER 2, 1939, CON-
FERENCE. PRESIDENT
AND SISTER DAVID A.
SMITH ARE SEEN IN
THE FRONT CENTER.

Mutual Messages

Executives

JUNE CONFERENCE

THE annual conference of the Young Men's and Young Women's Mutual Improvement Associations will convene in Salt Lake City on Friday, Saturday, and Sunday, June 7th-8th-9th, 1940. There will also be an Institute for summer recreational leaders on Monday, June 10th.

Friday, June 7th, will be known as the Theme Festival and Honor Day. In the early morning will occur a reception and festival on the Tabernacle grounds. There will be two general festival sessions in the Tabernacle. On this day, also, sessions of the Choral Clinic will take place. At 3:30 p. m. an out-door reception for all M. I. A. delegates is scheduled. In the evening the big annual Dance Festival will be held at Saltair. There will also be ceremonies in honor of Bee-Hive Jubilee Year.

On Saturday, June 8th, the tentative program is as follows: Department sessions for Executives and all age groups in the morning and for Era directors, age-groups and activity groups in the afternoon. On Saturday evening in the Tabernacle choruses participating in the Choral Clinic will present a program of ensemble numbers and the Bee-Hive girls, assisted by Scouts, Explorers, and Junior girls, will present a colorful pageant.

Sunday, June 9th, will be devoted to a testimony meeting, separate sessions for the Young Men and Young Women officers, and a general session in the Tabernacle under the direction of the First Presidency of the Church, a final session Sunday evening at which President J. Reuben Clark, Jr., will be the speaker.

The program on Monday will feature instructions and demonstrations on "The Summer Way for M. I. A." On

FLAG WEEK

UPON the request of the United States Flag Association and by authority of a message from Governor Henry H. Blood to the last Utah State Legislature, Flag Week for 1940 will be June 8th-14th inclusive.

In a desire to cooperate with this request, all Mutual Improvement Associations in this state are asked to set aside a few moments at their Sunday Evening Service on June 2nd in honor of this week. Attention should be called to the symbolism of the flag, its care and proper display, and a sentiment of loyalty on the part of citizens should be aroused. M. I. A. organizations in other states are asked to cooperate.

this day also Bee-Keepers will hold an encampment at Pinecrest Inn, Emigration Canyon.

SOUTH LOS ANGELES STAKE MASTER M MEN REPORT

IT is of much interest to note that the Master M Men group of the South Los Angeles Stake includes the outstanding members of the stake. The organization is two years old, and was set up with the idea of welding a group of men together who had qualified for the Master M Men award, in group activity, in spiritual, civic, and cultural endeavor.

The group meets after Church the second Sunday of each month, when an outstanding program is presented. A light buffet luncheon is usually served at these meetings. The organization boasts a membership of twenty-two, which includes members of the stake presidency, high council, Y. M. M. I. A., and other active stake leaders.

The organization has its own set of officers, and does not attempt to compete with the Y. M. M. I. A. in activ-

ity. Two outstanding events are looked forward to with interest each year; the annual banquet and the El Chejo Ball.

Membership is open to any qualified Master M Man of the stake. He must attend his meetings and be in good standing in his ward or the membership committee will drop his name from the roll.

Bee-Hive Girls

IT is just about time to start packing your bag for June Conference. You will not want to miss the Jubilee Conference Program. For District Supervisors, it begins on Thursday evening, June 5, at a dinner meeting to be held at 6:30 p. m. in the historic Lion House.

Friday will be a day filled with colorful activities. At 8:30 a. m., as part of the great morning festival on the Tabernacle grounds, appropriate salutes will present a living Bee-Hive Emblem, which will remain throughout the conference. Bee-Keepers throughout the Church will make possible the erection, on the Tabernacle grounds, of an all-Church "Memory Marker" of this great year of years in Bee-Hive history. At 1:15, there will be unveiled a beautiful sun dial, which throughout the years will stand as a tribute to the service of the women who have given of their time and talents for the building of youth. A fitting climax for the day will be the appearance of three hundred Bee-Hive Girls in colorful costumes in a Folk Dance Festival on the great Salt-air dance floor as part of the regular M. I. A. dance presentations. This will be a sight never to be forgotten.

Saturday will be devoted to Bee-Hive departmental sessions. These will be held in the spacious Ensign Ward chapel and its adjoining halls. From 9 a. m. to 12 noon, the summer program and the remaining Jubilee year events will be presented in demonstration, discussion, and activity groups.

SOUTH LOS ANGELES MASTER M MEN BALL



Luncheon will be provided for 25c, so that there will be no need to return to the busy district where service is so limited.

Resuming at 1:00 p. m., five-year service pins will be presented. A demonstration of methods of presenting Bee-Hive Guides will be followed by departments for leaders in each of the three Ranks with special help being given to new Bee-Keepers.

From 3:00 p. m. to 4:00 p. m., a special meeting for stake and district leaders will be held where guides for leadership meetings will be presented and the Honor Service for November discussed.

The beauties and values of the Bee-Hive program will be a major feature of the Saturday evening program in the Tabernacle. This program will be one which may be used for a stake conference evening if desired.

On Monday and Tuesday the Bee-Keepers and camp leaders will find their dreams fulfilled in the Bee-Hive summer camp institute to be held on these two days. It will be filled with thrills for you which will mean many, many happy hours for the girls who come under your direction during camp days which are so near.

Registration must be made early. The estimated cost for transportation, meals, literature, and a refreshing night's sleep in the hills, will be about \$3.00. Begin planning now to enjoy this delightful experience.

This will close the June Conference Jubilee Program, and we hope that in it leaders will find compensation for the many faithful hours they have devoted throughout the year.

JUBILEE SILVER PINS: So many requests have come to us for a silver jubilee pin that we have had made a small silver hive similar to the regular girl's Bee-Hive pin. This is made in silver and has a 25 embossed on it. Any girl or Bee-Keeper may wear it. The price will be 15c and it may be obtained at the Y. W. M. I. A. It is a lovely symbol of our Jubilee year and we are sure all of you will enjoy wearing it.



1. (top). Bee-Hive Silver Jubilee Annual Buzz, held in the North Hollywood Ward, San Fernando Stake. (Photo by George Bergstrom).
2. First Annual Explorer-Junior Girl Sweetheart Ball held at the El Monte Civic Auditorium in El Monte, Pasadena Stake.
3. Stake Bee-Keepers of Southern California. (Photo by David Stewart.)
4. Rigby Stake Gold and Green Ball held in December.
5. First organized Mutual Improvement Association in Washakie Ward, which is composed of all L. D. S. Shoshone Indians.
6. West Jordan Stake Gold and Green Ball in progress.
7. Santaguin-Tintic Stake fill-in acts of road show:
 - a. The Sower.
 - b. The Angelus.
 - c. The Gleaners.

M. I. A. for the Blind

(Concluded from page 366)

must be translated so that they can be adapted to the sightless.

The last half hour of the evening seems, to many, to be the most interesting of all. This period is devoted to dancing. Some of the blind had danced the old-fashioned waltz years ago; others had never danced in their life; thus, I am sure that it will be of interest to know just how we taught them the modern waltz. At the first evening of dancing, two straight lines were formed, alternately, a seeing and a sightless person. By each putting his right hand on the shoulder of the person in front of him, it made a full arm's length apart, so that all had the desired room necessary. A very fine illustration to show them the direction to make the steps was made by letting them feel a book and explaining that they were to start at the left hand corner, make four moves, and arrive back at the corner where they began. With the two lines coordinating, moving in the same direction, the square was first taught to the rhythm of "step, reach, close." After two or three evenings of this they were shown the correct posture with a seeing partner.

A speech class was started at first, but because of the limited time it was discontinued. Miss Kit Johnson has written a play, adapting it for the blind. At some future time they will endeavor to display their skill in this field.

The idea was conceived that a badge would be very fine to designate members and to signify the purpose of the organization. Thus, a badge was designed, reading BLIND perpendicular and M. I. A. horizontal, using just one "I." This badge each blind member earned by attending three times in succession; but they were obligated to forfeit it if they were absent three times in succession. This seemed to be interesting besides being an incentive to punctuality and regularity.

ONE other activity is sponsored by the M. I. A., for the blind, although it is not held the same evening as the regular meeting. The blind have found bowling entertaining besides being a splendid exercise. After giving them a little sense of direction, it is a common occurrence to witness several strikes in an evening. Elders Clyde A. Stanford and Lloyd F. Christensen have been in charge of this activity.

One of the blind ladies who has been very active, and regular in attendance, made the remark a short time ago that she had enjoyed this summer more than any other for years, that some kind of new hope or enjoyment had penetrated her soul.

Another comment comes from one of our faithful musicians, a strong, robust man, but totally blind, who said, "There are no better people in the world than the Mormons. I didn't

know there were any good people left in the world until you people came along."

To commemorate the first anniversary of this M. I. A. for the blind, on Monday, October 23, 1939, a social or "Birthday Party" was held. There were one hundred and fifteen present, including the escorts and missionaries. All the blind were dressed in their finest for the occasion. They had been looking forward to it for weeks. A member and her husband, who is employed in one of the large bakeries of the city, brought a large, beautiful cake with appropriate decorations, including a large replica of our M. I. A. badge in the center. The president and some of the directors of the Ottawa Association for the Blind were present for the first time. They were greatly impressed at the type of program that was presented, and the way the blind enjoyed it. We were pleased to hear them give us their favorable comments, recommendations, and support.

Victoria Champions

By Elder D. Forrest Greene

AS THE final chapter of basketball history was written in the State of Victoria, Australia, for the year 1939, the Mormons from America claimed high honors as the Young Men's Christian Association competition winners and as the State of Victoria titleholders, representing the Y. M. C. A.

The following Melbourne newspaper comment helps to illustrate the appreciation shown to the overseas Mormons by Australian enthusiasts.

MORMONS HAVE HELPED

Conversant with the latest styles of American play, Mormon visitors from the United States in the past three years have helped improve Australian standards of basketball, and to stimulate public interest.

Apart from competition games, the missionaries have held coaching schools for local adherents and have displayed their talents in exhibition matches with Australia's best in an effort to spread the advantages derived from this fast, clean game.

The Elders' efforts were crowned with success in the final game of the season when, after a hard and closely fought contest, they won the envied title of "The State Champions of Victoria for 1939."

At a recent banquet held for the interest and upbuilding of basketball in Victoria, Hubert Opperman, world famous cyclist who might well be called the "Ab" Jenkins of cycling because of the records he holds, said:

Basketball being a secondary sport of mine, I naturally admired the consistent success of the Mormon teams and felt that there must be a specific reason for such

(Concluded on page 370)



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Victoria Champions

(Concluded from page 369)

outstanding displays of speed and stamina. It was gratifying, if not surprising, therefore, to discover in conversation with them after their match at Fitzroy stadium that their general mode of living and training



Photo by Waverley Studios, Melbourne.
PRESIDENT JAMES JUDD OF THE AUSTRALIAN
MISSION AND THE WINNING TEAM OF ELDERS.

as demanded by the Word of Wisdom confirmed views to which I have been gradually converted during years of cycle racing. The balanced diet which they favored—the elimination of tea, alcohols, coffee, and tobacco from their regime—and their strong preference for raw fruits and steamed vegetables provided an excellent example for both athlete and general citizen to follow as a basis for health and fitness.

Father, Four Sons Preach the Gospel

The Record of Henry M. Taggart

VALANT in bearing witness to the restoration of the Gospel has been

Henry M. Taggart, former bishop of the Hawthorne Ward, Granite Stake, who in June of 1939 completed his third full-term mission for the Church. The first call, coming one week before his marriage to Mary Laird in 1898, took him without purse and scrip to the Southern States, where he labored under Ben E. Rich. The second call came in 1907, in the midst of saving and planning to build a home, and sent him to the Eastern States under John G. McQuarrie. The third carried him in 1937 to England, where he acted as presiding Elder of the Leeds District until his release. In the interim between missions, Brother Taggart became successively one of the seven presidents of a quorum of Seventy, bishop's counselor, and finally bishop, an office which he filled for twelve years until 1936.

Bishop Taggart's four sons have added upon an already outstanding record by each fulfilling honorable missions: Milton H. in the Central States in 1919; Edward L. in Hawaii in 1922; Leonard L. in California in 1925; and Renold L. in Eastern States in 1929. The sixteen years of this missionary activity in the Taggart family have been a continual incoming and outgoing on their part in the service of the Lord.

The twelfth in a family of thirteen children, Brother Taggart was born at Richville, Morgan County, Utah, on March 9, 1875. His mother was early widowed, and humble circumstances marked his youth. Industry and plain living also marked a brief residence at Star Valley, Wyoming, where his wife by a first marriage died. He has made Salt Lake City his home since 1899.

The Mystery of the Seventeen Pintos

(Concluded from page 347)

The three brothers drew together and took a recount—and counted. Unquestionably each of the brothers had received his proper allotment, and still old Stick-in-the-Mud's horse remained unclaimed. Certainly a miracle had taken place.

Excitedly the brothers hurried back to old Stick-in-the-Mud's tepee where they found him calmly seated before his campfire. He didn't seem much surprised to see them again so soon. He merely squinted at them wisely, put another stick of wood on the fire and asked, "Well, my young friends, have you divided your herd satisfactorily?"

"Yes," chorused the brothers, "but a miraculous thing has happened. After each of us took his rightful share of the ponies your old horse was left over, O Stick-in-the-Mud."

"All praise be to Manitou the Almighty," answered the old medicine man. "Learn a lesson here, my young braves. I gave you my only old horse in order that you might make a peaceful settlement in dividing your ponies. You will recall also, I told you that if it was the will of Manitou (who is always just), my horse would be restored to me. And so it has worked out to everybody's satisfaction. My horse is returned to me without taking anything away from you; which goes to show that we should always be willing to sacrifice our possessions for the welfare of our neighbors."

The marveling brothers returned to their wigwams and soon the remarkable story of the seventeen ponies was being told at all of the lodge-fires in the village. From mouth to mouth the story went and gradually the legend became known to all of the other tribes—from the Osage country to the land of the Sioux; and from the Umatillas to the Seminoles.

And for many hundreds of moons old Stick-in-the-Mud's fame went unquestioned until a skeptical medicine-man of a rival tribe took a piece of charcoal and a clean-scraped deer-skin and began some mysterious figuring. Then he sneeringly grunted:

"A miracle—Humph!"

But unfortunately the deer-skin bearing the figures became lost—and so anyone doubting old Stick-in-the-Mud's ability to work wonders will have to do his own calculating.

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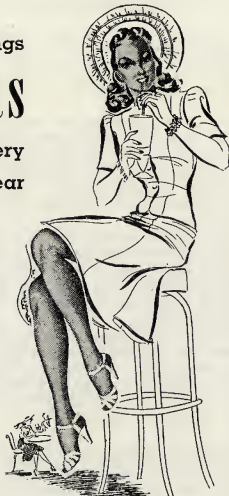
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A BISHOP SPEAKS

(Concluded from page 346)

field of labor. It would be an inexcusable oversight not to include Home Missionaries on the ward scroll.

In ward or stake conferences or other occasions whenever the names of missionaries are read, the Home Missionaries should be included, for they are just as much a part of our missionary service as any of those who labor far from home.

IV

Upon the release of the Home Missionary, he should be afforded an opportunity, with full recognition of his service, to report his mission. The occasion should be appropriate and carry all the compliments that are accorded full time Foreign Missionaries.

V

Finally, Home Missionaries upon their release should be provided with an opportunity to continue actively engaged in Church work. They should not feel that they have "served their mission" and now should retire in favor of others. The Church organization is built upon the principle of universal activity—"everybody works," and the release from one position should always be only opening the door into another activity or responsibility.

If the foregoing suggestions are followed, there is no question that we shall have an enthusiastic and highly successful Home Missionary organization.

PRACTICAL APPLICATIONS

FOR a great many wards, the plan as set forth, however, is only an ideal—not fully acceptable of practical operation. Except in the larger wards, there is always a crying need for capable workers, and the individuals who would make good Home Missionaries are sorely needed as "key" men in ward organizations. Not a few bishops feel like the horsetrader down south years ago who was disposing of his nags at one dollar apiece. To the incredulous onlooker who inquired if he really meant any horse in the lot for a dollar, the trader replied, "Yes, sir, any one of them—except the one in the center; if I sold him the rest would fall down."

There is hardly a ward that has one hundred per cent organization in all departments. To the bishop who is earnestly striving to fill each

auxiliary with capable officers, the request to supply Home Missionaries comes as another burden. This extra manpower cannot be had just by wishful thinking. It is a matter of plain arithmetic. If there are more jobs than persons, some jobs will go begging. Aesop told the story of the mother toad who tried to puff herself up as big as an ox, only to burst from the futile effort. To put the problem another way: wards, as well as individuals, have found that no matter how much or how differently you may subdivide or allocate it, your budget can never be bigger than your income. There's a limit to it and that's all there is to it.

Taking a look at our membership records, it would appear that we have material, and to spare. But in that membership are numerous individuals whom I would call "nominal" members. Some might call them "dormant" members, but I take the word dormant to mean "sleeping" and to imply that if roused they would be exactly the same as any other live and active member. That, however, is hardly true of a great many of these whom I call nominal members. They are, to a large degree, members in name only. They not only do not attend Church; they also do not pay tithing; they do not observe the Word of Wisdom; and they do not in other ways live up to the obligations of members. Before these people can be put to work

they must be found and revitalized.

This is partly a job for the bishop, but it is more a job for the Priesthood quorums, and even more for the Home Missionaries. Fortunately, the process of re-vitalization grows in geometrical proportion. We need only start the first link firmly and it will tend to grow of itself.

Hard as it will seem, it is just good management to start the process moving. It is like taking for seed purposes, grain and potatoes badly needed for food, and it is a plan and system we cannot afford not to support. The present organizations will suffer temporarily, but there will be a wealth of recompense in the discovery of new and latent abilities in our present membership, and the fruits of the Home Missionaries' labors will soon be evident in new faces and new enthusiasm in all of our meetings. Like bread cast upon the water to return after many days multiplied several fold, so Home Missionaries will bring back into the ward many times their own strength in new active members.

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American Asphalt Roof Corp.	378
Beneficial Life Insurance Co.	371
Back Cover	
Bluhill Cheese	371
Borden's St. Charles Evaporated Milk	357
Brigham Young University	383
Century Metal-Crafts Corp.	383
Church's Grape Juice	372
Continental Oil Co.	381
Deseret Book Co.	375
Deseret News Press	382
Glen Bros. Music Co.	327
Globe Grain & Milling Co.	356
Hovey Press	371
Kerr Glass Co.	328
KSL	Inside Back Cover
L. D. S. Business College	328
Lankershim Hotel	374
Levi Strauss	374
Mountain Fuel Supply Co.	355
Nalley's, Inc.	327
Ogden School of Beauty Culture	374
Pacific Greyhound	327
Palace Hotel	328
Quish School of Beauty Culture	373
Red Comet Fire Ext. Co.	379
Royal Baking Co.	372
Saltair Beach Corp.	378
Shell Oil Company	378
Inside Front Cover	
Standard Brands of California	357
Standard Oil Company	377
Sugarhouse Lumber and Hardware Co.	325
Three Diamonds Crabmeat	369
Union Pacific Stages	323
Utah Beet Sugar Industry	321
Utah Engraving Co.	379
Utah Oil Refining Co.	326
Utah Poultry Producers' Coop. Association	374
Washburn and Condon	369
White Star Tuna	324
Yergensen Teachers Agency	379
Z. C. M. I.	370

Horse Thief

(Concluded from page 342)

that snaked out, fell true, and was pulled tight by Simpers turning his horse to one side. The thief landed

in the road with all of the wind knocked out of him.

They started the return journey, with Simpers leading the sorrel. The horse thief in the saddle with his feet tied together under the horse's belly swore considerably while Sharp and Bennion, each with one of those prized revolvers, brought up the rear, joking and laughing.

We saw their dust just after they came over Lookout and met them when they arrived.

Were this fiction, no doubt there would have been enough hot lead slung around on that flat to have warranted us of today building a smelter to reclaim part of it. Enough holes would have been shot in that quiet, morning, desert air to have supplied enough holes to have stocked the Swiss cheese market for generations, but this is not fiction. I'll let you in on a secret. The horse pistol Father carried was a fine one. He had plenty of powder and bullets but no caps; Bennion had a belt full of cartridges but no firing pin for his revolver; so Simpers had the only serviceable weapon, that is if a raw-hide lariat can be called a weapon, that those men had.

Such was the spirit of determination displayed almost daily by our parents in their determination to make this state of ours a fit place in which we might live and enjoy ourselves. Our hats off to all who did such noble work and to all pioneers.

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DELICIOUS Church's Grape Juice is made from luscious, vine-ripened Concord grapes. May be diluted to taste. Try it!



**CHURCH'S
GRAPE JUICE**

Church Moves On

(Continued from page 351)

mentator, puts more challenge into his enunciation than any other person I know . . . Raymond Gram Swing has, for my taste, the acceptable radio personality. And he, too, is a very modest fellow, in private conversation . . . For a personality that matches the program, give me Richard Evans, who does "the spoken word" on the L. D. S. Tabernacle broadcasts from Salt Lake City.

SEMINARY MEETS STRESS NEEDS

THE need for spirituality, clearness and simplicity of lesson statement, pleasing personality, ability to inspire the student, and cooperation in the character and narcotic education now being conducted in the public schools was emphasized at a two-day convention of more than eighty high school seminary instructors held April 14 and 15 in Salt Lake.

It was reported that at the end of 1939 more than twenty thousand students—seventy per cent of the high

(Concluded on page 377)



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THE COMMON SOURCE OF RELIGIOUS TRUTH

(Continued from page 345)

Begotten Son²³ . . . that [they] might be sanctified from all sin, and enjoy the words of eternal life in this world, and eternal life in the world to come, even immortal glory.²⁴

Like a perennial stream of water this divine assurance of immortality followed downward through the ages. The testimony of this verity was strengthened from time to time by revelations from God to the holy prophets. Hundreds of their statements appear in the scriptures bearing witness to the validity of the doctrine of the persistence of personality. Also, ideas filtered outward from the main channel of truth, giving hope to many pagan souls.

All the religions that became popular in the ancient world were the ones that assured their devotees a happy, glorified life beyond the grave. Religions that have been vital forces in the lives of worshippers and have made positive contributions to human happiness are those that offer means of obtaining salvation and give an assurance of life eternal.

The ancient Egyptian, Mesopotamian, Greek, Roman, and Indian religions all taught the doctrine of the immortality of man; yet each had its own interpretation regarding the final condition of the eternal essence of which he is composed. In India the ultimate end of one's living the good life was to lose his individual identity by becoming absorbed in the great "world-soul." Conversely, as early as 3,000 years B. C., the Egyptians were embalming their deceased preparatory to a literal resurrection of the body. Their chief deity was Osiris. "From the earliest times, he was regarded as the god-man who suffered, died, rose again, and reigned eternally in heaven. He was the king of eternity, lord of the everlastingness, . . . whose existence is everlasting."²⁵ He promised resurrection to his faithful followers and rewards for their righteousness. Even until after the advent of Jesus, initiation into the cult of Osiris "meant the certain hope of a happy immortality."²⁶ In fact, the most indubitable item of this faith was its assurance to the devotees that they would live eternally. In the words of Aquilius, an ancient writer:

[Osiris is] the savior and leader of souls, leading them to the light and receiving them again. . . . We can never escape his

sway, but he will save us and even after death we shall be the objects of his providence.²⁷

A Sumerian burial practice, in many respects resembling the ancient Egyptian custom, was to put gold, silver, food, and many other supposedly useful articles in the tombs of the deceased. These "Royal Tombs" date back over 3,000 years B. C. Thus a cardinal precept in the oldest known Mesopotamian civilization was that of the immortality of the soul.

Even the Greek philosophers taught the eternal nature of life. Socrates is purported to have said, "When death attacks a man, his mortal part dies, but his immortal part retreats before death, and goes away safe and indestructible."²⁸

The Mystery Religions, pagan rivals of Christianity during the first four centuries A. D., were constructed around the concept of a glorified immortality of cult members with accompanying formulas of how worshippers could achieve that glorification. Members of the Eleusinian Mysteries declared:

To us alone is there joyous light after death, who have been initiated and who lived in pious fashion as touching our duty to strangers and private people.²⁹

Herodotus, the Greek historian, stated in regards to the Thracians who instituted the worship of Dionysus: "They believed themselves immortal; they think that they do not die, but that the dead go to join their god Zalmoxis."³⁰

It was commonly accepted Orphic doctrine that "the soul is immortal for it came from God. The body is the garment of the soul."³¹

Dating from nearly 600 B. C. to nearly 400 A. D., the worshippers of the Great Mother Mysteries held

a passion drama, celebrating the resurrection of Attis, their "savior-god." "The resurrection of the god brought with it the assurance of salvation for men, and this chiefly included the promise of happy immortality."³²

Mithraism, the strongest pagan rival of Christianity, recorded in its literature, "Though I was born a mortal from a mortal mother . . . having been sanctified by the sacred ceremonies, I am about to gaze with immortal eyes on the immortal aeon."³³

When one considers the universality of the immortality concept, he may be surprised to find that the Old Testament contains a meager amount of information on this Gospel truth. Only glimpses of that doctrine are found in the Hebrew scripture, the most clear-cut statement being recorded in Daniel: "And many of them that slept in the dust of the earth shall awake, some to everlasting life, and some to shame and everlasting contempt."³⁴ But there are enough statements given by the prophets and in Psalms to show that the Jews did conceive of man as being eternal.

The New Testament, however, is filled with the doctrine of the immortality of man, containing evidence of the pre-existence and of post-mortal existence. Shortly before His crucifixion, the Master of life eternal earnestly prayed, "O Father, glorify thou me with thine own self with the glory which I had with thee before the world was."³⁵ A splendid example of the Christian concept of immortality is Paul's faith.

(Concluded on page 374)

²³Patricius Maternus, *De errore*, 22; Willoughby, op. cit., 128.
²⁴Bibliothèque Nationale, Suppl. Gr. 574. See Dieterich, *Eine Mithrasliturgie*, cited in Willoughby, op. cit., 163-164.
²⁵Daniel 12:2.
²⁶John 17:5.

²⁷Cited in *ibid.*, 194.
²⁸Cited in Benson, op. cit., 5.
²⁹Aristophanes, *Ranæ*, 455 ff., cited in Willoughby, op. cit., 64-65.
³⁰Herodotus, IV, 93 ff.
³¹Kaibel, *Inscriptiones Græcæ Siciliæ et Italiæ*, No. 651.

MUSIC KNOWLEDGE

By Delsa Davis McBride

THIS much I know, that music dwells
In living things—the same as shells.
All winds whistle through the trees,
Proving music in the breeze.
When I hear a bumble bee,
I know he sings a song for me;
And when I see wild geese fly by,
I know there's music in the sky.
When I listen in the spring,
I think I hear my crocus sing.
Partly, this is why I know
Music lives in things that grow.

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²⁵Doctrine and Covenants, Section 29:42.

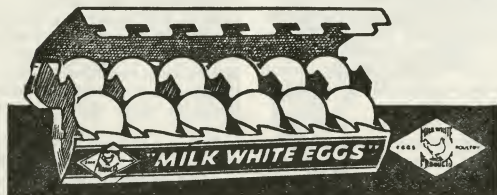
²⁶Pearl of Great Price, Moses 6:58 b.

²⁷A Guide to the Egyptian Collection in the British Museum, 139.

²⁸Harold Willoughby, *Pagan Regeneration*, 193.

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374



The Common Source of Religious Truth

(Concluded from page 373)

mous discourse. Among other fine things, he said:

For as in Adam all die, even so in Christ shall all be made alive. . . . The last enemy that shall be destroyed is death. . . . The dead shall be raised incorruptible, and we shall be changed. For this corruptible must put on incorruption, and this mortal must put on immortality.⁸⁵

Equally as clear, forceful, and detailed as the New Testament's teachings on the immortality of man is the philosophy of the Nephite prophets.⁸⁶ They had a positive belief in the eternal nature of personality. In fact, they considered temporal life as merely a probationary state in which to prepare for the greater existence beyond the grave.⁸⁷ If one studies the aggregate information on eternalism contained in the Book of Mormon, he may be surprised at the unusual amount of detail relative to life after death contained therein. From the Nephite record, we obtain a more comprehensive understanding of the Gospel teachings on immortality than from any other ancient record. A good example of its teachings follows:

I say unto you that this mortal body is raised to an immortal body, that is from death, even from the first death unto life, that they can die no more; their spirits uniting with their bodies, never to be divided; thus the whole becoming spiritual and immortal, that they can no more see corruption.⁸⁸

The belief of Latter-day Saints in immortality is probably the most dynamic, vital, and comforting force in their lives. It is a beacon light, guiding the faithful in the path of godliness. It gives comfort in time of grief, fortitude in time of temptation, and it offers a goal of incalculable value toward which to work—that of Godhood. The Master of eternal life summarized for the noble man, who knows that matter, life, personality, and other things of value are eternal, the goal of living. In his own words: "Be ye therefore perfect, even as your Father which is in heaven is perfect."⁸⁹

⁸⁵1 Corinthians 15:1-58.

⁸⁶Berrett, Hunter, Welker, Fitzgerald, "Book of Mormon Concept of Immortality," A Guide to the Study of the Book of Mormon, 79-90.

⁸⁷Book of Mormon, 2 Nephi 2:19-29.

⁸⁸Ibid., Alma 11:45.

⁸⁹Matthew 5:48.

WINNER TAKE ALL

(Continued from page 339)

"I'm through here today. You're safe after today." She would turn just far enough for him to see her nose. Someone had said it was an impudent nose and had added uncomplimentary remarks about her "stubborn" chin. Linda's chin was not a bit stubborn just then.

SUDDENLY Tad shifted about and met her gaze. He smiled. Now, she prayed, now! But she heard herself say primly, "What a lot of mail!"

"So Bill's coming back tomorrow," Tad said.

Linda suspected him of relief, nodded (she hoped) indifferently, "Thank goodness."

"You'll be glad?" He was surprised.

"I hate realty board meetings," Linda evaded, pretending to be very busy.

"You won't be here any more then after today?" He seemed determined to bother her. She nodded as carelessly as possible. "What will you do then, Miss Gray—I mean, tomorrow?"

So he was interested! Linda's heart

took a great leap and almost stopped. If only she dared, but instead she leaned toward him and said, "I'll just exist until I see you again."

Tad nodded, checked up a score for her in mid-air with a sweeping finger, grinned sheepishly. That proved he didn't care. The news-room laughed. Madge laughed loudest and longest. They all let Linda know how clever they thought her.

That was the way of the world—a topsy-turvy place at best. Tell it lies and it was sure you hid tears behind a gallant smile. Give it the straight unvarnished truth and it clapped its silly hands and shouted, "What a wit!" Linda could have cried.

Tad returned to his precious letters, and Linda stared unseeing at her incomplete story. Deadline was coming. Deadline, thought Linda, in more ways than one! Her hands were icy. Moments danced rapidly to the castanets of typewriters. Tomorrow was coming too quickly for Linda.

Then, Tad lifted a pale green envelope from the pile. It was addressed firmly in dark green ink; the

sender had even put green stamps on it. "Well, I'm a . . ." began Tad. "Pudge again!"

Linda Gray fumbled for her purse and gloves and old felt hat, walked as calmly as she could to Wiley's desk. "I'll be out at the new P. O. site if anyone dies and leaves me a million," she said. She jerked on the green felt with a swift tug, and was gone, but not far. Perched on a high stool by the table against the partition, she dragged down the bound volume of last year's *News-Herald*, opened it—and listened.

Tad was addressing the news-room. "Say, bend your ears. I've got something at last." He began to read:

Dear Auntie Mae:

Thank you for trying to help me but I've figured out my own solution, and hereby submit it in your contest, if I may.

I have let HIM know how I feel, beyond a possibility of his misunderstanding, even though he's terribly dense at times. But, dear Auntie Mae, that's as far as I'll go. I stick at proposing.

If he doesn't love me enough now, knowing I love him, to trample his idiotic wall he put between us, then I don't want to marry him. I didn't say I'll quit loving him, notice; but I just won't want him any longer.

I've gone this far. I'm telling him I'll be at Mountain Meadows Country Club alone,

(Concluded on page 376)

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Summer Reading for Young Folk

(Concluded from page 357)

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Apart from the interest in the biographical material in the book, it is valuable as a stimulus to young people to begin planning their own careers.—M. C. J.

OXUS IN SUMMER

(Katharine Hull and Pamela Whitlock. Macmillan Company, New York, 1940. 271 pages. \$2.00.)

THE fertile brains and the facile pens of these young women, who began writing at the tender ages of fifteen and sixteen, have brought another delightful book to their juvenile public. In this book, as in their previous ones: *Far-distant Oxus* and *Escape to Persia*, the scene is the Exmoor district of England. Into it the six lively children enter wholeheartedly for their activities and their imaginings.

It is a delightful book for children from ten to fourteen.—M. C. J.

OTHER PEOPLE'S HOUSES

(Margery Bianco. Viking Press, New York, 1939. 201 pages. \$2.00.)

THE courage that carried seventeen-year-old Dale through one job after another so that she could ease the burden for her mother and nine-year-old sister, Charlotte, will make stimulating reading for girls. Miss Bianco in addition to the very fine story which she has written has an added attraction in this volume in that the jacket and frontpiece have been drawn by Kate Seredy.—M. C. J.

WHAT DO YOU WANT TO BE?

(George H. Waltz, Jr. Illustrated. Henry Holt and Company, New York. 237 pages. \$2.00.)

THIS book deals with the recognized vocational fields and has in addition chapters dealing with radio and television, camera careers, with the schools and colleges to attend, books to read, and a career quizz.

It will serve as an introduction to the many careers that are open to boys—and, although the author lists the book as "A Career Book for Boys," girls will find the book helpful. Nowadays when professions seem to be so few, when young persons get so discouraged, this book should be placed early in their hands that they may select more carefully and plan more wisely.—M. C. J.

CALL IT COURAGE

(Armstrong Sperry. Illustrated. Macmillan Company, New York, 1940. 95 pages. \$1.75.)

THIS story of Mafatu, the Boy Who Was Afraid, has come down in the folklore of the Polynesians—and it is this story which Armstrong Sperry sets down for English-speaking children. Mafatu at fifteen had a fear of the sea, which had remained with him since he had been a child of three and had clasped his mother by the neck as she had managed to get ashore with her boy before she died.

How Mafatu finally conquered this fear and became Stout Heart is excitingly told.—M. C. J.

WINNER TAKE ALL

(Concluded from page 375)

Saturday night, if he has anything to tell me. If he doesn't show up—well, I'll go away.

Don't you think I'm right? After all, what solution can there be, no matter how much I love him, unless he loves me? Pudge.

"I'm beginning to like Pudge," said Madge abruptly. "The gal's got spirit. I don't believe this HE of hers deserves her."

"You know," said Tad. "I think you're right." . . .

Linda fully intended on getting up Friday morning to shake Glendora's asphalt from her number three high-heeled oxfords at once. She'd been a little fool, but she wouldn't be any longer. And Glendora was a ghastly place to stay, having nothing to do with hours and hours. She only waited because of the contest. That night's paper would tell her if Pudge won or not. "Of course the gown doesn't mean a thing," she insisted.

And having stayed all of Friday . . .

Saturday night a chill little wind drove the dancers in from the Mountain Meadows veranda. Linda Gray was left alone, leaning weakly against the railing. What if he didn't come? She had to see him, if only to say goodbye.

A door opened behind her. Waltz music swelled, then receded as the door slammed. "It looks very nice," said someone. "But why didn't you let me help you pick it out? I was quite surprised when the manager said you'd come and taken the gown and gone."

"I'm glad you like it," said Linda, not turning. Her voice sounded as cool as the little wind. "I've always been told I look well in green." Banalities when her heart was bursting! "Were you so very sure who—she was?"

"Green paper, green ink—and then the manager said she took a green gown." Tad slipped his arms about her, caught her hands and held them. "Besides—are there other Pudges in the world?"

Linda felt cornered. She slipped from the railing, twisted free of his arms, turning to face him. The green chiffon swirled, floated frostily, trembled to peace about her silver sandals.

"It's the first prize I ever won," she said, proving she could be lightly gay, too. "I'm not lucky at contests." She hadn't intended for her voice to shake just then.

"Pudge," said Tad.

Linda tried to change her sob into a laugh. "I've given your conceit a rare boost, haven't I? A scoop for your old *News-Herald*. Linda Gray Wetherby of New York pursues former flance across continent. Heiress takes job to be near man who jilted her. Or—how's this? Pampered playgirl makes final pass at poor but proud youth."

"Pudge," Tad said again.

"Don't!" warned Linda. "Tad, I've hated you these four weeks. You've been cruel. You might have looked surprised at least when I walked in that first day. I'd rather you had told everyone about me, asked them to throw me out, than to ignore me as you have. Anything—anything, but pretending we were strangers. And then when you got my letter—and knew it was mine—to—to—oh, Tad."

"Don't cry," he begged. "I always have to hug girls when they cry, Pudge, and if I begin I might not let go."

"I'm not crying." Linda stiffened, pushed him away. "Anyway, thanks for the gown. It's—it's lovely. I hope you make that frowsy Madge a good husband."

Tad gasped, laughed. Then he caught Linda and held her tightly. "Green-eyed," he teased. "Jealous little monster. I'm sorry for me."

Linda's voice was muffled. "Wh-hy?"

"Stupid! I give in. You win. That is—will you?"

"Now what are you talking about?" quavered Linda.

"About marrying me!"

Linda sighed and shut her eyes. "Dear Auntie Mae," she whispered.

THE INSPIRED REVISION OF THE BIBLE

(Continued from page 337)

ceive the Holy Ghost; that Adam was baptized by immersion by the Spirit of the Lord; and that Adam received the Priesthood after the Order of the Only Begotten. In vision also Enoch beheld the Atonement of Christ, and finally the es-

tablishment of the New Jerusalem in the last days, followed by the Millennium and the personal reign of the Messiah upon the earth. All this Enoch taught to his people.

Also sixteen verses giving a more

The Inspired Revision of the Bible

complete account of Melchizedek are missing from the present Hebrew text. They describe his Priesthood, how he received it, and the marvelous things he accomplished through it. (I. R., Genesis 14:25-40.)

Over twelve long verses containing the promises made by the Lord to Joseph in Egypt are lacking in the King James version. In Egypt the Lord told Joseph of Moses who should lead the Israelites from Egyptian bondage, of the complementary scriptures of the Bible and of the forthcoming Book of Mormon, and of the Prophet, whose "name shall be called Joseph, and it shall be after the name of his father," who should be raised up in the last days. (I. R., Genesis 50:24-36. Also Book of Mormon, II Nephi 3.) Again, the removal was so carefully done that the break would pass unnoticed.

To summarize, many changes which were indicated by the Prophet's inspired corrections are of such great regularity and of such vital nature that they appear to have been made deliberately to keep the truth from man. Some of the most important of these changes include the first statements of the Gospel plan and its ordinances, statements about the work of the Messiah who was to come, and statements of the higher Priesthood, all of which show that these facts were made known to man as soon as he was placed on the earth. "Who brought about these changes?" we ask again. And again the answer is, "We do not know." In this connection we are certain of only two things: First, that when the books of the Bible were first written, they were correct; moreover, they were understandable. Second, that as they are today, there are many important items missing, and too many passages border on incomprehensibility. It is difficult to imagine any one individual, group, or organization having had sufficient power and influence to cause the changes to be made in both the Greek and Hebrew texts as well as in the many versions. We must lay many of those changes which we label *planned* to the workings of the Spirit of Darkness, influencing various individuals in different ages in order to thwart the purposes of the Lord.

(To Be Continued)

THE CHURCH MOVES ON

(Continued from page 372)

school enrollment—were enrolled in the one hundred seminaries now maintained by the Church.

A similar one-evening convention was conducted April 24 for junior seminary teachers and members of stake presidencies and bishoprics in the Salt Lake area.

April 21, 1940

Frank L. Ostler, 48, of Salt Lake

City, died after a month's illness. He was first counselor in the Granite Stake presidency and had served as a member of the General Board of the Deseret Sunday School Union. He is survived by his widow and five children.

April 28, 1940

The new chapel of the Warren Ward of North Weber Stake was dedicated by Elder George Albert Smith of the Council of the Twelve. Joseph Skeen is the bishop.

PICK OF THE FIELD

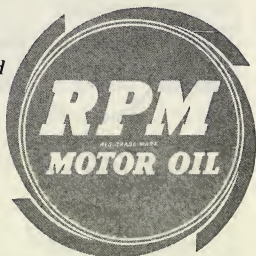
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THE WEST'S OLDEST EXISTING NEWSPAPER

(Continued from page 334)

quilts, shirts, rags, etc., for paper making." By way of postscript he mentioned that housewives would find old rags excellent for the making of rag rugs. Apparently the latter suggestion was better received than the first, for thrifty housewives thenceforth saved most of their rags for carpet-weaving. Consequently plans for the starting of the paper mill made little progress. It was not until 1861 that the mill was finally put in operation, although paper had been made on Temple square as early as 1854. In the meantime, however, the *News* staff collected all the rags they could get, pounded them to pulp in a crude mortar, sifted the pulp through a sieve, and pressed it down with wire screens to make what was probably the first paper ever produced in the West.

The *Deseret News* also has the distinction of having operated the first type foundry in the West, when its staff melted down some stereotype plates obtained from Elder John Taylor and cast them into type to enable the paper to continue publication into 1851. Years later, the *News* became the West's first lithographers, first stereotypers, and the first western newspaper to print from halftones.

An idea of the high cost of printing in Utah at that time can be gained from an article by the editor which appeared in February, 1851. States he:

... we find that a ream of paper worth in the states from \$3 to \$4 would cost our office from \$18 to \$20; that a pound of ink worth 25 or 30 cents in market cost us from \$1.25 to \$1.50; that the setting of a thousand "m's" (letters) in the states generally, from 25 to 31c, and in the cities where women and children are employed to a great extent, probably . . . not more than 3 or 4 cents per thousand. It has cost us most of the time more than \$120 per thousand.

ON August 19, 1851, or just a little more than one year after the founding of the paper, an editorial summary of the year's achievements and a forecast for the future appeared. We quote the following from this editorial:

To the patrons of the *News*: This number closes the volume which we proposed to publish of the *News* in its present form. It was commenced with very few subscribers, which have since trebled; with very little facility of intelligence from abroad, which since has greatly multiplied; and on large type and little matter, which has been improved by smaller type and double the matter. . . . Bills for labor, paper and

other materials were so much higher than we expected . . . that the subscriptions will be exhausted in defraying the mechanical execution of the *News* without administering to our necessities.

Should the *News* be continued, we anticipate it will be on super-royal sheet, or twice the size of the present . . . and recommence sometime in September; but this will depend upon the number of subscribers. If our subscribers will each procure two new subscribers, so that we can have a list of 2,000, we anticipate that there will not be an increase in price.

We leave it with the friends of the press to say whether the *News* shall be continued; if so, we want our friends to forward names to us by the first of September.

The required number of names must have come in, for the *News* has continued through three generations, surviving a thousand emergencies and outliving every contemporary western paper with the same self-reliance and fortitude that characterized its founders.

We may well review a few of the subsequent highlights of *News* history, taking particular notice of its defenders and builders. No list of builders can be complete, for their number is legion and their individual accomplishments have been somewhat obscured by the march of time. For example, I once read a rather comprehensive account of *The Deseret News* which omitted the name of my father, the late John A. Evans, a former manager of the paper, and one who gave it the best years of his life during one of its most critical periods. So if I, too, inadvertently fail to mention the names of some equally deserving persons, I beg forgiveness in advance.

Having already given credit to the original staff, we come next to Orson Spencer, who, sometime during the paper's first four years, became assistant to the editor. During this period, these two, Richards and Spencer, did all the writing, editing, and make-up work required for publication.

Two years after the *News* was founded, its publishers secured a larger press and new type, and its size and circulation had so increased that it became necessary to procure for the man who carried the papers to the post office, a wheelbarrow in which to convey the load. But adversity and hardship played at tag in those days, for by August, 1852, it was found necessary to suspend publication completely until November, for lack of sufficient newspaper.

On the death of Willard Richards, in 1854, Albert Carrington became

DESERET NEWS.

BY W. RICHARDS.

G. S. L. CITY, DESERET, JUNE 15, 1850.

VOL. I.--No. 1.

LAT. 40° 45' 44" LONG. 111° 26' 34"

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DESERET NEWS.

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A paper that is worth printing, is worth preserving; if worth preserving, it is worth binding; for this purpose we issue in pamphlet form, and if every subscriber shall reserve each copy of the "News,"

people, want the Union peacefully dissolved, why not dissolve it? Why ask Congress to do a thing they have no power to do? Congress did not make the Union; the Union made Congress, and the Union made the Constitution; consequently, on the principles of fed-

THE "BIRTH ANNOUNCEMENT" OF THE WEST'S OLDEST EXISTING NEWSPAPER, JUNE 15, 1850.

its second editor, serving until 1859.

In the meantime, in 1858, the *News* faced one of the most serious threats in its fight for survival. With word that a federal army, headed by General Albert Sidney Johnston, was on its way to Utah to quell the mis-called "Mormon insurrection," there was a general exodus of the Saints southward, and Great Salt Lake City became a deserted village. In this exodus the *News* was also moved, editor, press, type and all, and several editions were printed in Fillmore.

The third editor of the *News* was Judge Elias Smith, a cousin of the Prophet. Judge Smith had become business manager under Willard Richards, then succeeded Albert Carrington as editor in 1859, and held the latter position until 1863, when Carrington again became editor, with the historian, T. B. H. Stenhouse, serving as his assistant.

In the meantime, the first pony express arrived from the west on April 7, 1860, while two days later, the first pony express mail arrived from St. Joseph, Missouri, in the record-breaking time of six days! This first pony express mail brought authentic reports of the fast impending struggle between the North and the South, which were, of course, published in the *News*. *News* subscribers were also astounded and alarmed at reports that a bill had been introduced into Congress which proposed to change the capital of the territory of Utah to Carson City, now in Nevada, where a thriving mining community had been established.

In 1867, George Q. Cannon, who had learned the printing trade in Nauvoo under John Taylor, then editor and publisher of *The Times and Seasons* and *The Nauvoo Neighbor*, became general manager and editor of the *News*. He was aided by assistant editors Edward L. Sloan and David W. Evans, the writer's grandfather. Elder Evans simultaneously held positions as a

member of the Salt Lake Theatre Orchestra and as Church shorthand reporter.

Shortly after George Q. Cannon took charge, *The Deseret News*, now publishing both weekly and semi-weekly editions, became also a "daily" and changed its name to *The Deseret Evening News*. In 1898, the weekly edition was discontinued, and in 1922 the semi-weekly *News* permanently suspended publication.

WITH the driving of the Golden Spike at Promontory Point, Utah, in the spring of 1869, marking the completion of America's first east to west transcontinental railroad system, the gathering of news from the outside world was further facilitated. Now the mail service became both faster and safer, the hazards of "road agents" being largely eliminated with the establishment of overland railroad service.

In 1874, David O. Calder became manager of both the editorial and business departments of the paper, with John Jaques serving as its principal editorial writer. This arrangement continued to 1877, when George Q. Cannon and Brigham Young, Jr., took over the management until Charles W. Penrose was appointed editor-in-chief in 1880. Elder Penrose occupied this position until he returned to his native England in 1884, to fill a second mission for the Church. While thus occupied he continued to be a frequent and forceful contributor.

During the temporary absence of President Penrose, John Nicholson became acting editor. On completion of his mission abroad, Charles W. Penrose returned to his former position, where he remained until 1892, when the paper temporarily passed from Church control under a lease agreement with George Q.

(Continued on page 380)

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THE WEST'S OLDEST EXISTING NEWSPAPER

(Continued from page 379)

Cannon and Sons, with John Q. Cannon acting as editor-in-chief and Abram H. Cannon as business manager. When the latter died in 1896, John A. Evans became business manager. It was under his management that the *News* changed from hand-set to linotype, being one of the first newspapers in the West to make this important transition.

In 1898, when the United States called for volunteers to Cuba in the Spanish-American war, Editor John Q. Cannon, who was also a colonel in the State militia, resigned from the *News* to head Utah's contingent of "Rough Riders." He was succeeded by Janne M. Sjodahl, who served as editor until January 1, 1899, when the paper reverted to the control of the Church.

During the period of the Cannon leasehold, Church property was under confiscation by the Federal Government, pending settlement of the polygamy issue. Under these conditions, the *News* likewise went through a period of financial embarrassment which put its staff to its wits' ends to keep the paper alive. Of this period the late George E. Carpenter, one-time city editor, wrote facetiously on the seventy-fifth anniversary of the paper:

Looking back a little over thirty years ago, *The Deseret News* had neither the palatial quarters, the circulation, the staff (numerically) nor the equipment it enjoys today.

In those halcyon days the hired help was ostensibly paid every Tuesday in tithing office scrip, for, although the understanding was on a basis of fifty-fifty, cash was a *rara avis*. John A. Evans, as the keeper of the archives, dispenser of pay envelopes, and recipient of I. O. U.'s from the hired help, was the stalwart defender of assaults upon the treasury and shared equal interest among the employees with David Watts, the young collector, who wore out shoe leather collecting bills. If David had a good day the goose hung high, otherwise, the hired help adjourned to "old man Gray," who operated a little candy stand under the tithing yard wall beneath the shade of the locusts on east South Temple Street and discounted their store orders for cash.

Reporters in those days received the munificent salary of \$10 a week (half cash, if you could get it, and half tithing scrip or orders on R. K. Thomas Dry Goods Co., S. P. Teasdel, and others). Star reporters were known to receive as much as \$15 per week, but they were aristocrats. . . .

Those were days of personal tragedy for the children of John A. Evans also. As payday rolled around too soon and too often for the hard-pressed manager, it was not an uncommon thing for father to walk across the street to Zion's Savings Bank for the purpose of withdrawing from it all the hard-saved nickels and dimes of the Evans boys and girls as a loan to the *News* to make up, in a small way, the deficiency in the company's payroll resources. Later, he always discovered that it was much harder to get back from the company the money to replace these borrowed savings, than to borrow them in the first place.

With the death of Wilford Woodruff, Lorenzo Snow became President of the Church. To him Heber J. Grant, when consulted by President Snow, recommended the appointment of Horace G. Whitney as business manager of the *News*, and the appointment was made. With Manager Whitney also returned to its service an old *News* friend and champion, Charles W. Penrose, and also came James T. Dunbar as circulation manager.

By this time, President Snow's crusade for a more faithful observance of the law of tithing was beginning to bear fruit throughout the Church, with the gradual restoration of the Church's financial credit. This was obviously the right time to get the *News* out of debt, and to increase its editorial and business prestige. One of the first steps Horace G. Whitney took, after he became manager, was to persuade the Church to liquidate all the *News'* obligations, and to build for the paper a new, modern home which was to be situated "catty corner" from the quarters it was then occupying (where the Hotel Utah now stands).

This new "sky-scraper," six stories high, of red sandstone, together with its eight-story annex soon to follow, was among the most impressive structures in the city, and one which could not be duplicated by any other newspaper in the West. The main building was finished and occupied in 1902 and the Annex was completed the following year. It was in the new annex, in the summer of 1904, that the writer, serving as copy boy to Editor-in-Chief Penrose and to City Editor John E. Hansen, got his first job with *The Deseret News*. Thus, at the early age of ten, I became acquainted with some of the best newspaper men this city has ever produced, including, besides Messrs. Whitney, Penrose, Sjodahl, Hansen, and Carpenter, such men as "Ike" Russell, then a cub reporter, who later went to the staff of the New York *Times*, Alfales Young, telegraph editor, "Race" Whitney, "Wally" Young, and many others.

UNDER the guidance of Manager Whitney, financial order was brought out of chaos, while the pungent pen of Editor Penrose, assisted by the methodical, scholarly work of J. M. Sjodahl, and the fighting spirit



ERECTED IN 1902, THE DESERET NEWS BUILDING WAS ONE OF THE FINEST NEWSPAPER BUILDINGS IN THE WEST. TODAY IT IS CALLED THE UNION PACIFIC BUILDING.

of the whole reportorial staff, brought the rejuvenated *News* to the flower of its achievement. During a portion of these years a faction in this community campaigned vigorously, though not always fairly, against certain alleged, but unfounded, charges of undue political influence on the part of the Church. The *News* sprang to the defense of its leaders and some of the word battles which were waged by the opposing editors will rank among the greatest in the history of journalism in America! Feeling ran high on both sides and ugly words passed daily between the antagonists. But the old order has passed . . . and men and women of all creeds and classes now live together with a closer understanding.

In 1904, Editor Penrose was called to be an Apostle and was shortly thereafter again sent to England, this time to preside over the European Mission. He was succeeded by J. M. Sjodahl, who served as editor-in-chief until 1914, when he went to Europe as associate editor of *The Millennial Star*. In 1914, E. LeRoy Bourne became editor of the *News*, but left two years later for active military duty in the World War. He was succeeded by John Q. Cannon, who came back for his second term as editor.

Under the management of H. G. Whitney, which extended over a period of twenty-two years, including those trying years at the close of the old century and the beginning of the new, when religious and political discussion was vigorously defended on both sides, and when it took cool heads and determined fighters to guide the destinies of this newspaper, *The Deseret News* rose to unprecedented heights in influence, financial stability, and in mechanical and editorial excellence. In this era, "Who does not read the *News*?" was both an invitation to subscribe and a challenge to the non-reader.

In these days, also, the mechanical achievements of the West's pioneer newspaper were acclaimed by lovers of the graphic arts from one end of the country to the other. Photographs in the *News* were printed directly from halftone engravings which were expertly mounted in the stereotype circular plates, and William A. Cowan, head pressman, took the same pride in a careful "makeready" as any printer of fine books.

In 1921, H. G. Whitney asked the First Presidency for a well-earned

release from the arduous duties which he had so long and capably performed. His resignation was reluctantly accepted, and Elias S. Woodruff, assistant manager, was appointed in his stead.

The years since are current history, well known to most of us, so we pass them over quickly, merely mentioning, in passing, the names of subsequent editors and managers, including B. F. Grant, general manager to succeed Woodruff, together with Harold Goff and Joseph J. Cannon, who both served terms as editors. Death terminated the able service of Editor Goff, while Joseph J. Cannon, who is now in the General Superintendency of the Y. M. M. I. A., and also president of the Temple Square Mission, in Salt Lake City, was transferred from "home service" with the *News* to an important assignment abroad as president of the British Mission of the Church.

Elder Samuel O. Bennion, who had served for nearly thirty years as president of the Central States Mission, and as manager of Zion's Printing and Publishing Company, was appointed to fill a vacancy in the First Council of Seventy. When B. F. Grant soon thereafter retired from the management of the *News* on account of ill health, Elder Bennion was appointed general manager, with editorial super-

vision and responsibility. In the brief period from 1934 to now, the *News* under S. O. Bennion's management has made marked progress and advancement. Recognizing that a modern newspaper must have modern equipment to compete successfully with its contemporaries, Manager Bennion secured the funds for the installation of a high-speed color newspaper press to replace the old Hoe press which had given continuous service since the "horse and buggy" days of 1905. Not only was the new press to assure faster and more faithful reproduction of type and pictorial matter, but it was to bring to this paper that symbol of modernism which no metropolitan newspaper of this day can well do without—color—color in both its literal and figurative sense.

And so we leave the *Deseret News*, after its ninety years, in the hands of its present capable management and staff. It faces the future with bright hopes and with unexcelled opportunity for distinguished service and achievement. As it stood nearly a century ago, it still stands eager and able to serve every worthy cause of religion, culture, statesmanship, industry, art, and science. Old in experience, it is still youthful in enthusiasm as when its feet were first planted in 1850 on those two incomparable cornerstones of greatness: "Truth and Liberty."

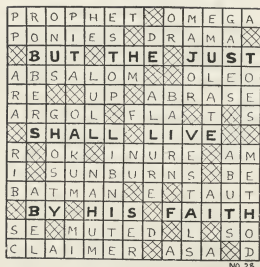
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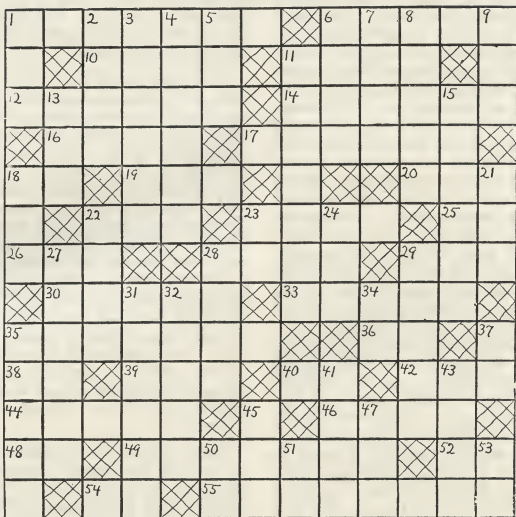
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ACROSS

- | | |
|--|--|
| 1 "he hath . . . , and he will bind us up" | 35 Gazers |
| 6 Number of chapters in Joel | 36 Type measure |
| 10 ". . . shall ye return" | 38 "Let them say in their hearts, . . . , so would we have it!" |
| 11 "And . . . shall be mine" | 39 "Have we not all . . . father?" |
| 12 The Bible's . . . literature | 40 "and the Lord, whom ye seek, shall suddenly come . . . s temple" |
| 14 Luke tells of "Christ as . . . of the book of the prophet Esaias" | 42 "unto you that fear my name shall the . . . of righteousness arise" |
| 16 "in . . . day when I make up my jewels" | 44 Theme of a composition |
| 17 "Thou, even thou, art to be . . ." | 46 Place where Israel sang, "Spring forth," Num. 21: 16 |
| 18 "And I will . . . a swift witness" | 48 Son of Judah |
| 19 ". . . is more precious than rubies" | 49 "Let . . . man praise thee" |
| 20 ". . . shall deliver me" | 52 "For I . . . the Lord" |
| 22 ". . . burden of . . . word of . . . Lord to Israel by Malachi" | 54 "For he . . . like a refiner's fire" |
| 23 "the . . . will be magnified" | 55 Interesting |
| 25 Continent | |
| 26 Plant | |
| 28 "behold a . . . in the wall" | Our Text from Malachi is 10, 11, 16, 17, 22, 23, 30, 33, 39, 40, and 49 combined |
| 30 "For he . . . , and it was done" | |
| 33 "He, that being . . . reproved" | |

DOWN

- | | | | |
|----|------------------------------------|----|------------------------------------|
| 2 | Distress signal | 27 | Queen of Shushan |
| 2 | To long | 28 | Samuel said, "... am I" |
| 3 | Strike | 29 | "gave the . . . , and caused them |
| 4 | Cut teeth | | to understand the reading" |
| 5 | "but at the . . . it shall speak" | 31 | Flavors |
| 6 | 26 across is a plant of this genus | 32 | Same as Cainan, son of Enos |
| 7 | "And in that day shall the deaf | 34 | Two thirds of ten |
| | hear the words of the book" | 35 | "... who is his tabernacle, |
| 8 | Dutch coin | | and his dwelling place is Zion" |
| 9 | "He openeth also their . . . to | 37 | "sitting . . . his throne" |
| | discipline" | 41 | Son of Boaz and Ruth |
| 11 | Organ stop | 43 | River of Russia |
| 13 | Consumed | 45 | American Indian |
| 15 | Famous inventor | 47 | Epoch |
| 18 | Counted as a bird in Deut. 14: 18 | 50 | ... receiveth it with good will" |
| 1 | Fifth son of Jacob | 51 | "He saith among the trumpets, |
| 2 | Barb from which cloth is made | | the battle . . . ; and he smelleth |
| 23 | "Ye looked for much, and . . . , | | it came to little" |
| | Measure of Sweden | 53 | "Yet ye have robbed . . ." |

The Hour of Parting

(Concluded from page 330)

of the child drove me nearly wild. I could not stand it and I jumped up and ran out of the house so as not to hear his distress. I dreamed that after running out of the house I met Brother Joseph E. Taylor and told him of these things.

He said: "Well, Heber, do you know what I would do if my wife came for one of her children—I would not struggle for that child; I would not oppose her taking that child away. If a mother who had been faithful had passed beyond the veil, she would know of the suffering and the anguish her child may have to suffer; she would know whether that child might go through life as a cripple and whether it would be better or wiser for that child to be relieved from the torture of life; and when you stop to think, Brother Grant, that the mother of that boy went down into the shadow of death to give him life, she is the one who ought to have the right to take him or keep him."

I said, "I believe you are right, Brother Taylor, and if she comes again, she shall have the boy without any protest on my part."

After coming to that conclusion, I was waked by my brother, B. F. Grant, who was staying that night with us, helping to watch over the sick boy. He called me into the room and told me that my child was dying. I went in the front room and sat down. There was a vacant chair between me and my wife who is now living, and I felt the presence of that boy's deceased mother, sitting in that chair. I did not tell anybody what I felt, but I turned to my living wife and said: "Do you feel

anything strange?" She said: "Yes, I feel assured that Heber's mother is sitting between us, waiting to take him away."

Now, I am naturally, I believe, a sympathetic man. I was raised as an only child, with all the affection that a mother could lavish upon a boy. I believe that I am naturally affectionate and sympathetic and that I shed tears for my friends—tears of joy for their success and tears of sorrow for their misfortunes. But I sat by the deathbed of my little boy and saw him die, without shedding a tear. My living wife, my brother, and I, upon that occasion experienced a sweet, peaceful, and heavenly influence in my home, as great as I have ever experienced in my life; and no person can tell me that every other Latter-day Saint that has a knowledge of the Gospel in his heart and soul, can really mourn for his loved ones, only in the loss of their society here in this life.

I never think of my wives and my dear mother and my two boys, my daughter, and my departed friends, and beloved associates being in the graveyard. I think only of the joy and the happiness and the peace and satisfaction that my mother is having in meeting with the Prophet and the Patriarch and Brigham Young and my father and the beloved friends that she knew from the days of Nauvoo to the day that she died. I think only of the joy they have in meeting with father and mother and loved ones who have been true and faithful to the Gospel of the Lord Jesus Christ. My mind reaches out to the wonderful joy and satisfaction and happiness that they are having, and it robs the grave of its sting.

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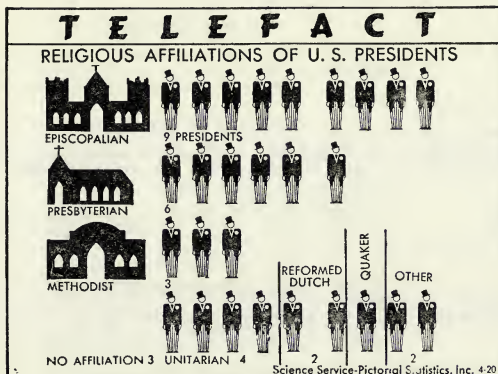
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LET'S SAY IT CORRECTLY

THE verb *hang* has two forms for the past and the past participle, depending on the meaning of the word. Hang-hanged-hang hangs pertains to the death penalty; hang-hung-hung refers to all other things, such as curtains, pictures, and trophies that are hung.

IN REPLY to Dr. Edward H. Ochsenr's article in the December issue of *The Improvement Era*, in which he stated that "Young men who do not smoke are often the subject of ridicule among groups of men who do," I submit the following:

Since I was thirteen I have always worked around a group of young men who nearly ninety-eight per cent were smokers. I spent four years in the United States Marine Corps during which time I was constantly in contact with men who were heavy smokers, and though many of them offered me cigarettes, I could never see any benefit from smoking. Instead of ridicule, my buddies looked upon the few of us who didn't smoke with a great deal of respect, invariably stating that they wished they had never started the expensive habit. I must have inherited the dislike for tobacco as there are five uncles in my family in their sixties that never used tobacco and they were pioneers in the West, being ranchers, and stage-coach drivers, where they were mixing with smokers every day.

Perry Powers, 5302 Lindley Ave.,
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Provo, Utah

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Business Mgr. *Improvement Era*
Dear Mr. Orton:

IT is with great pleasure that we report the Provo First Ward of the new Provo Stake has gone over the top in the *Era*. It is the first time for ten years that this goal has been reached in this ward.

We started our work for the *Era* on January 27, 1940, by calling all the officers of both organizations to a chili supper at 6:30 p. m. at the church. After this course was served by the Young Men officers, we assigned two blocks to each pair of workers. At 10:00 p. m. we returned to the church with half enough subscriptions to put us over. To make the evening end right the Young Women served ice cream and cake. We repeated this same kind of party February 3, and returned at 10:00 p. m. with enough *Eras* to put us over the top. The assistance of three members of our stake M. I. A. board and two members of the ward bishopric was greatly appreciated.

The two evenings were enjoyed by all the workers and the task was much lighter than we had expected. The president of each organization acted as the *Era* director; we did not have an especially appointed person for this.

Sincerely yours,
(Signed) A. C. Hatch,
Pres. Y. M. M. I. A.

Kingsport, Tennessee

Dear Friends:

IN this branch of the East Central States Mission we find selling *The Improvement Era* an easy task. Those who have taken it before express their enjoyment through subscribing again, and we have been able to place it in the homes of investigators too. Truly the *Era* sells itself!

Thanking you sincerely,
Miss Shirley Weight
for Elder S. L. Montgomery.

REVENGE AT LAST

Judge: "It seems to me that I have seen you before."
Prisoner: "You have, your honor. I gave your daughter singing lessons."
Judge: "Thirty years."

AGGRAVATING

"Does your husband talk in his sleep?"
"No, and it's terribly exasperating. He just grins."

THEY SHALL HAVE THEIR REWARD

Mr. Brown: "You're a very honest boy, but it was a ten-dollar bill I dropped—not ten ones."

Johnnie: "I know, Mister, but the last time I found a ten-dollar bill, the man didn't have any change."

Billy: "Does your mother ever spank you?"

Barbara: "Yes, she does."

Billy: "Does your daddy ever spank you?"

Barbara: "You bet."

Billy: "Which hurts the worst?"

Barbara: "I do."

THE INSTALLMENT HABIT

The husband came in and asked, "Any installments due today?"

"No, dear. I think not."

"No payment due on the house, the radio, the furniture, or the books?"

"No."

"Splendid! I have ten dollars. What say we buy ourselves a shiny new car?"

ANOTHER ONE

A Scottish horseman went into a saddler's shop and asked for one spur.

"But why only one spur?" asked the puzzled clerk.

Replied Jack: "Well, if I can get one side of the horse to go, the other'll go with it."

MAKES A DIFFERENCE

Mother was very particular always to say grace before meals, and made no exception when she took her small son to a restaurant.

After they had been served, Mother said: "Now give thanks, Johnny."

"But, Mummie," he replied in a surprised tone, "we're paying for this, aren't we?"

TANTALUS MODERNE

First imp: "Ha, ha, ha!"

Second imp: "Why the laugh?"

First imp: "I just put a woman in a room with a thousand beautiful hats—and no mirror!"

WASTED MEDICINE

Doctor: "What's that Scotch patient of yours growling about now?"

Nurse: "He says he got well before all his medicine was gone."

A MATTER OF GEOGRAPHY

A Virginian family was training a colored girl from the country in her duties as maid. On answering the telephone the first day, she brought no message.

"Who was that, Sara?"

"It warn't nobody, Mr. Brown—jes' a gentleman say, 'It's a long distance from New York,' and I says, 'Yessir, it certainly is.'"

TELL ME

Willie: "Daddy, are flies flies because they fly?"

Father: "I suppose so."

Willie: "Are fleas fleas because they flee?"

Father: "Sure. What of it?"

Willie: "I told teacher bees are bees because they be."

Something NEW

Yes, there **is** something new under the Sun! For now, when you dial to KSL's 1130 kilocycles you're listening to a new radio station. From microphone to the tip of its new 455-foot vertical radiator tower, KSL is completely rebuilt.

Into city and town, KSL now sends an even clearer and stronger signal than before. This means that you will have smoother listening, hour in and hour out, when you tune to your favorite programs.

KSL'S studio equipment, control consoles, transmitter and tower are **all** new! Which is just another way of saying that "The Voice of the West" continues to bring its listeners not only the finest radio entertainment, but the best means of listening to it as well!

KSL



A woman in a dark dress stands next to a large, gnarled tree trunk. The scene is dimly lit, suggesting dusk or dawn, with a soft glow on the horizon. The tree's branches are silhouetted against the sky.

Daydreams that come true

Dreams of romance and riches and power are the undeniable heritage of every normal youth . . . but daydreams are made of gossamer stuff that is quickly destroyed by realities. Adult happiness, on the other hand, is harder to get, but more enduring, when cut from the cloth of self-disciplined life, and sewed together with the tough threads of financial security through Life Insurance.

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