

The Improvement **ERA**

MAY, 1930
Vol. 33 No. 7

RETURN POSTAGE GUARANTEED

Message of the First
Presidency of the Church



Loyalty and Patriotism of
the Latter-day Saints
REED SMOOT



Latter-day Temples
GEORGE F. RICHARDS



One Hundred Years of
Missionary Work
MELVIN J. BALLARD



The New Jerusalem and Its
Temple
JOSEPH FIELDING SMITH



The Prophet Joseph Smith who, acting under divine
appointment, organized the Church of Jesus Christ of
Latter-day Saints, April 6, 1830.

Centennial Conference Number

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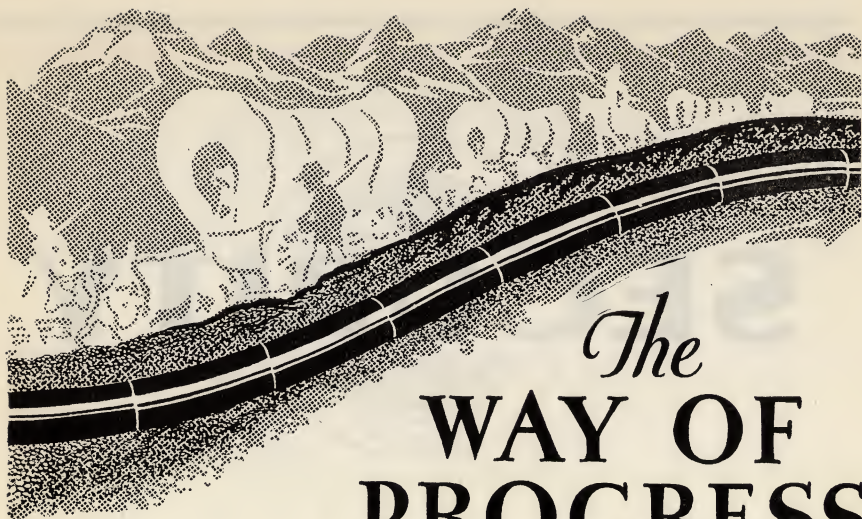
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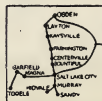
THE long, slowly plodding immigrant trains brought civilization . . . culture . . . industry to the valley of the Great Salt Lake.

And now a few decades following this great movement, a new westward trek comes . . . paralleling for miles the sturdy Mormon Pioneer and Old Oregon Trail and path of the creaking wagons . . . the Natural Gas line.

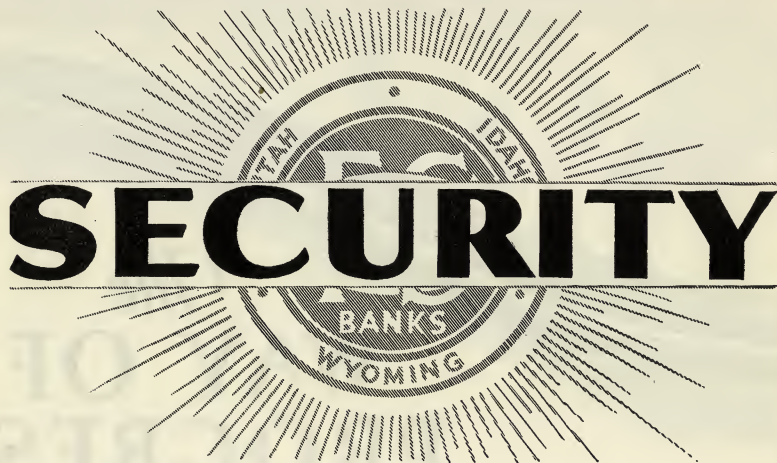
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FORECAST

Dr. Richard R. Lyman's article on "Ideals and Early Achievements of the Church in Education," which appeared in the April *Era* has aroused much favorable comment. It will be followed next month by another along similar lines, under the title "The Church in Action—a Sketch of its Work in Moral and Religious Education." The author asks the question, "What is the reason that so many people in these days, though scholastically trained, lose interest in practical religion?" Then he answers the question himself; and the answer, coming from a high Church man and one who has spent many years in college both as student and teacher, is an excellent analysis of the subject.

"Bill's Shadows," a story of athletic achievement by Harrison R. Merrill, will prove quite as interesting reading as any of this popular writer's articles which have heretofore appeared. It is not too much to promise that readers of both sexes and all ages will find pleasure and profit in perusing it.

Dean Milton Bennion's scholarly series, "A Spiritual Philosophy of Life," which was discontinued through lack of space in the May number will be resumed.

The written and oral reports which have come to this office indicate a widespread interest in the serial "Out of the Burning." Some people have gone so far as to ask that they be shown advance proof sheets in order sooner to satisfy their curiosity. The next installment will in no way slow up the reader's interest.

"Rare is the boy who is not impressed with the power of the Creator when suddenly confronted with some great masterpiece of the Great Builder." This sentence is taken from an article entitled "Camping" by Rev. Hoyt E. Henriques which, fortunately, we are able to give to our readers at a time when this subject will be uppermost in the minds of many people.

The Improvement Era

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Organ of the Priesthood Quorums, the Mutual Improvement Associations and the Schools of the Church of Jesus Christ of Latter-day Saints

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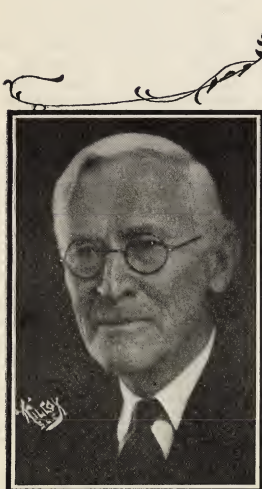
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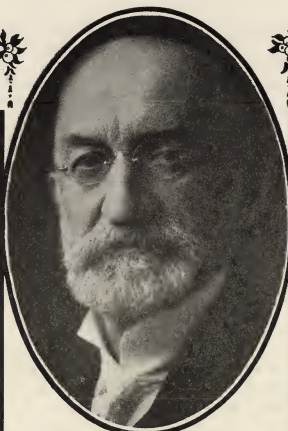
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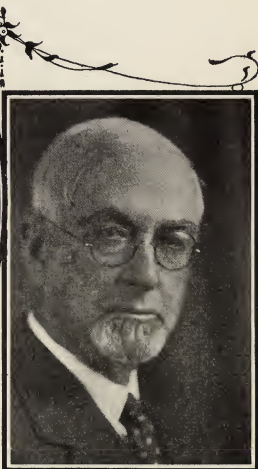
No. 7



Pres. ANTHONY W. IVINS
First Counselor



President
HEBER J. GRANT



Pres. CHARLES W. NIBLEY
Second Counselor

A Message

The First Presidency of the Church of Jesus Christ of Latter-day Saints to our beloved brethren and sisters throughout the world:

ON this, the one hundredth anniversary of the organization of the Church, we salute you, and pray that the blessing of God our Father, and the grace and love of Jesus Christ, our Lord, may abide with you forever.

We preface our message to you by reference to the following scripture:

"Behold, I am Jesus Christ, the Son of God. I am the life and the light of the world. I am the light which shineth in darkness, and the darkness comprehendeth it not."

As Moses lifted up the serpent

in the wilderness, even so was the Son of God lifted up, that whosoever believeth in him shall not perish, but have eternal life.

The Church of Jesus Christ of Latter-day Saints, through its presidency, reaffirms the truths set forth in the above scripture, and calls upon its members in all parts of the world to rededicate their lives to the service of the Master and the establishment of his kingdom upon earth.

FROM the beginning of time, as we count it, to the present, God our Father has, at divers times,

both by his own voice and the voice of his inspired prophets, declared that he would send to the earth his only Begotten Son, that through him, by means of the resurrection, of which our Lord was the first fruits, mankind might be redeemed from the penalty of death, to which all flesh is heir; and by obedience to the law of righteous living, which he taught and exemplified in his life, be cleansed from personal sin and made heirs to the Kingdom of Heaven.

In songs of praise the Psalmist declared his coming. In ecstasy

the prophet Isaiah looked forward to the day when he would manifest himself among men, and, by foreknowledge which came from the Father, announced the details of his death and the dire consequences of his crucifixion.

THE Redeemer himself declared, notwithstanding the apparent failure of his mission and ministry as it applied to the generation to which He brought the message of salvation, that at a period of time then in the remote future, a period designated as the latter-days, the Dispensation of the Fulness of Times, he would again reveal himself, would re-establish his Church upon the earth, and come to reign in triumph and majesty over his people.

In humility, and with full consciousness of the responsibility involved, we bear witness to the people of the world that with the appearance of the Father and the Son to the Prophet Joseph Smith, in the early spring of 1820, the greatest gospel dispensation of all time was ushered in, a dispensation of light, radiating from the presence of God, illuminating the minds of men, increasing intelligence and knowledge, which is the glory of God, and by the application of which the past one hundred years have been made the Miracle Century of the ages.

The increase of scientific knowledge, invention, industrial development; the harnessing of the forces of the universe and adapting them to the comfort and convenience of man, have reached a degree of perfection not dreamed of by people who lived when the past century was ushered in.

IN 1830 Abraham Lincoln attained his majority. He was still pursuing his studies by the light of a tallow dip, or pine knot, because there was nothing better to be had; and it was under these circumstances that he prepared himself to become the foremost citizen of his country, thirty years later.

Since that time our system of education has undergone a miraculous change. The log or little brick school-house of a century ago has been supplanted by temples of learning, in which our children enjoy conveniences and comforts

that the wealth of kingdoms could not, at that time, have provided. They have maps of the world before them, books treating all known subjects, teachers better informed upon the subjects taught, heat provided; and when they require light they touch a button and the electric current does the rest.

AGRICULTURE, the foundation upon which the very existence of the human race is built, was still in a primitive condition. Men harvested with a scythe or sickle the grain which grew in their fields, and threshed it with a flail.

A man now sits upon a machine, and at one operation, reaps, threshes and sacks ten acres of grain, with less fatigue than he formerly harvested one.

Women carded and spun the wool and wove the cloth with which they and their children were clothed.

The cards, spinning wheel, and loom have passed. They are now to be seen only as heirlooms or sacredly cherished souvenirs.

POSSIBLY no other human agency has greater influence upon civilization and the development of the people of the world than that which provides quick and easy transportation of people and things from place to place. By it individuals, communities, and nations come to know each other better, exchange of commodities is made possible, and the commerce of the world is maintained.

For this purpose roads made by men thread the world. We travel over them now on bands of steel, in luxurious motor cars, in floating palaces, or through the air.

Only yesterday these roads were mere trails, blazed by fearless, intrepid men, through unknown forests, over snowclad mountains, across trackless deserts or uncharted seas.

IN fulfilment of the words uttered by inspired prophets, thousands of years ago, the wooden boats in which we sailed the seas at the beginning of the past century have been supplanted by floating palaces of steel, in which we ride the waves or navigate the ocean's depths in safety.

For silver the Lord has given us gold, which has become the basis of exchange throughout the civilized world; while iron takes the place of wood and stone in construction.

By the application of scientific methods, which have been revealed during the past century, the profession of medicine and surgery has brought to the people of the world relief from the most dreaded diseases, which devastated communities and at times threatened the very existence of mankind.

UNDOUBTEDLY the greatest miracle of the century is the accomplishment by which the human voice, with the personality of the speaker, may be indefinitely preserved and reproduced with every detail of originality.

Whether uttered in the frozen arctic, or from the jungles of the tropics, without visible means of conduct, the human voice instantly circles the earth, thus overcoming the hitherto insurmountable barrier of both time and space.

Contemplating these accomplishments of the past century, to which but brief reference has been made, we are led to exclaim:

Great and marvelous are thy ways,
O Lord!

From eternity to eternity Thou art the same!

Thy purposes fail not, neither are there any who can stay Thy hand!

The Church

THE Annunciation. As the glory of the Lord shone round about shepherds, who kept watch over their flocks by night upon the hills of Judea, and the angel of the Lord announced to them that there had been born that day, in the city of David, a Savior who was Christ the Lord, the light of the Christian Dispensation burst forth upon the world.

"And suddenly there was with the angel a multitude of the heavenly host praising God, and saying,

"Glory to God in the highest, and on earth peace, good will toward men."

The heavens were illuminated by the glory of the Lord, the heavenly host shouted hosannas as the Babe of Bethlehem, the Son of

God, the Only Begotten of the Father in the flesh, he who was to become the Savior of mankind, was born into the world.

FROM the time of his birth to the day of his crucifixion, Satan, that old serpent, the devil, the enemy of all that is good, he who by his wiles and deception tempted our first parents and brought death into the world, sought the destruction of our Lord.

Kings persecuted him, because they knew and feared his power. The learned and wealthy spurned him, because of his humble birth; while the ignorant, not understanding, held him in derision.

The personal ministry of Jesus was of short duration. But thirty-three years elapsed from the time of his birth to the day of his crucifixion, and but a small portion of this time was devoted to his ministry. From the time of the delivery of his great sermon on the Mount, but three years elapsed until his death.

DURING the brief period of his ministry he effected the organization of his Church, selected twelve apostles, upon whom, with Peter at their head, he conferred the keys of the Priesthood, and to whom he made plain the organization of his Church and the doctrines of his Gospel, by obedience to which mankind may be redeemed and brought back into the presence of God. This accomplished, he declared his mortal mission completed, and went to his death with the sublime prayer upon his lips that his Father would pardon those who were responsible for his crucifixion. In their ignorance they knew not what they had done.

The First Century of the Primitive Church

DURING the first century of the Christian Era, Octavius, Caligula, Nero, Vespasian and his son Titus, all of whom were bitter persecutors of the Church, occupied the throne of Rome.

Pagan Rome had become the mistress of the world. From the time of the crucifixion of Jesus, persecution of the Christians had been merciless and wicked beyond expression. During the reign of

Caligula and Nero, who were more brute than human, Christian men were slain without mercy, while their wives and daughters were carried away to Rome, to be sold to the highest bidder, or distributed to a depraved soldiery.

Men, women and children were cast into the great amphitheater at Rome, to be torn by wild beasts or fight for their lives, for the entertainment of these inhuman monsters. Christians, their bodies covered with combustibles, were made to stand upon the walls, to be burned, in order that light might be provided for the spectacle below.

TO deprive Christians of life was not sufficient. Every cruel means of torture that the human mind could suggest, which might add to the suffering of the victim, was applied.

The falling away which had been predicted by the prophets had come. The man of sin, the son of perdition, was revealed, who opposes and exalts himself above all that is called God, or that is worshipped; so that he as God sitteth in the temple of God, showing himself that he is God. (2nd Thessalonians 2:3-4).

Thus centuries passed, centuries during which darkness covered the earth and gross darkness the minds of the people, centuries during which Satan, in an orgy of Pagan idolatry, ruled the world.

A New Gospel Dispensation

THE opening of a new Gospel dispensation was not a thing of chance. Jesus Christ, through his messenger, had declared to John while he was upon the isle of Patmos, that an angel would come flying through the midst of heaven, having the everlasting gospel to preach to them that dwell upon the earth, calling them back to the worship of God, who is the Maker of the heavens and the earth, the sea and the fountains of water. The Redeemer himself had declared that before the time of his glorious appearance, to assume his rightful place among his people, the Gospel of his kingdom should be preached in all the world, for a witness unto all nations, before the coming of the end.

As the time of the restoration of

the Gospel was clearly indicated, so was the gathering place of those who would accept the truth definitely declared. The prophet Isaiah had said that it should come to pass in the last days, that the mountain of the Lord's house would be established in the top of the mountains, and be exalted above the hills, and that people from all nations would flow unto it. Many people, he declared, would go and say: "Come ye, and let us go up to the mountains of the Lord, to the house of the God of Jacob." For what purpose? That they might be taught the way of the Lord and learn to walk in his paths.

AT the time of the calling of Abraham, the Lord entered into covenant with him and his posterity, in which He promised that Palestine should be theirs for an everlasting heritage. This promise was repeated to Isaac, and confirmed upon the head of Jacob..

Prior to his death our father Jacob called his twelve sons to him, blessed them, and defined the future of their posterity, adding little to that which had before been promised, until he laid his hands upon the head of Joseph and not only conferred upon him the blessing and heritage of his fathers, but also declared that his heritage prevailed above that of his progenitors, unto the utmost bounds of the Everlasting Hills, to a land choice above all other lands, a land rich in the blessings of the earth, of the heavens above, and the sea beneath.

Upon Ephraim, the younger of the two sons born to Joseph during his sojourn in Egypt, he sealed the heirship to the blessings and promises conferred upon his father.

While Satan held the world in spiritual darkness, by means of priestcraft and idolatry, he shackled the masses with the chains of kingcraft, and thus held the world in both spiritual and civil bondage.

As the time of the end drew nearer, God's Spirit descended upon men, impelling them to break the shackles of idolatry and priestcraft with which they were bound.

WHEN John Wycliffe, John Huss, and William Tyndale, (all of whom suffered martyrdom

for their faith) Martin Luther and others gave the Holy Scriptures to the people of the world, and in the strength of Israel's God declared the truth, the beginning of the end had come.

When the people of Great Britain wrung from King John the Magna Charta, when Oliver Cromwell later cut off the head of King Charles the First, and the Covenanters of Scotland took up arms against the then dominant church, the morning star of hope arose, heralding the sunshine of a brighter day.

The coming of Columbus to America had been foretold centuries before he sailed from the port of Palos, in Spain. The Spirit of the Lord was upon him, was his guide and protector in his great adventure, and led him to the shores of a new world.

IT was not by chance that the Puritans left their native land and sailed away to the shores of New England, and that others followed later. They were the advance guard of the army of the Lord, predestined to establish the God-given system of government under which we live, and to make of America, which is the land of Joseph, the gathering place of Ephraim, an asylum for the oppressed of all nations, and prepare the way for the restoration of the Gospel of Christ and the reestablishment of his Church upon earth. It was under these circumstances and others of which the Lord was the author, that the stage was set for the raising of the curtain upon the opening scene of the Dispensation of the Fulness of Times.

As the Christian Dispensation was ushered in, the glory of the Lord shone round about the shepherds who kept watch over their flocks by night upon the hills of Judea, while the voice of the angel of the Lord declared the Babe of Bethlehem to be the Savior of the world.

SO also the glory of the Lord overshadowed Joseph Smith, and God himself, in the glory and majesty of his person, with his Only Begotten Son, Jehovah, revealed himself in vision, and with his own voice designated Joseph Smith to be the instrument through whom the greatest gospel

dispensation of the ages was to be ushered in.

There was nothing of ostentation, pagantry or dramatic display; it was a simple, solemn occasion, superlatively glorious and impressive beyond expression.

The voice of the Lord, which had been silent for ages, was heard again. Again that divine message, so oft repeated, was delivered: "This is My Beloved Son. Hear Him!" The personality of the Father and his Only Begotten Son was again revealed that mankind may know them as they are.

Of his first vision Joseph Smith says:

"After I had retired to the place where I had previously designed to go, having looked around me and finding myself alone, I knelt down and began to offer up the desires of my heart to God. I had scarcely done so when immediately I was seized upon by some power which entirely overcame me, and had such an astonishing influence over me as to bind my tongue so that I could not speak. Thick darkness gathered around me, and it seemed to me for a time that I was doomed to sudden destruction.

"But exerting all my powers to call upon God to deliver me out of the power of this enemy which had seized upon me, and at the very moment when I was ready

to sink into despair and abandon myself to destruction—not to an imaginary ruin, but to the power of some actual being from the unseen world, who had such marvelous power as I had never before felt in any being—just at this moment of great alarm, I saw a pillar of light exactly over my head, above the brightness of the sun, which descended gradually until it fell upon me.

"It no sooner appeared than I found myself delivered from the enemy which held me bound. When the light rested upon me I saw two personages, whose brightness and glory defy all description, standing above me in the air. One of them spake unto me, calling me by name, and said, pointing to the other—This is My Beloved Son. Hear Him!"

WHEN the Apostle Paul appeared before King Agrippa and Festus, the Roman Procurator, he declared that Jesus Christ, who had been crucified upon Calvary, was risen from the dead; that he lived and had appeared to him in a cloud of light, calling him to be his messenger to the Gentiles. Festus, in amazement, cried out: "Paul, thou art beside thyself; much learning doth make thee mad." But Paul replied—"I am not mad, most noble Festus, but speak forth the words of truth and soberness."

In like manner Joseph Smith, an obscure country boy, fifteen years of age, when he related to certain sectarian ministers of the neighborhood that he had received a heavenly vision, was made the victim of ridicule and bitter persecution.

Men flew into passion as they declared that it was all from the devil, that there were no such things as visions and revelations in these days; that all such things had ceased with the Apostles, and that there would never be any more of them.

SATAN again manifested his power and determination to frustrate the will of Christ, that he might maintain his dominion over the world and continue to hold captive the souls of men. From that hour he raged in the hearts of the wicked, until he finally encompassed the death of the Prophet; not, however, until he had accomplished the work which the Lord had sent him into the world to do.

Like Paul, Joseph Smith, during the three years intervening after his vision, steadfastly maintained that in vision he had seen the Fa-

THE following is from a sermon by Pres. Heber J. Grant, Oct. 5, 1917:

I endorse every word that has been spoken regarding the divinity of the mission of the men who have presided over this Church. President Smith said he had nothing to say regarding the present administration, but appealed to the people for their verdict. It has fallen to my lot to labor for thirty-five years, lacking a few days, with the Presidency and the Council of the Twelve Apostles, and I bear witness that I know, as I know I live, that the inspiration of Almighty God has attended the men who have occupied positions in the Presidency of this Church. I bear witness that at no time within my knowledge has any president of the Church had more of the inspiration of Almighty God, and more of the love of his associates in the Presidency and in the Council of the Twelve, than has President Joseph F. Smith. I bear witness that every man chosen to occupy a position in the Council of the Twelve during the presidency of Joseph F. Smith has been chosen by the inspiration of Almighty God. I bear witness from my knowledge in visiting among the people that there is a love, a faith and a determination to serve God existing today, the equal of any period during the past thirty-five years.

ther and the Son, and had heard the voice of the Lord.

On the evening of September 21, 1823, he had retired as usual to his bedroom for the night, a night fraught with events of which he had not dreamed, events of supreme importance to him and to the people of the world.

He says:

"While I was thus in the act of calling upon God I discovered a light appearing in my room, which continued to increase until the room was lighter than at noon-day, when immediately a personage appeared at my bedside, standing in the air, for his feet did not touch the floor.

"He had on a loose robe of most exquisite whiteness. It was a whiteness beyond anything earthly I had ever seen; nor do I believe that any earthly thing could be made to appear so exceedingly white and brilliant. His hands were naked, and his arms also, a little above the wrists; so, also, were his feet naked, as were his legs, a little above the ankles. His head and neck were also bare. I could discover that he had no other clothing on but this robe, as it was open, so that I could see into his bosom.

"Not only was his robe exceedingly white, but his whole person was glorious beyond description, and his countenance truly like lightning. The room was exceedingly light, but not so very bright as immediately around his person. When I first looked upon him I was afraid; but the fear soon left me.

"He called me by name, and said that he was a messenger sent from the presence of God to me, and that his name was Moroni; that God had a work for me to do; and that my name should be had for good and evil among all nations, kindreds, and tongues, or that it should be both good and evil spoken of among all people."

THIS messenger revealed to Joseph Smith that there was a book deposited, written upon gold plates, giving an account of the ancient inhabitants of America and the source from whence they came, and that the plates would later be delivered into his hands to be translated and published to the world.

On the twenty-third day of September, 1827, the plates containing the record of the Book of Mormon were delivered to Joseph Smith who, by the gift and power of God, translated the characters which were engraven upon them.

The Book of Mormon does not in any degree conflict with or take the place of the Holy Bible, but is the strongest corroborative evidence in existence of the divine origin of that sacred record. It has been before the world for more than a century, during which time

no statement contained in it, whether it refers to the civil history or the religion of the people who kept the record, has been proven to be untrue.

As the translation of the characters engraven upon the plates on which the Nephite record was kept proceeded Joseph Smith discovered that the doctrine of baptism was taught and practiced by the Nephite people. Desiring to better understand this principle he did as he had done before, went with Oliver Cowdery, his scribe, into the woods, and engaged in earnest prayer. The following is quoted from his own words:

"While we were thus employed, praying and calling upon the Lord, a messenger from heaven descended in a cloud of light, and having laid his hands upon us he ordained us, saying:

"'Upon you my fellow servants, in the name of Messiah, I confer the Priesthood of Aaron, which holds the keys of the ministering of angels, and of the gospel of repentance, and of baptism by immersion for the remission of sins; and this shall never be taken again from the earth, until the sons of Levi do offer again an offering unto the Lord in righteousness.'"

"The messenger who visited us on this occasion and conferred this Priesthood upon us, said his name was John, the same that is called John the Baptist in the New Testament, and that he acted under

the direction of Peter, James, and John, who held the keys of the Priesthood of Melchizedek, which Priesthood, he said, would in due time be conferred upon us."

WITH this ordination, and the restoration of the Melchizedek Priesthood which was later conferred as promised, the fullness of the keys and authority of the Priesthood of Almighty God, which had for centuries been lost to mankind, was restored and has remained with the Church in unbroken succession until the present time.

With the restoration of the Priesthood the way was open for the preaching of the Gospel, the administration of the ordinances pertaining thereto, and the organization of the Church.

ON the sixth day of April, one hundred years ago today, Joseph Smith, with five others who had accepted the message of the restored Gospel, met at the home of Peter Whitmer, Sr., at Fayette, Seneca County, New York. The sacrament of bread and wine was administered and the Church of Jesus Christ of Latter-day Saints organized.

In his sermon on the Mount the Master declares that a tree is known by the fruit which it produces. We do not gather grapes from thorns nor figs from thistles. A bitter fountain cannot bring forth good water, nor does a good fountain bring forth bitter water. By this unchangeable law we ask the world to judge the accomplishments of the Church during the past century.

It was after his resurrection that the Master commissioned his disciples to go into all the world and preach the Gospel to all people, baptizing them in the name of the Father, and of the Son, and of the Holy Ghost.

IN like manner have the disciples of Christ in the present dispensation, his Apostles, High Priests, Seventies, (who are his especially chosen ministry) and the Elders of the Church, carried the glad tidings of the restored Gospel to every part of the civilized world during the century past, and wherever the message has been proclaimed there have been honest souls who have accepted it and gathered to Zion, in fulfillment of

ON October 5, 1917, President Joseph F. Smith said:

I desire to say what I have often said, and which is still true, that the work of the Lord is progressing on the earth, and there is no power beneath the Celestial kingdom that can prevent its progress; for so the Almighty has decreed. I bear this testimony to you. I feel in every fiber of my soul that it is true; and, indeed, if it were not true—notwithstanding the hopes we have, notwithstanding our faith, notwithstanding the prosperity that has attended our labors in the valleys of these mountains, in harmony with the purposes of the Church of Jesus Christ of Latter-day Saints—if it were not true that the Almighty is at the helm, and has been at the helm from the beginning, and will continue to the end, our hopes and anticipations for present and for future life would be in vain. This work is the power of God unto salvation, and nothing else will do, nothing else can compare with it. Even error, as it has been said by one, may become venerable with age, and may become popular by the number of its votaries; but neither error nor the popularity of numbers will avail for the salvation and redemption and exaltation of the children of Almighty God.

the words of the ancient prophets.

The mountain of the Lord's house has been established in the top of the mountains, and people from all nations have flown unto it. Through the blessings of the Lord upon their labors the desert has been subdued and made to blossom as the rose. Solitary places have been made glad because of them. Cities have been established, springs of water have broken out which have given life to the thirsty land, music and the voices of children are heard in the streets where desolation and silence had reigned for ages.

TEMPLES have been erected in which the work of redemption has been done for an innumerable host of the living and the dead.

Many thousands have been brought from the poverty and distress of the old world to this blessed land of Joseph, to become wealthy and be made happy as they have participated in the blessings which the Lord our God has pronounced upon it.

Looking backward to the organization of the Church, which occurred under the most humble and, to the world, obscure circumstances, and following its history through persecution, poverty, and distress, can it be denied that a great and marvelous work has been accomplished, that the promises of the Lord have been fulfilled, and His power to accomplish that to which he sets his hand to do, manifested?

Let glory and honor be ascribed unto God our Father, through Jesus Christ, his Son, forever, for he is the author of it all.

THE future, as outlined in the predictions of the ancient prophets and confirmed by modern revelation, is pregnant with hope for the Church.

Jesus Christ our Lord said:

"Think not that I am come to destroy the law, or the prophets: I am not come to destroy, but to fulfil. For verily I say unto you, Till heaven and earth pass, one jot or one tittle shall in no wise pass from the law, till all be fulfilled."

WITH the present momentum with which the people of the world are moving forward in the determination of truth in every field of human endeavor, the outlook for the future passes beyond

the vision of human comprehension.

Jesus Christ, referring to the time when he would manifest himself in the latter days, declared that whereas he manifested himself to his own people in the meridian of time and they rejected him, in the latter days he would come first to the Gentiles, and then to the house of Israel. He says:

"When the time of the Gentiles is come in, a light shall break forth among them that sit in darkness, and it shall be the fullness of my gospel. But they receive it not; for they perceive not the light, and they turn their hearts from me because of the precepts of men. And in that generation shall the times of the Gentiles be fulfilled.

"At that time, saith the Lord, I will remember the covenant which I have made with my people who are of the house of Israel, and will send my Gospel to them.

"And it shall come to pass that I will establish my people, O house of Israel, and I will remember the covenant which I have made with my people, and I have covenanted with them that I would gather them together, in mine own due time, that I would give unto them again the land of their fathers for their inheritance, which is the land of Jerusalem, which is the promised land unto them forever, saith the Father.

"And behold, this people (the Nephites) will I establish in this land, (America) and it shall be a new Jerusalem. And the powers of heaven shall be in the midst of this people; yea, even I will be in the midst of you. And then shall be brought to pass that which is written:

"Awake, awake again and put on thy strength, O Zion; put on thy beautiful garments, O Jerusalem, the Holy City. For thenceforth there shall no more come into thee the uncircumcised and the unclean: For thus saith the Lord: Ye have sold yourselves for naught, and ye shall be redeemed without money."

FROM the words of the Prophet Daniel we quote the following:

"In the days of these kings shall the God of heaven set up a kingdom, which shall never be destroyed; and the kingdom shall not be left to other people, but it shall break in pieces and consume all these kingdoms, and it shall stand for ever."

JOHNN, the beloved disciple of our Lord, says:

"I saw a new heaven and a new earth; for the first heaven and the first earth were passed away: And I John saw the Holy City, New Jerusalem, coming down from God out of heaven, prepared as a bride adorned for her husband.

"And I heard a great voice out of heaven, saying: Behold the tabernacle of God is with man, and he will dwell with them, and they shall be his people, and God himself shall be with them, and be their God.

"And God shall wipe away all tears from their eyes; and there shall be no more

death, neither sorrow nor crying, neither shall there be any more pain; for the former things are passed away."

"And the Lord shall judge among the nations, and shall rebuke many people; and they shall beat their swords into plowshares and their spears into pruning hooks; nation shall not lift up sword against nation, neither shall they learn war any more."

WITH this glorious vision of the future, to which we look forward, we exhort our brethren and sisters to put their houses in order, that they may be prepared for that which is to come.

Refrain from evil; do that which is good. Visit the sick, comfort those who are in sorrow, clothe the naked, feed the hungry, care for the widow and the fatherless. Observe the laws of health which the Lord has revealed, and keep yourselves unspotted from the sins of the world. Pay your tithes and offerings, and the Lord will open the windows of heaven and pour out blessings until there shall not be room to contain them. Be obedient to the laws of God and the civil laws of the country in which you reside, and uphold and honor those who are chosen to administer them.

To the people of the world we send our blessing, and bear witness to them that God lives, that Jesus Christ is his Only Begotten Son, the Redeemer of the world. We call upon all men to come unto him, that through his grace they may attain to eternal life and an inheritance with him in the kingdom of his Father.

Heber J. Grant,
Anthony W. Ivins,
Charles W. Nibley,
The First Presidency.

WHEREFORE the voice of the Lord is unto the ends of the earth, that all that will hear may hear:

"Prepare ye, prepare ye for that which is to come, for the Lord is nigh; * * *

"And the arm of the Lord shall be revealed; and the day cometh that they who will not hear the voice of the Lord, neither the voice of his servants, neither give heed to the words of the prophets and apostles, shall be cut off from among the people;

"For they have strayed from mine ordinances, and have broken mine everlasting covenant." (Doctrine and Covenants 1:11-15.)

POETRY

Fabric

By Florence Hartman Townsend

'TIS not for me to question
The color of the thread—
I would choose blue and purple;
I would choose gold and red.

'Tis mine to weave a fabric
From skeins placed on the loom,
E'en though the thread be murky
As shadows in a room.

But, somehow, as I'm weaving,
If I but weave aright,
There will be spots of beauty
To catch and hold the light.

And if the pattern's stilted,
The colors dull and cold,
I'll tinge the warp with laughter
To shimmer in each fold.

And though my soul may hunger
To trace a filigree,
I'll sing into the plain design
The gold of melody.

Then in and out and over
The silver of a song
Will trace a lovely pattern
And make the fabric strong.

A Song for You

By Florence Hartman Townsend

O, could I fashion a song for **you**
singing,
First I should dip in the pool of my
heart;
Warm with its blood, with the wound
sharply stinging,
Then should my pen be endowed for the
part.

I then would set me a snare in the
heaven,
Catch the soft glow from the earliest
star,
Sweep back to earth, for earth's temper-
ing leaven,
Gathering color where meadows spread far.

I should not reach for the city's bright
grooming,
Nor for bright jewels in arrogant store,
But for your song I'd find red roses
blooming—
Blooming and sweet by a brown cottage
door.

Somewhere a bar like a child's happy
laughter,
Somewhere a note like a glistening tear,
Music like rainfall, with sunshine soon
after;
Somewhere together I'd weave these, my
dear.

Starshine and color and laughter and
weeping;
(Tears, just a few, add a mellow note).
But, O, forever, my love, I'd be keeping
Heartbreak from marring the song in
your throat.

If I Were Earth

By Florence Hartman Townsend

I WISH that I were Earth; I'd like
To lift a scarlet flower spike
Upon each naked hill.
And if I found a roadside bare
I'd plant some brave red sumac there,
And wild sweet clover spill.

I wish that I were Earth; I'd grow
Five baby cedars in a row
In some secluded nook.
And sycamores, whose trunks shine white
As ghostly sentinels at night,
Would guard each silver brook.

I wish that I were Earth; methinks
I'd sow the seed of fragrant pinks
Upon each furrowed field.
Perhaps some beauty-loving heart
Would choose them as the better part
Of all the cherished yield.

I wish that I were Earth; I'd dare
Start flaunting growth and beauty where
Are now but cruel scars.
I'd flower countless blooms of white
To wear upon my breast at night
And be the earthly stars.

If I were Earth for one brief night
There'd be new beauty when the light
Came up on rosy wing.
But, O, what beauty could I add
To make the poet's heart more glad
Than red-bud in the spring?

Your Voice

By Florence Hartman Townsend

I LOVE the tones of instruments of
music,
Tuned and strung;
I wait for lilting bird-note on the
Sweet air flung;
I thrill to song of artist singer,
High and clear;
I crave the strain of soothing viols
On my ear;
I often sit entranced by ringing
Chorus song;
My pulses leap to sound of bugles,
Deep and strong;
But I've never heard the music' that
My soul has stirred
As the music of your voice in just
One spoken word.

*IN a day of unrhymed and un-
measured poetry, it is restful and
lovely to find a complete page of
verse which could never be mis-
taken for "free verse," and yet
which sings and glows in its very
freedom. The six poems for May
are not exactly love poems, nor
are they really Spring poems, but
the depth and gladness and tender
charm lifting through the lines of
them bring back the warmth of
love and the fragrance of Spring.*

Barrier

By Florence Hartman Townsend

BECAUSE you see the dusty road that
stays
Aswarm with dingy commerce—trucks
and drays—
And miss the clump of sumac, flaming
red,

And whirr and dip of bird wings over-
head;
Because you speculate in moneyed terms
And wonder what per cent it pays the
firms.

And miss the jolly quirk about the mouth
Of that young fellow, driving toward
the south;

Because you see in golden harvest fields
Naught that inspires your soul, except
the yields;

And when in busy cities, mounting high,
A building, brick on brick, lifts to the
sky,

You see but rentals, making rich and fat
A soul, like yours, that craves no more
than that.

You cannot see the beauty of the soul
That permeates and binds the noble
whole;

A dream come true to live in light of
day;

A builder's vision come to earth to stay;
Because your eyes are blind to such a
treasure

As coral-footed pigeons in the street,
Strangers are we. Our minds can never
meet

Though we may walk together down
the street.

Awakening

By Florence Hartman Townsend

DOWN all my garden paths sweet
Spring came walking,
Where Winter's frosty feet so late were
stalking,
And when she paused, in softest whispers
talking,
The smallest rootlet waked from sleep
to hear.

I could not hear the words that Spring
was saying,
But budding boughs began a rhythmic
swaying,
As if in time to fairy music playing,
And bird-note lifted skyward, sweet and
clear.

I followed down the paths where Spring
had drifted,
And found peony-buds and jonquils
lifted,
For Winter's icy bonds young Spring had
lifted,
And out of death life started, fresh with
dew.

Oh, Spring has been abroad! her emerald
fingers
On shrub and clod and tree a moment
lingers,
Her fragrance thrills the throat of feath-
ered singers,
And lovers speak the old, old words anew.



The Centennial Pageant

ON April 6, 1830, a little band of earnest men assembled together at the home of Peter Whitmer, one of their number, to effect the organization of the Church of Jesus Christ of Latter-day Saints. Bitter persecution had been their lot in the few years since the boy, Joseph Smith, had declared that he had seen a vision of God the Father and his Son Jesus Christ, and had been divinely appointed to restore to a hungering world the holy Priesthood. Humble men were these, and fearful, too, perhaps, feeling sure that hatred and injustice would follow them as cruelly in the years to come as they had done in the past; but they were sincere in their knowledge that Christ had spoken and valiant in their determination to defend the truths which had come to them so surely, so undeniably. Realizing the fact that an attitude of enmity and malice was already strong against them, and that their antagonists were determined to destroy the foundation of the Church before a structure could be reared upon it, these first members might have foreseen the struggles of Illinois, the tragedies of Missouri and the hardship and suffering of Far West and Winter Quarters. Their imaginations doubtless could have pictured the injustice of their fel-

low-citizens and the treachery of government officials. Prophecies of hunger, disappointments and defeat would not have surprised them nor troubled their souls, for they knew that Christ himself was hated and tortured; that the early Christians sacrificed their lives for the cause, and that the latter-day disciples of the crucified Redeemer would have deadly opposition to meet also. But it is quite certain that even their most sanguine dreams did not vision the beauty and the glory to attend the one hundredth anniversary of the event which transpired that day.

FROM that beginning the Church has grown in membership and in achievement until it has become a powerful force of colonizers, citizens, disciples of education and religious leaders. Small wonder it is that the centennial anniversary should be an occasion unprecedented in the annals of the west.

The official celebration takes the form of a sacred pageant-drama, "The Message of the Ages," depicting the outstanding religious events of the world in chronological order from the Council in Heaven to the present day. Staged on a gigantic series of platforms built across the west end of the great Tabernacle; illumined by

enormous batteries of foot, flood and spot lights; accompanied by the Tabernacle choir and an especially trained orchestra, the production is stupendous in every detail.

TO fanfare and orchestral accompaniment the massive curtain, hung from the vaulted dome of the great building, parts on a dark stage. A voice reads the introductory lines:

In the beginning was the Word and the Word was with God, and the Word was God.

The same was in the beginning with God.

All things were made by him; and without him was not anything made that was made.

In him was life; and the life was the light of men.

*That was the true Light, which lighteth every man that cometh into the world. * * * As many as received him, to them gave he power to become the sons of God, even to them that believe on his name.*

To organ accompaniment the reader gives an account of the Council in Heaven, wherein it was decreed that the firstborn son of God should go down and become a willing sacrifice for mankind. Here the music changes to crashing chords and chaos, then dies away into silence.

THE first scene is the Creation, in which, to accompaniment of music, the Biblical account is given by reader and chorus:

In the beginning God created the heaven and the earth; and the earth was without form and void; and darkness was upon the face of the deep. * * * An angel fell? Nay, a God came down To turn the key of mortality, That faith should bide and truth en-crown
To the furthestmost posterity;
And the stars that swung to their glad employ
When earth was new and life was youth.
The stars of dawn that sang for joy
Are singing yet at the feet of truth.

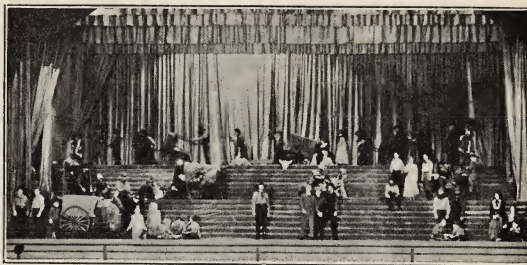
The first period is depicted as the ancient dispensations: Adam and Eve after their expulsion from the garden making sacrifice unto the Lord because it was commanded of them:

"This thing is a similitude of the sacrifice of the Only Begotten of the Father, which is full of grace and truth;" the deluge of the earth and the covenant made with Noah—
Lo! indignation's thunder rent the skies,
The heavens wept in flood of drowning tears;
All flesh wherein had kindled breath and life

Was forfeit to the voltage of His wrath.
A planet drowned to wash away its stain,
But breasting swirl of flood and heaving seas,
The ark, upheld by Priesthood's mighty arm,
Came safe to harbor 'neath the rainbow's span. * * *

And God blessed Noah and his sons and said, Behold I establish my covenant with you and with your seed after you. * * * Neither shall all flesh be cut off any more by the waters of a flood, neither shall there be any more a flood to destroy the earth. * * * I do set my bow in the cloud and it shall be for a token of a covenant between me and the earth."

Then follows the scene of the children of Israel in Egypt, bowed down in bondage amidst the carnal splendors of the idolatrous Egyptians; and Moses, "Ventured from the burning bush" coming to cry



the message from on high to all the people.

"Thou shalt have no other gods before me.

"Thou shalt not take the name of the Lord thy God in vain.

"Remember the Sabbath Day to keep it holy.

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

"Thou shalt not kill.

"Thou shalt not commit adultery.

"Thou shalt not steal.

"Thou shalt not bear false witness.

"Thou shalt not covet anything that is thy neighbor's.

THE next scene is a frieze of the Prophets of two hemispheres, whose prophecies of the coming Lord were to be fulfilled in the birth of Jesus Christ. The scene of the Nativity follows, with the adoration of all the ages typified by the prophets of the past who bowed in reverence before the manger cradle.

From the ministry of the Savior one event is taken in the significant story of the Sermon on the Mount, in which is shown the multitude listening to the simple, burning word. No heavenly beings appear, but brilliant light from above suggests the radiant presence, while a voice offstage speaks the memorable lines, taken from the Book of Mormon:

Blessed are the poor in spirit who come unto Me, for theirs is the Kingdom of Heaven.

The scene of the resurrection is of the two women named Mary, who, going to the tomb, find emptiness; and then are greeted by the risen Lord. A chorus sings "The Lord now Victorious."

The third period, the Dispensation of the Fulness of Times, pictures first the apostasy of the middle ages.

The cross wanes pale against the brooding night

Of grim Apostasy,
As thrones of Daniel's vision rear their might

To wage autocracy.
Men search for God in the psychic blue
In the hush of the mystic spheres,
They importune him as beggars do

In importunate fear and tears;
They build Him a throne in the topmost zenith

Of astral cult and spell,
Aye, make him an image of spire and plinth,
A Maker intangible.

This picture culminates in the vision given the boy Joseph, and subsequent ordinances and manifestations—the coming forth of the Book of Mormon, the restoration of Aaronic and Melchizedek Priesthood and the organization of the Church.

A land prepared, a Declaration penned,
And 'mid the lovely woodlands of Vermont

A youth elect of all the earth is reared,
That Priesthood's oracle shall speak again.

O lovely day! O holy interlude,
The mists disperse and error's night is gone.

Tho' 'organed hills peal their beatitude
And faith awakes transcendent with the dawn.

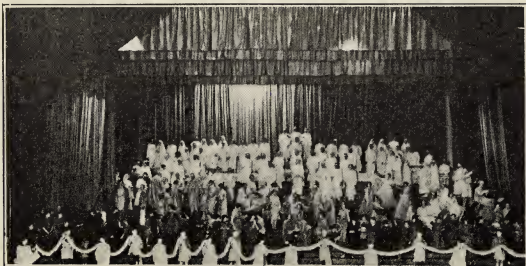
The woodland boughs are bending adoration,

And scented petals snow along his way,
As down the leafy aisle in supplication
A lonely boy betakes himself to pray.

Faith rifts the skies and Heaven gives audition,

Lo, darkness stands rebuked before his zeal.

(Continued on page 503)



Who's Who in the Church

A STUDY of the lives of our general authorities indicates the democratic nature of the Church of Jesus Christ of Latter-day Saints. These twenty-six men, several of them foreign born, all from sturdy but humble stock, indicate that there is no nepotism in the Church. "We believe that a man must be called of God, by prophecy, and by the laying on of hands, by those who are in authority * * *."

The First Presidency

PRESIDENT Heber J. Grant, son of Jedediah M. and Rachel R. Ivins, born November 22, 1856, on the east side of Main Street, between South Temple and First South Streets, Salt Lake City. Attended common and private schools and the University of Deseret.

Business: Insurance; organizer and officer of many industrial, commercial and financial companies. Father of twelve children—two sons and ten daughters. President of Tooele stake 1880-82. Ordained an apostle, October 16, 1882, and succeeded to presidency of the Church November 23, 1918. Opened the Japanese mission and presided there from 1901-03; president of European mission 1904-06.

PRESIDENT Anthony W. Ivins, son of Israel and Anna Lowrie Ivins; born at Tom's River, New Jersey, September 16, 1852. Education: Common and private schools. A hard student, self-taught in law, languages and history. Farmer, stock-raiser, and pre-eminent colonizer, executive officer of important companies. Has nine children, eight living. Has been deacon, teacher, elder, seventy, high priest. Filled missions to Mexico, Arizona, New Mexico and among Navajo and Pueblo Indians. Served in the St. George stake presidency and presided over the Juarez stake, 1895 to October 6, 1907, then ordained an apostle. Second counselor in First Presidency from 1921 to 1925, since then first counselor.

PRESIDENT Charles W. Nibley, son of James and Jean Wilson Nibley, born at Hunterfield, Midlothian, Scotland, February 5, 1849. Came to Utah 1860. Had commercial and clerical training, but meager schooling. Assiduous student of scriptures and great authors. Business: Clerk in village store, railway agent's secretary, president and manager of railway, dominating figure in lumber and sugar production. Father of nine living sons and eight daughters. First Counselor in Union stake presidency, June 1901 to December 11, 1907, then Presiding Bishop. Second Counselor in First Presidency since May 28, 1925. Filled missions in United States, England and traveled extensively, visiting many other missions.

Members of the Council of Twelve

PRESIDENT Rudger Clawson, son of Hiram B. and Margaret Judd Clawson, born March 12, 1859, in Salt Lake City. Attended commercial college and University of Utah, and is trained accountant. Among first to be tried and suffered longest for conscience sake from 1884-87, under the Congressional law to suppress plural marriage; for six months his father was prison companion for same offense. In 1879 as missionary in Georgia, he was mobbed and his companion, Joseph Standing, killed. President Box Elder stake 1887-98. Ordained apostle October 10, 1898. President of European Mission 1910-13. President of Quorum since March 10, 1921.

REED Smoot, son of Abraham O. Smoot and Anna Kirstine Mouritzen, was born in Salt Lake City, January 10, 1862. Attended public schools and graduated from the B. Y. U. in 1879. Worked in the Provo Woolen Mills, becoming familiar with every department of the factory and later its manager. Engaged in many successful business enterprises. Did missionary work in Eng-

land from 1890-91 and was recalled by telegram from President Woodruff, due to serious illness of his father. Ordained an apostle April 9, 1900. Has represented Utah in the United States Senate since 1903. Is now chairman of Senate Finance Committee and one of the most influential members of Congress.

GEORGE Albert Smith, son of John Henry and Sarah Farr Smith, born in Salt Lake City, April 4, 1870. Attended the Brigham Young Academy and later graduated from U. of U. Filled a mission in the Southern States in 1891, 1892 and 1893. Has been engaged in the mercantile business and banking. In 1898 appointed receiver of United States land office by President McKinley and re-appointed by Theodore Roosevelt. Ordained an apostle October 8, 1903. President European mission from 1919 to 1921. Always active in M. I. A. work, he has been General Superintendent of the Y. M. M. I. A. since 1921.

GEORGE F. Richards, son of Franklin D. and Nancy Longstroth Richards, born in Farmington, Utah, February 23, 1861. Graduate of the U. of U. Engaged in farming, stock raising and lumber and implement business. Served as counselor to Hugh S. Gowan in the presidency of Tooele stake for sixteen years. Ordained an apostle April 9, 1906. In 1916 went to England to preside over European mission and directed affairs there during the trying years of the war. Has presided over the Salt Lake Temple since 1921. He is the father of fifteen children, thirteen of whom are living.

ORSON F. Whitney, born in Salt Lake City, July 1, 1855, is the son of Horace K. and Helen Mar Whitney. Received his education in the public schools and the University of Deseret, now the U. of U., an institution of which he was later chancellor. Though he accepted employment in various institutions, his taste has always been

for literature. Has followed newspaper work and is a poet and historian. Has written extensively. Filled a mission to the eastern states, 1876-78. Was bishop of the Eighteenth ward, Salt Lake City, for twenty-eight years, and became an apostle April, 1906, president of the European mission from 1921 to 1922.

DAVID O. McKay, was born and raised on a farm in Huntsville, Weber County, Utah, the son of Bishop David McKay and Jennette Evans. Developed a love of teaching early in life and taught school even before his graduation from U. of U. Filled a mission to Scotland 1897-99. Taught in Weber Stake Academy and later became its principal. Ordained apostle April 9, 1906. For several years served as Church commissioner of education. General Superintendent of Sunday Schools since 1918. From December 1920 to December 1921 made trip around the world visiting Church schools and missions. President over European mission from 1922-24.

JOSEPH Fielding Smith, son of President Joseph F. Smith and Julina Lambson Smith, born in Salt Lake City, July 19, 1876, came up as active member through various grades of Priesthood. Has always been hard student and is an authority on Church history and doctrine. Was missionary in England from 1899 to 1901. Devoted much of his time to the Genealogical Society and assisted in establishing the "Utah Genealogical and Historical Magazine." Ordained apostle April 7, 1910. Has been Church Historian and General Church Recorder since March 17, 1921. He is the author of "Essentials in Church History."

JAMES E. Talmage, born September 21, 1862, at Hungerford, Berkshire, England, son of James Joyce and Susannah Preater Talmage. After joining Church, the family emigrated to America in 1876, since when he has become widely known as scholar, scientist, writer and educator, having been a teacher in the B. Y. U., student of Lehigh and Johns Hopkins Universities, president of L. D. S. and State Universities and fellow of many honorary societies. A deacon in 1873, a High Priest in 1884, and an apostle December 8,

1911. Intelligent, analytical and sincere, he is an authority on Church government and doctrine. Was president European mission from 1924-27.

STEPHEN L. Richards, born in Mendon, Cache County, Utah, son of Dr. Stephen L. and Emma Louisa Stayner Richards. Attended private and public schools, the L. D. S. University, University of Michigan and took his degree of L. L. B. at the University of Chicago. For a time was principal of the Malad city schools, and at the time he was ordained an apostle, January 18, 1917, was successfully practicing his profession of law in Salt Lake City. He was second assistant superintendent of Sunday Schools under President Joseph F. Smith and since 1918 has been first assistant to Superintendent David O. McKay.

RICHARD R. Lyman, civil engineer by profession, born in Fillmore, Millard County, Utah, November 23, 1870, son of Francis M. and Clara Callister Lyman. Attended school in Tooele, where his father was for several years president of the stake, later the B. Y. U. at Provo and the B. Y. C. at Logan, the University of Michigan, also the Universities of Chicago and Cornell where he took his degree of Ph. D. Taught in the B. Y. U. and the U. of U. where he was head of the civil engineering department. Ordained an apostle April 7, 1918. Has been engaged by several large cities as consulting engineer.

MELVIN J. Ballard, son of Bishop Henry Ballard and Margaret McNeil, pioneers of Utah, was born in Logan, Utah, February 9, 1873. Was raised on a farm and spent the hours he could snatch from other duties in diligent study. Graduated from the Brigham Young College in 1894, and later taught music, in which he is gifted, in that institution. Has given fourteen years to outside missionary service besides work in the Church at home. Presided over the Northwestern States Mission for ten years. Ordained an apostle January 7, 1919. Opened the South American Mission in 1925.

JOHN A. Widtsoe, educator and scientist, born January 31,

1872, on the Island of Froen, Trondhjemam, Norway, son of John A. and Anna Gaarden Widtsoe. Graduated from the B. Y. C. at Logan, later from Harvard University and took the degree of A. M. Ph. D. from the University of Goettingen, Germany. Has been president of the Utah Agricultural College and University of Utah. An author of note, some of his works have been translated into several languages. Was ordained an apostle March 17, 1921. Called to preside over the European Mission in 1927 and is still presiding there.

Presiding Patriarch

HYRUM G. Smith, by profession a dentist, son of Hyrum F. and Annie M. Gibbs Smith, was born in South Jordan, Salt Lake County, July 8, 1879. He is the fourth direct descendant of Joseph Smith, Sr., first patriarch of the Church, to hold the office of presiding patriarch. He is a graduate of the Brigham Young University and University of Southern California. Served as Superintendent of the Summit Stake Sunday Schools and also of the Sunday Schools in Los Angeles. He was called to his present position when 33 years of age, May 9, 1912.

The First Council of Seventies

BRIGHAM H. Roberts, senior president, son of Benjamin Roberts and Ann Everington, was born March 13, 1857, in Warrington, Lancashire, England. Came to Utah in 1866. Worked as farm hand, in mining camps and as blacksmith, studying constantly and graduated from Deseret University in 1878. Taught school and became editor of a daily newspaper. Filled missions in Southern States and in England. One of the voluminous writers of the Church, his crowning work being the six volumes of Church history covering hundred years since the organization. Was set apart as one of the presidents of Seventies on October 8, 1888.

JONATHAN Golden Kimball, son of President Heber C. Kimball and Christine Golden, was born in Salt Lake City, June 9, 1853. He has been a freighter,

hauling wood from the canyons and ore from the mines, etc., and was engaged in farming and stock raising, as a pioneer in northern Utah and southern Idaho. From 1883-85 filled a mission in the Southern States, at a time when mob violence was raging. In 1891 he was called by President Woodruff to preside over the Southern States Mission and served in that capacity for three years. He was set apart as one of the Seven Presidents April 8, 1892.

RULON S. Wells was born in Salt Lake City, on spot where Utah Hotel now stands, July 7, 1854, the son of President Daniel H. Wells and Luisa Free. Attended the scientific and classical course offered by the University of Deseret. Worked in saw mills and later fell naturally into bookkeeping and clerical work. From 1875-1877 filled mission to Switzerland and Germany. April 5, 1893, was set apart for his present position. President of European Mission from 1896-1898. Accompanied Melvin J. Ballard and Rey L. Pratt to Buenos Aires and assisted in opening South American Mission.

JOSEPH W. McMurrin, son of Joseph and Margaret Leating McMurrin, was born in Tooele, Utah, September 5, 1858. Learned the stonemason's trade and worked on Salt Lake temple. When seventeen years old drove two yoke of oxen to Arizona on colonizing mission and spent two years helping build canals, homes, etc. From 1881-83, and from 1886-90 was a missionary in Great Britain. Again in 1896 went to England as counselor to President Rulon S. Wells of the European Mission. Set apart as a president of the Seventies January 21, 1898. Has presided over the California mission since 1919.

CHARLES H. Hart, a lawyer by profession, was born in Bloomington, Idaho, a son of James H. and Sabina Sheib Hart. After attending the University of Utah he went to the University of Michigan where he graduated in 1889. Was county attorney of Cache County, a member of the state constitutional convention and for nine years was judge of the first judicial district, during which time he tried many important cases. In 1927 he

was appointed president of the Canadian Mission, a position which he still holds. He was set apart as one of the presidents of Seventies, April 8, 1906.

LEWI Edgar Young, professor of history at University of Utah, was born in Salt Lake City, February 2, 1874, the son of Seymour B. and Elizabeth Riter Young. Always a hard student, he has had unusual opportunities of adding to his knowledge by study in this country and in Europe. He was three years at Harvard and took his degree from Columbia University. Is rated an outstanding authority on Western History. Presided over Swiss Mission from 1902 to 1904 and has been president of Temple Block Mission since 1922. Set apart in the Council January 23, 1910.

REY L. Pratt, son of Helaman and Emmeline Billingsley Pratt, was born in Salt Lake City October 11, 1878. When but a small boy moved with his parents to Juarez, Mexico, where he was raised, acquiring early an acquaintance with the Spanish language and the Mexican people. In 1907 he was appointed president of the Mexican Mission and still occupies that position. Accompanied Melvin J. Ballard and Rulon S. Wells and assisted in organizing the South American Mission, his knowledge of Spanish being a great help to the party. Has been a member of the First Council since April 8, 1925.

Presiding Bishopric

SYLVESTER Q. Cannon, son of President George Q. and Elizabeth Hoagland Cannon, born June 10, 1877, in Salt Lake City, and raised on farm near there. Graduated as hydraulic and mining engineer from the Massachusetts Institute of Technology. Has twice presided over the Netherlands and Belgian Mission. Served from 1904 to 1917 as first counselor in presidency of Pioneer stake and from 1917 to 1925 as president thereof. For twelve years was city engineer of Salt Lake City. Ordained and set apart Presiding Bishop June 11, 1925. He is the father of seven children, four sons and three daughters.

DAVID A. Smith, son of President Joseph F. and Julina L.

Smith, was born in Salt Lake City, May 24, 1879. Attended the L. D. S. University and Business College. Worked in a mercantile establishment and for seven years was chief deputy in office of County Clerk. Has been interested in stock-raising and farming. Is the father of nine living children and has lost one by death. Was ordained and set apart as second counselor to Bishop Nibley, Dec. 11, 1907, and became first counselor July 18, 1918, a position he retained when the presiding bishopric was reorganized in 1925.

JOHAN Wells, son of Thomas Potter Wells and Sarah Cook, was born in Carlton, Nottinghamshire, England, September 16, 1864. A graduate of the university of hard knocks. Began earning his living and contributing to the support of the family when ten years old. Came to Utah in 1889. Did odd jobs about Presiding Bishop's office, later advancing to the position of stenographer, and in 1897 became chief clerk. July 25, 1918, was ordained and set apart as second counselor to Bishop Nibley and retained this position in the Presiding Bishopric as at present organized.

ON one occasion our Savior said: "And this is life eternal, that they might know thee the only true God, and Jesus Christ, whom thou hast sent."

This being true, it is consistent to believe that men should know those who have been divinely called to represent the Father and the Son here upon earth. A study of their lives will prove highly interesting. It will emphasize the fact that spiritual and intellectual growth may be attained by all who are willing to expend the necessary effort and will obey the law governing such development. In each of these lives there is something heroic, and a proper amount of hero worship is beneficial. The general authorities of the Church are intensely sincere, but are affable and easy to approach—not long-faced, for they realize that "man is that he might have joy."

It is expected that this brief information concerning our Church leaders will be used for the program of the joint M. I. A. session, June 1, 1930.

Patriarchs and Patriarchal Blessings

By HYRUM G. SMITH

Presiding Patriarch of the Church of Jesus Christ of Latter-day Saints

THE period of time from Adam to Moses, spoken of in the Bible, is quite generally known as the "Patriarchal Age," and includes a brief story of the lives and works of twenty-two leaders, the first ten of whom were the most notable and to whom more attention is given in the record. The names of these men as listed by Usher and Hales are as follows: Adam, Seth, Enos, Cainan, Mahalaleel, Jared, Enoch, Methuselah, Lamech, Noah, Shem, Arphaxed, Salah, Eper, Peleg, Reu, Serug, Nahor, Terah, Abram, Isaac and Jacob, covering a period of over two thousand years.

"Three years previous to the death of Adam, he called Seth, Enos, Cainan, Mahalaleel, Jared, Enoch, and Methuselah, who were all High Priests, with the residue of his posterity who were righteous, into the valley of Adam-ondihman, and there bestowed upon them his last blessing.

"And the Lord appeared unto them, and they rose up and blessed Adam, and called him Michael, the Prince, the Archangel.

"And the Lord administered comfort unto Adam, and said unto him, I have set thee to be at the head—a multitude of nations shall come of thee, and thou art a prince over them forever.

"And Adam stood up in the midst of the congregation, and notwithstanding he was bowed down with age, being full of the Holy Ghost, predicted whatsoever should befall his posterity unto the latest generation." (Doctrine and Covenants 107:53-56 inclusive).

IN Genesis, twenty-seventh chapter, is recorded the story of how Jacob received the blessing that he had purchased from his elder brother Esau for a mess of pottage.

In Genesis, forty-ninth chapter, we have a brief account of where Jacob called his twelve sons around him and blessed them. He gave each son a special blessing that was particularly suitable to him. For example, when he came to Joseph he said, "Joseph is a fruitful bough by a well, whose branches run over the wall * * *

the blessings of thy father prevailed above the blessing of my progenitors unto the utmost bound of the everlasting hills; they shall be upon the head of Joseph and on the crown of him that was separate from his brethren."

AND in the forty-eighth chapter of Genesis is the account of Joseph and his two sons, Ephraim and Manasseh, who were given their blessings by their grandfather, Jacob. Manasseh was blessed to be a leader of nations, and Ephraim was blessed to be the greater, a leader of many nations.

After Jacob, there is nothing recorded that we know of pertaining to patriarchs and their blessings, until we come to our present dispensation, when we find a true descendant of Joseph in the person of Joseph Smith, senior, father of the Prophet Joseph.

"And thus prophesied Joseph saying, [Joseph who was sold into Egypt] Behold, that seed will the Lord bless; and they that seek to destroy him, shall be confounded; for this promise, which I have obtained of the Lord, of the fruit of my loins, shall be fulfilled. Behold, I am

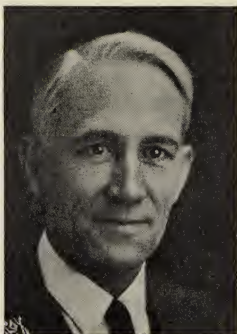
sure of the fulfilling of this promise.

"And his name shall be called after me; and it shall be after the name of his father. And he shall be like unto me; for the thing which the Lord shall bring forth by his hand, by the power of the Lord, shall bring my people unto salvation." (Book of Mormon, Nephi, 14, 15).

THE first patriarch of this dispensation was baptized the day the Church of Jesus Christ of Latter-day Saints was organized, April 6, 1830. He was the first to hear and receive the message of his son Joseph, the Prophet of the Living God. He was ordained Patriarch on December 18, 1833. The following is part of a blessing he gave to his eldest son, Hyrum, on December 9, 1843, at Kirtland, Ohio.

"I now ask my Heavenly Father in the name of Jesus Christ, to bless thee with the same blessing with which Jacob blessed his son Joseph, for thou art his true descendant, and thy posterity shall be numbered with the house of Ephraim, and with them thou shalt stand up to crown the tribes of Israel, when they come shouting to Zion. * * * The Lord will multiply his choice blessings upon thee and thy seed after thee, and thou with them shalt have an inheritance in Zion, and they shall possess it from generation to generation, and thy name shall never be blotted out from among the just, for the righteous shall rise up, and also thy children after thee, and say thy memory is just, that thou wert a just man and perfect in thy day."

THE patriarchal order of today belongs to the oldest son through preparation and faithfulness, and has been handed down in the following manner: from Joseph Smith, senior, to his eldest son Hyrum. When Hyrum was martyred his oldest son, John, was only eleven years old. Therefore, his brother William was called to succeed him. William was followed by two uncles, Asahel and John, respectively. Then came Hyrum's oldest son John, the lineal heir, to the office at the age of twenty-three, who served for fifty-



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six years, the record for time of service of any officer in the Church. He was succeeded by his grandson, the present incumbent.

IN addition to Presiding Patriarchs, all of whom have been Smiths,—true descendants of Joseph, through the lineage of Ephraim—there have been a standing number of about two hundred ordained, active men, chosen from among the most faithful High Priests of the Church, even as Abraham of old was chosen, because of his great faithfulness. These men are called to labor in the stakes of Zion to bless and comfort the Saints and their families at home.

In olden times prophecy "came not by the will of man; but holy men of God spake as they were moved by the Holy Ghost." (II Peter 1:21).

PATRIARCHAL blessings are given in much the same manner, with this difference, perhaps, that a blessing is an ordinance in

the Holy Priesthood, and is administered by the laying on of the hands of an authorized servant of God.

It appears from the meager record we have, that in olden times very little attention was given to formality. No dates or formal genealogy were given, but in later generations came the time for more formal and detailed genealogies, including the time and place of the blessing. These formal records of today, contain most valuable information in at least four lines of genealogy for the person to whom the blessing is given, and form a splendid heading to a sacred document known as a patriarchal blessing.

Following the heading comes the body of the blessing, which contains sacred promises, for comfort, or for counsel, or warning; pointing to certain possibilities of blessings, always predicated upon obedience to natural laws and faithfulness. It also should contain the declaration of lineage; that is, the tribe in Israel in which, or through

which, the promises of inheritance shall come, even as assignments of the inheritances to ancient Israel.

THE closing is the sacred sealing of the Holy Priesthood—the blessings pronounced with all it contains as a comfort and a guide through life according to faithfulness, and is sealed forever, upon conditions of faithfulness to the laws of God.

Patriarchal blessings have been and are a source of great comfort and solace to those who have faith in them. Thousands of Church members have been kept alive in their devotion to the Church through inspired promises and encouraging counsel and advice given in a patriarchal blessing.

It is the right and privilege of every member of the Church to obtain a patriarchal blessing. Many members have received more than one blessing, but I am a convert of the "one faith, one Lord, and one baptism" idea. These blessings are eternal in their nature and character.

The Centennial Conference

SOLEMN thoughts overwhelmed all who sat in the Salt Lake Tabernacle Sunday morning, April 6. One's mind reverted to the outwardly insignificant gathering exactly one hundred years before when the Church was organized, an object of ridicule and contempt. As one looked into the earnest faces of stalwart men, high priests, seventies and elders, or into the expectant faces of clean-looking boys, priests, teachers and deacons, one was impressed with the thought that John the Baptist and subsequently Peter, James and John did not visit the earth and restore the Priesthood in vain, and that Joseph and Hyrum Smith's precious lives were a small price to pay for such results.

JOSEPH Smith's eyes were accustomed to glorious sights. They had beheld the majesty of the Father and the Son, and many other marvelous manifestations; but even he would have been thrilled had he seen in vision this gathering and the conditions under which the people met. Evidences of prosperity were on every hand. The Saints are living in luxury as

compared with the standards of his day; they met in a building that has attracted world-wide attention; newspaper agencies were broadcasting the sermons over the civilized world; in addition to the crowds on the Temple Block, many thousands were gathered in chapels throughout the land and drew from the air the words and even the faintest whispers that came from the Tabernacle; hundreds of others sat comfortably in their own homes and likewise heard all that occurred. These marvels must have made even the eyes of a prophet open wide with astonishment.

Messages of congratulations were received from prominent men of high standing in the states and nation. From European professors, from men outside the fold as well as from those within. For example, Dr. Max Haenle of the University of Erlangen, Germany, who came to Utah in 1928 and made an exhaustive study of the effect of "Mormonism" upon the lives of its members and who later went to the South Sea Islands for the same purpose, cabled his congratulations and good wishes.

THE comprehensive message of the First Presidency was listened to with deep attention. It appears in full elsewhere in this number. President Heber J. Grant, explained the impressive "Hosanna Shout," and led the vast congregation in repeating it: "Hosanna, Hosanna, Hosanna, to God and the Lamb, Amen, Amen, and Amen." It was an acclamation of praise and thanksgiving to the Father and the Son, for mercies and blessings extended to this people. These words were repeated three times and were accompanied by the waving of white handkerchiefs in rhythmic unison to the shout.

IN voting for the general authorities of the Church, the quorums were called upon separately to express their willingness to sustain these officers, after which the entire congregation stood and with uplifted hands signified their willingness to sustain those whose names had been read. A most impressive feature was that members of the Aaronic Priesthood, boys in their teens, arose and with upraised hands voted for those in

(Continued on page 528)

The New Jerusalem and Its Temple

By JOSEPH FIELDING SMITH

Church Historian and Member of the Council of Twelve

FROM the time of the organization of the Church until now the Latter-day Saints have been looking forward to the day of the building of the city New Jerusalem with its holy sanctuary. Early in 1830 some speculation arose over the building of this city which the Saints learned from the Book of Mormon was to be built upon this American continent. Ether was shown in vision many things even down to the close of time. He was shown the city of Jerusalem in Palestine and the ministry of Jesus Christ. He was also taught that there should be a holy city built upon this land of promise in the latter days. Moroni, in recording what Ether saw, has given us the following:

"For behold, they rejected all the words of Ether; for he truly told them of all things, from the beginning of man; and that after the waters had receded from off the face of this land (i. e. this western continent) it became a choice land above all other lands, a chosen land of the Lord; wherefore the Lord would have that all men should serve him who dwell upon the face thereof:

"And that it was the place of the New Jerusalem, which should come down out of heaven, and the holy sanctuary of the Lord.

"Behold, Ether saw the days of Christ, and he spake concerning a New Jerusalem upon this land;

"And he spake also concerning the house of Israel, and the Jerusalem from whence Lehi should come—after it should be destroyed it should be built up again, a holy city unto the Lord; wherefore, it could not be a New Jerusalem for it had been in a time of old; but it should be built up again, and become a holy city of the Lord; and it should be built unto the house of Israel.

"And that a New Jerusalem should be built up upon this land, unto the remnant of the seed of Joseph, for which things there had been a type.

"For as Joseph brought his father down into the land of Egypt, even so he died there; wherefore, the Lord brought a remnant of the seed of Joseph out of the land of Jerusalem, that he might be merciful unto the seed of Joseph that

they should perish not, even as he was merciful unto the father of Joseph that he should perish not.

"Wherefore, the remnant of the house of Joseph shall be built upon this land; and it shall be a land of their inheritance; and they shall build up a holy city unto the Lord, like unto the Jerusalem of old; and they shall no more be confounded, until the end come when the earth shall pass away.

"And there shall be a new heaven and a new earth; and they shall be like unto the old save the old have passed away, and all things have become new.

"And then cometh the New Jerusalem; and blessed are they who dwell therein, for it is they whose garments are white through the blood of the Lamb; and they are they who are numbered among the remnant of the seed of Joseph, who were of the house of Israel.

"And then cometh the Jerusalem of old; and the inhabitants thereof; blessed are they, for they have been washed in the blood of the Lamb; and they are they who were scattered and gathered in from the four quarters of the earth, and from the north countries, and are partakers of the fulfilling of the covenant which God made with their father, Abraham." (Ether 13:2-11).

WHEN the Savior visited the Nephites he spoke of the New Jerusalem on this land, and said:

"And behold, this people will I establish in this land, unto the fulfilling

of the covenant which I made with your father Jacob; and it shall be a New Jerusalem. And the powers of heaven shall be in the midst of this people; yea, even I will be in the midst of you." (3 Nephi 20:22).

"For it shall come to pass, saith the Father, that at that day whosoever will not repent and come unto my Beloved Son; them will I cut off from among my people. O house of Israel; "And I will execute vengeance and fury upon them, even upon the heathen, such as they have not heard.

"But if they will repent and hearken unto my words and harden not their hearts, I will establish my church among them, and they will come in unto the covenant and be numbered among this the remnant of Jacob, unto whom I have given this land for their inheritance;

"And they shall assist my people, the remnant of Jacob, and also as many of the house of Israel as shall come, that they may build a city, which shall be called the New Jerusalem.

"And then shall they assist my people that they may be gathered in, who are scattered upon all the face of the land, in unto the New Jerusalem.

"And then shall the power of heaven come down among them; and I also will be in the midst.

"And then shall the work of the Father commence at that day, even when this gospel shall be preached among the remnant of this people. Verily I say unto you, at that day shall the work of the Father commence among all the dispersed of my people, yea, even the tribes which have been lost, which the Father hath led away out of Jerusalem.

"Yea, the work shall commence among all the dispersed of my people, with the Father, to prepare the way whereby they may come unto me, that they may call on the Father in my name.

"Yea, and then shall the work commence, with the Father, among all nations, in preparing the way whereby his people may be gathered home to the land of their inheritance.

"And they shall go out from all nations; and they shall not go out in haste, nor go by flight, for I will go before them, saith the Father, and I will be their rearward." (3 Nephi 21:20-29).

THIS western continent is known as the land of Joseph and is also designated as the land of Zion. Isaiah and other ancient prophets have so referred to it. The holy city which is to be built upon this land is sometimes called the City



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of Zion. We should keep in mind that these terms, City of Zion and New Jerusalem, have reference to the same sanctified place from whence shall go forth the law with the word of the Lord from Jerusalem.

Enoch's city was also called Zion, which means by interpretation, the pure in heart. The Lord said to Enoch:

"And righteousness will I send down out of heaven; and truth will I send forth out of the earth, to bear testimony of mine Only Begotten; his resurrection from the dead; yea, and also the resurrection of all men; and righteousness and truth will I cause to sweep the earth as with a flood, to gather out mine elect from the four quarters of the earth, unto a place which I shall prepare, an Holy City, that my people may gird up their loins, and be looking forth for the time of my coming; for there shall be my tabernacle, and it shall be called Zion, a New Jerusalem.

"And the Lord said unto Enoch: Then shalt thou and all thy city meet them there, and we will receive them unto our bosom, and they shall see us; and we will fall upon their necks, and they shall fall upon our necks, and we will kiss each other.

"And there shall be mine abode, and it shall be Zion, which shall come forth out of all the creations which I have made, and for the space of a thousand years the earth shall rest."

WHEN Christ comes in fulfillment of this promise, there will be on the earth two great cities made holy, with holy sanctuaries, or temples. One will be the city of Jerusalem in the land of Judah, which shall be re-built; the other the city Zion, or the New Jerusalem, in the land of Joseph.

When it was made known that the New Jerusalem was to be built in America, the Saints began to wonder where the city would be. Hiram Page, one of the Witnesses of the Book of Mormon, secured a "peep stone" by means of which he claimed to receive revelation for the Church. Among the things he attempted to make known was where this city was to be built. Considerable commotion naturally prevailed, and even Oliver Cowdery was deceived into accepting what Hiram Page had given. The Prophet Joseph Smith had some difficulty in correcting this evil and composing the minds of the members of the Church. Good came out of this incident, however, for the Lord made it known that there was but one at a time

who was empowered with the gift of receiving revelation for the Church, and this was to be a law by which the Church was to be governed. In this same revelation the Lord corrected the false teaching of Hiram Page and informed the Church that the site for the New Jerusalem had not been revealed, but when it was revealed it would be on the "borders of the Lamanites." Oliver Cowdery was appointed to go on a mission to the Lamanites and, later, Parley P. Pratt and Ziba Peterson were called to accompany him. In this way the Gospel message was taken into Jackson County, Missouri.

EARLY in 1831, the headquarters of the Church were transferred from Fayette, New York, to Kirtland, Ohio, where the Lord said he would give to the Church his law, and where they should be endowed with power from on high. (D. and C. 38:32.) The Lord also promised to reveal to the Saints the place of their inheritance: "And this shall be my covenant with you, ye shall have it for the land of your inheritance, and for the inheritance of your children forever, while the earth shall stand, and ye shall possess it again in eternity, no more to pass away."

When the members of the Church gathered to Kirtland the Lord gave them his law. He also gave instruction for the purpose of preparing them for their inheritance. He called upon the elders to go forth declaring his word "into the regions westward," and to build up his Church, "until the time shall come when it shall be revealed unto you from on high when the city of the New Jerusalem shall be prepared, that ye may be gathered in one that ye may be my people and I will be your God." The Bishop of the Church was instructed in relation to the property of the Saints; the care of the storehouse; in looking after the wants of the poor and needy, and also in laying up funds for the purchase of lands and the building up of the New Jerusalem, the site of which was soon to be revealed. Early in June, 1831, a conference was held in Kirtland. At the close of this conference, June 7th, the Lord said: "I the Lord, will make known unto you

what I will that ye shall do from this time until the next conference, which shall be held in Missouri, upon the land which I will consecrate unto my people, which are a remnant of Jacob, and those who are heirs according to the covenant. * * * And thus, even as I have said, if ye are faithful ye shall assemble yourselves together to rejoice upon the land of Missouri, which is the land of your inheritance, which is now the land of your enemies. But, behold, I, the Lord, will hasten the city in its time, and will crown the faithful with joy and with rejoicing."

OBDIENT to this commandment the elders journeyed forth two by two and in due time arrived in Jackson County, Missouri. There, in answer to their earnest prayer, the Lord revealed the site of the New Jerusalem and the place for the building of his temple, or holy sanctuary, which had been seen by Enoch and also by Ether, as being established in the last days. In making this site known the Lord said: "Hearken, O ye elders of my Church, saith the Lord your God, who have assembled yourselves together, according to my commandments, in this land which is the land of Missouri, which is the land which I have appointed and consecrated for the gathering of the Saints. Wherefore, this is the land of promise, and the place for the city of Zion." The place for the building of the temple was then pointed out. August 2, 1831, the land was dedicated by Sidney Rigdon as a possession and inheritance for the Saints, and the following day the Prophet Joseph Smith dedicated the site for the temple on a spot a short distance west of the court house in Independence.

THAT the New Jerusalem, or City Zion, was to be built at once and the temple erected also, naturally was the thought of the assembled brethren. The Lord has previously given them a commandment respecting their duties and had instructed them in relation to his law to be observed in Zion. He indicated, also, that the city was not to be built at that time. "Ye cannot behold with your natural eyes, for the present time, the design of God concerning those

things which shall come hereafter, and the glory which shall follow after much tribulation. For after much tribulation come the blessings. Wherefore the day cometh that ye shall be crowned with much glory; *the hour is not yet, but is nigh at hand.*" (D. and C. 58:3-4). It is true that the Lord would have blessed the Saints and would have commenced the establishment of the Holy City at that time, had they hearkened faithfully to his commandments, but from these words of the Lord it is plain to see that the glory of Zion was future, although in the spiritual sense "near at hand." In other revelations it was made plain that the elders would have to be endowed with power from on high and go forth to declare the Gospel to the nations and "push the people together from the ends of the earth," before Zion could be built. So the Lord in the very beginning instructed the Saints that the building of the New Jerusalem and its sacred temple would be deferred until many other things were accomplished and they had passed through much tribulation.

NEARLY one hundred years have passed since the site of Zion was dedicated and the spot for the temple was chosen, and some of the members of the Church seem to be fearful lest the word of the Lord shall fail. Others have tried to convince themselves that the original plan has been changed, and that the Lord does not require at our hands this mighty work which has been predicted by the prophets of ancient times. We have not been released from this responsibility, nor shall we be. The word of the Lord will not fail. If we look back and examine his word carefully we will discover that nothing has failed of all that he has predicted, neither shall one jot or tittle pass away unfulfilled. It is true that the Lord commanded the Saints to build to his name a temple in Zion. This they attempted to do, but were prevented by their enemies, so the Lord did not require the work at their hands at that time. The release from the building of the temple in 1833, did not, however, cancel the responsibility of building the City and the house of the Lord, at some future time. When the Lord

gets ready for it to be accomplished, he will command his people, and the work will be done.

In a revelation given September 22 and 23, 1832, the Lord said:

"Verily this is the word of the Lord, that the city New Jerusalem shall be built by the gathering of the saints, beginning at this place, even the place of the temple, which temple shall be reared in this generation.

"For verily this generation shall not all pass away until an house shall be built unto the Lord, and a cloud shall rest upon it, which cloud shall be even the glory of the Lord, which shall fill the house."

THERE have been various interpretations given to the term "generation." There are those who hold that a generation is one hundred years; that it can not mean more or less; others maintain a generation to be one hundred and twenty years. Some references in the scriptures indicate that the term should be applied to those who are living at any one period of time, or the people of the same period or age. It seems to me, however, that the meaning should be interpreted by the reading of the context. When the Lord said "These are the generations of the heavens and of the earth," he had something more in mind than a period of time of one hundred years. When the Savior said: "An evil and adulterous generation seeketh after a sign," he had in mind the people, not a period of time. So, it appears, we may be justified in concluding that the reading of the aforementioned revelation: "For verily this generation shall not all pass," has reference to those then living, not to the period of one hundred years. I firmly believe that there will be some of that generation who were living when this revelation was given who shall be living when this temple shall be reared. And I do not believe that the Lord has bound himself to accomplish the matter within one hundred years from 1832, but he has the power to accomplish this before 1932, if he wills.

No matter what the correct interpretation may be, the fact remains that the City Zion, or New Jerusalem, will eventually be built in Jackson County, Missouri, and the temple of the Lord will also be constructed. I have full confidence in the word of the Lord and that his word shall not fail.

NEITHER will the Lord call upon those who are cut off from his people to accomplish his holy work. The temple will not be built by those who say that Joseph Smith was a fallen prophet, and who have failed to accept the fullness of the word of the Lord as it came through him. No people will be commanded and directed by revelation from the Lord to build his temple, when they know nothing of temple building and the ordinances performed in temples. The Latter-day Saints may be assured that when the time comes for the building of the house of the Lord, he will call upon his people who have remained true and have been faithful in the purposes of the Lord in bringing to pass the salvation of the living and of the dead. We may be doubly sure that the Lord did not send Elijah the prophet with the keys of the sealing ordinances which are performed in the temple so that the earth will not be smitten with a curse when the Redeemer shall come, and then call into favor a people who rejected the coming of Elijah and all the authority and keys he was sent to bestow, and ask them to build the temple of the Lord.

Those who hold the portion of the temple site where the dedication took place in 1831 are without divine authority. We may say of them as the Lord said of those of old: "Woe unto you * * * for ye shut up the kingdom of heaven against men; for ye neither go in yourselves, neither suffer ye them that are entering to go in." When the Lord shall speak, the way shall be opened for the accomplishment of his purposes, and all opposition will melt like the hoar frost before the rising sun. "For thus saith the Lord, I will cut short my work in righteousness, for the day come that I will send forth judgment unto victory." "Behold, I will hasten my work in its time."

"And verily, verily, I say unto you, that whatsoever ye seal on earth shall be sealed in heaven; and whatsoever ye bind on earth, in my name and by my word, saith the Lord, it shall be eternally bound in the heavens." * * * (Doc. and Cov. 132:46.)

Latter-day Temples

By GEORGE F. RICHARDS

*Of the Council of the Twelve and President of the
Salt Lake Temple*

FANATICISM! With this flippancy word many thoughtless people answer the question: Why do "Mormons" build temples? Unprejudiced men acquainted with the beliefs which impel the Latter-day Saints to erect such edifices and make countless other sacrifices absolve them from this charge. As a matter of fact, the accusation of stressing temporal things too much is quite as common as the other.

A fanaticism resulting in the construction of temples which considering the time in which they were built indicated outstanding skill and workmanship, is not compatible with the practical qualities exhibited by this people, qualities which gave them the vision of fruitful lands wrought out of a desolate and forbidding wilderness.

BESIDES, fanaticism is not a quality which a large group can transmit from one generation to another, particularly in an age when the determination to think for one's self is so rampant. And Latter-day Saints of the third, fourth and fifth generations engage in temple building and temple work with the same ardor as did those of the first. This motivating power is found in their interpretation of the prophet Malachi's declaration as quoted to Joseph Smith by the Angel Moroni: "And he [Elijah] shall plant in the hearts of the children the promise made to the fathers, and the hearts of the children shall turn to their fathers. If it were not so, the whole earth would be utterly wasted at his coming." These words, together with explanations and commandments given in this day by our Lord, convince Latter-day Saints that temple ordinances are necessary to exaltation, that family ties to endure beyond this life must be made by authority and in places and in a manner acceptable to him.

It is perhaps no exaggeration to say that one may search the annals

of Biblical or secular history in vain for a more loyal devotion to principle than is seen in the erection of these temples and the voluntary work done therein. The Saints went about their tasks calmly though with untiring energy. There was real drama and much that bordered on tragedy in the building of the first one, that at Kirtland, erected at a cost of \$70,000. The people were in such poverty that every stone and piece of lumber going into its construction represented money which, judged humanly, should have been spent for food, shoes or clothing.

MOBs were raging, not only about Kirtland, but in Missouri also their murderous hate was manifest. Some of the brethren were tarred and feathered. W. W. Phelps wrote from Clay County: "Our clothes are worn out; we want the necessities of life, and shall we lease, buy, or otherwise obtain land where we are, to till that we may raise enough to eat?"

Weary men who had toiled long hours with hammer, saw or trowel, when a rifle had seemed more necessary, were obliged to

guard by night the work which had been accomplished so painfully by day, that it should not be destroyed by malicious enemies.

GEORGE A. Smith hauled the first load of stone for the Kirtland temple, June 5, 1833, and on the same day Hyrum Smith and Reynolds Cahoon commenced excavating for the foundation, a labor "which they finished with their own hands." Remember, the Church was then but three years old, scarcely out of its swaddling clothes, and the possessions of its members consisted almost solely of an unconquerable determination, inspired by faith, to accomplish the work designed to prepare mankind for the coming of the Lord.

During this period there were some apostasies, among those too weak to endure the pressure being men heretofore prominent in the work; but their changed spirit, from one sweet and peaceful to the antithesis, convinced faithful members that their lot within the Church, in spite of difficulties, was more endurable than was that of those who had left the fold.

DID the prophetic leaders foresee that they were not to retain possession of the building erected at such sacrifice? Perhaps not, but who can say? In inspired vision Joseph Smith saw his people driven from their homes and settle in the Rocky Mountains and, while he probably did not anticipate such a complete exodus, he voiced the prediction long before their expulsion from Illinois, August 6, 1842, to be exact.

Some careful students of the record feel that the Prophet did not expect the entire people to leave Nauvoo. Perhaps so, and yet on one occasion, as he and some others were crossing the Mississippi, comment was made on the beauty of the city and their leader remarked with a smile that it was a beautiful "resting place."



THE AUTHOR

Notwithstanding the difficulties, the Kirtland temple was dedicated March 27, 1836, less than six years after the organization of the Church. The Almighty indicated his approval of his oppressed people by a marvelous outpouring of his spirit within the temple walls and by physical manifestations outside, a pillar of fire which appeared to hover over the building, and which brought in excited haste those living in the neighborhood.

THE conditions under which the Nauvoo temple was commenced were somewhat better. The corner stone was laid April 6, 1841, with impressive ceremonies. Sidney Rigdon, the principal speaker, said the Saints "had seen the blood of the innocent flow, and heard the groans of those dying for the witness of Jesus; in all those scenes of tribulation, his confidence, his courage and his joy had been increasing instead of diminishing. Now the scene has changed; persecution had in a measure subsided; peace and safety, friendship and joy crowned their assembling; and their endeavors to serve God were respected and viewed with interest."*

However, sufficient clouds still enveloped the community to discourage a people less tenacious. Frequent false charges were brought against the Prophet and his associates, conspiracies within and without the Church were formed, and before the building was completed Joseph and Hyrum Smith had sealed their testimony with their blood.

SURPRISE is often expressed at the architectural skill manifested in these early Church edifices. The Prophet once had a discussion with the man engaged to direct the building in Nauvoo. Joseph Smith was determined that round windows should be used in a certain part, and the architect insisted that this was a violation of all rules of

the profession. The Church leader settled the matter by saying: "I wish you to carry out *my* designs. I have seen in vision the splendid appearance of that building illuminated, and will have it built according to the pattern shown me."

Not only did he see the outward appearance of the structure, but the meaningful ordinances which should be performed therein were likewise revealed. This was unfolded to his vision gradually. The Kirtland temple apparently was but a step to greater things. There the Savior appeared to Joseph Smith

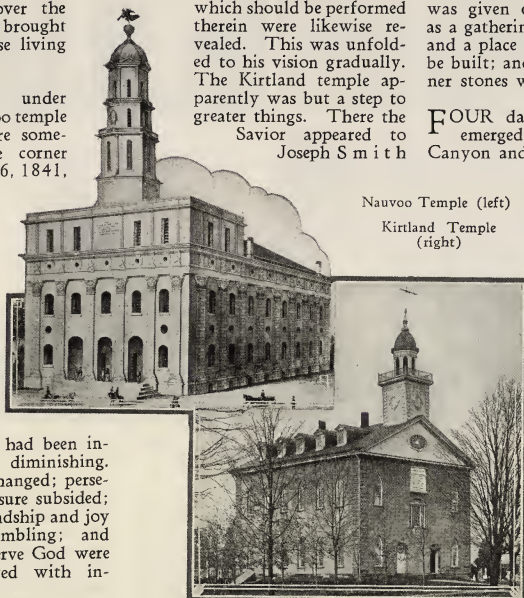
in the revelations. In July, 1831, the Lord designated the exact spot where a temple should be erected in Independence, Jackson County, Missouri, and on August 3, 1871, Joseph Smith with several companions assembled on the lot and he dedicated the ground for this purpose.

On April 26, 1838, a revelation was given designating Far West, as a gathering point for the Saints and a place where a temple should be built; and on July 4th the corner stones were laid.

FOUR days after the pioneers emerged from Emigration Canyon and looked over the sunbaked, desolate Salt Lake valley, and almost before a seed had been placed in the soil, President Brigham Young struck with his cane the parched ground where the greatest of all "Mormon" buildings now stands and declared, "Here we will build a temple to our God."

Harassed by Indians, in danger of starvation because of the grasshoppers, threatened with extermination through an invading army sent by the government to quell an imaginary rebellion, struggling with the natural hardships of a new country where ditches and canals had to be dug, for without water crops would fail and without crops starvation was certain, the people never for a moment lost sight of this objective.

The site of the Salt Lake temple was dedicated February 14, 1853, and the corner stone laid April 6, 1853. The rock was hauled twenty miles, much of it with ox teams, and the people contributed joyfully. Their hopes were centered in its slowly raising walls though many of them, including their leader, could hardly have hoped to live to see its completion. In the presence of forty thousand people the capstone was laid April 6, 1892, and one year later, just forty years from time of commencement,



and Oliver Cowdery, and important keys were restored and valuable instructions given. But in Nauvoo ordinances and the significant part they play in the exaltation of the living and the dead were made known.

AFTER the Prophet's martyrdom, his followers, distressed but undaunted by the dangers which beset them, pressed on until the structure was ready for use. Then, to avoid arousing an already hostile sentiment, it was privately dedicated, April 30, 1846, and on May 1st of that year, after the departure of most of the Saints, it was publicly dedicated in the presence of about three hundred people.

Although the Kirtland and Nauvoo temples were the first to be erected in this dispensation, they were not the first to be mentioned

*History of the Church, Vol. 4, page 328.



SALT LAKE TEMPLE (UPPER LEFT). MANTI TEMPLE (LOWER LEFT). ST. GEORGE TEMPLE (UPPER RIGHT). LOGAN TEMPLE (LOWER RIGHT).

the finished building was dedicated by President Wilford Woodruff.

REFERENCE is made to these early difficulties to show how deeply imbedded in the hearts of the people is the significance of this work.

On November 9, 1871, ground was dedicated for the St. George temple in southern Utah. Some parts of the building were dedicated January 1, 1877, so that ordinance work might be commenced. The entire building was dedicated April 6, 1877, and endowments were given therein January 11, 1877. According to a statement of President Woodruff, this was "the first time endowments for the dead had been given in any temple in this dispensation."

A commanding site overlooking the city of Logan in northern Utah was dedicated May 17, 1877, and the corner stone for the building was laid on the 19th of the following September. Speaking to the Saints at the time ground was broken, President Young said:

carries the drinking water to the men that work on the building, we wish them to understand that wages are entirely out of the question. We are going to build a house for ourselves and we shall expect the brethren and sisters, neighborhood after neighborhood, ward after ward, to turn out their proportion of men to come here and labor as they shall be notified by the proper authorities."

TIMBER was hauled from the canyons and a saw mill erected on the ground. The completed building was dedicated May 17, 1884, by President John Taylor.

The usual blessing was invoked on the site of the Manti temple in central Utah, April 25, 1877. At the time, President Young, his own death imminent, made remarks similar to those made at Logan, a month later, already quoted, but with this additional thought:

"It is not in keeping with the character of Saints to make the building of temples a matter of merchandise. * * * The Gospel is free, and we are at liberty to rear this temple to the name of the Lord without charging anybody for our services."†

†Dr. Talmage's "House of the Lord," pages 218 and 231.

ON April 14, 1879, the corner stone was laid, and the building was dedicated May 21, 1888, by President Woodruff, and to accommodate the crowds who had assembled, the ceremonies were repeated on the two following days:

"On the first day, just as Professor Smyth was concluding the offertory—a selection from Mendelssohn—a number of the Saints in the body of the hall and some of the brethren in the west stand, heard most heavenly voices singing. It sounded to them as angelic, and appeared to be behind and above them, and many turned their heads in that direction, wondering if there was not another choir in some other part of the building. There was no other choir, however. Some of the Saints saw the spirits of Presidents Young and Taylor, J. M. Grant and others in the temple, and the heads of some of the speakers were surrounded by a halo of heavenly light during the services." * * *

THE Hawaiian temple at Laie is located on one of the scenic spots of the world, and is an architectural gem. It is surrounded by fertile fields rich in tropical verdure, and overlooks the ocean. President Joseph F. Smith selected the site and it was dedicated by him

*From the architect to the boy who

June 1, 1915. The completed building was dedicated by President Heber J. Grant, November 27, 1919, and the services of that occasion were continued for five days.

President Smith also dedicated the temple site at Cardston, Alberta, Canada, July 27, 1913, and the beautiful building erected there was upon completion dedicated by President Grant, August 26, 1923.

The Arizona temple at Mesa was dedicated October 23, 1927, by President Heber J. Grant, who on November 28, 1921, had invoked the blessings of the Almighty upon the site.

THOSE who have never done temple work cannot appreciate its significance; and its full import, perhaps, is never fully grasped by any mortal. For example, W. W. Riter, a very thoughtful man, once made a statement something like this: "I have worked in the Salt Lake temple now for seventeen years, have given serious thought to the ordinances performed here, and can truthfully say that new light on this subject has come to me almost daily."

A notable characteristic of Latter-day Saints is that their hope lies in the future quite as much as in the present, and they view temple work as a necessary step toward the Celestial Kingdom, both for the living and for those who have passed on. This explains their willingness to sacrifice their all, even life itself, to make this step possible.

Mobs might drive them temporarily from the place where temples are yet to be built, might shed the blood of their leaders, rob

the Saints of homes and other possessions, drive them into a wilderness where, according to all human judgment, they must die of starvation or fall a prey to blood-thirsty Indians, cause a few wavering ones to falter and turn back. But no power under heaven could quench the temple building spirit of this people, so firmly convinced are they that the Almighty would reject them if they failed in devotion to this principle. To do so would be a renunciation of their most sacred beliefs.

This work naturally makes one forget self. People thus engaged follow, in a measure, the example of our Savior, by doing for others the things which they cannot do for themselves. The poor give their time joyfully, and many men and women of comparative wealth also engage in this gratuitous redemptive service.

TO a careful observer, doubtful as to the value of temple work, the abundant evidences of spiritual growth of those who engage in it is most convincing. There is a calm and sweet serenity about them which is indeed heavenly.

In all these modern temples great spiritual manifestations have been given; the veil separating us

from the immortals has at times become transparent or has been lifted entirely. Some of these things have been witnessed by large numbers of people and others by single individuals; but most of them are of a character so solemn that the participants are reluctant to mention it.

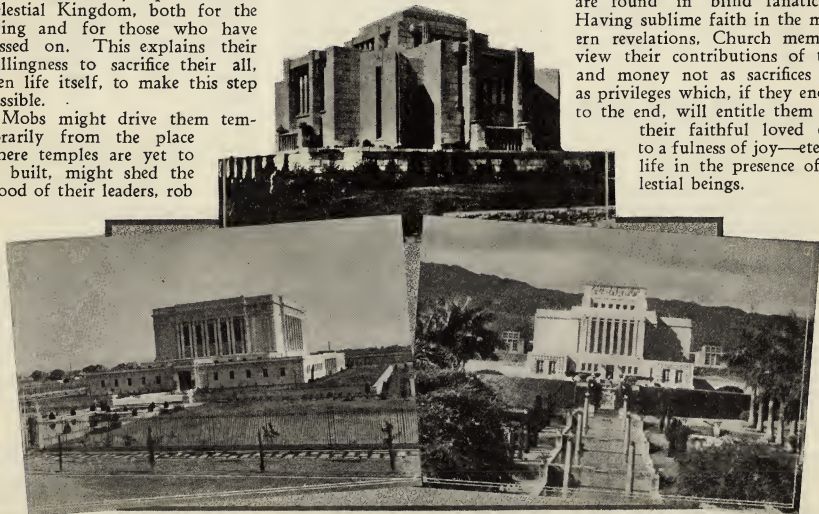
The subjoined statement will give an idea of the extent of temple work. To appreciate these figures one must remember that some of the ordinances listed require many hours to complete.

Totals of temple ordinances performed from the beginning, 1842 to December 31, 1929, in all Temples of the Church of Jesus Christ of Latter-day Saints:

	Living	Dead
Baptisms		6,973,367
Endowments	239,022	4,449,670
Ordinations		
Elders	3,310	1,822,119
Sealings, Wives to		
Husbands	119,263	640,977
Children Sealed	98,899	1,009,038
Adoptions	2,507	14,693
Special Ordinances	14,771	6,205
	477,772	14,916,069

Reports for the month of December, 1929, from three Temples had not been received at the time these figures were compiled.—Certified by Duncan M. McAllister, Records Custodian.

NO; one must ascribe the willingness to build temples and work therein to loftier motives than are found in blind fanaticism. Having sublime faith in the modern revelations, Church members view their contributions of time and money not as sacrifices but as privileges which, if they endure to the end, will entitle them and their faithful loved ones to a fulness of joy—eternal life in the presence of celestial beings.



CANADIAN TEMPLE (AT TOP). ARIZONA TEMPLE (LOWER LEFT). HAWAIIAN TEMPLE (LOWER RIGHT).

A Greeting and a Testimony

By DR. JOHN A. WIDTSOE

*Of the Council of the Twelve and President of the
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OTHER duties prevent me from complying with the Editors' request that I write an article for this outstanding issue of the *Era*. Therefore, a few words of acknowledgment must suffice.

Ever since the Gospel found me in my early boyhood, I have been concerned, steadily, with the principles of truth set forth by Joseph Smith, the Prophet, and their use in daily life. Activity in the restored Church of Jesus Christ has yielded full satisfaction. The Church has given me more, in joy and happiness, than I have given in time and energy. But it has been evident that the law of cause and effect has been in full operation in spiritual as in temporal fields. It has been necessary to give of myself in the cause of the Lord, if I were to receive any desired reward. As I look back over a lifetime of activity in the Church, it is plain to see that every effort or sacrifice has been as a profitable exchange.

THE principles of the Gospel, built into a marvelously complete and coherent structure of thought, has always been my favorite study. Particularly, have I been interested in the possibility of applying Gospel principles, of conceded spiritual origin, to daily practical life. "Verily, I say unto you that all things unto me are spiritual, and not at any time have I given unto you a law which was temporal." That is, there is a spiritual value of all temporal things. Life on earth is but a phase, a portion, a period, of an everlasting, infinite purposeful plan. Necessarily, therefore, there must be an interpenetration of the temporal and spiritual worlds. We are not far away from eternal realities; we are part of them. We live in time, earthly time, but the days of earth are but parts of eternity.

BY the token of the law of equivalence between the spiritual and the temporal, the meaning of life is enhanced. Our toil for a livelihood, or for a healthy body by obedience to the Word of Wisdom, or for education, or for esthetic development, or for any other worthy purpose, becomes transmuted into a contribution to the spiritual purpose of earth life. Our every act must be so ordered as to fit into the increasing purpose, which should be life's governing law. It must be stamped with spiritual approval. Thus, we help advance, by our every effort, the Kingdom of God on earth as in heaven. We shall win the deep contentment that comes from harmony with the greatest universal laws. Then life, here and hereafter, will be glorified.

THE marvelous fruits of this doctrine, and a host of others like unto it, are set forth, I am sure, elsewhere in this issue of the *Era*. It must be enough for me to bear grateful witness to the truth and value of the principles of the Gospel as accepted and used in my own and other lives. We may well ponder, with willing hearts, upon

the enlightening effect and the power of the truths delivered by the latter-day Prophet.

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

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

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

May we enter the coming Gospel century with new resolutions to make our lives spiritually worthy, by obedience to the temporal laws designed to aid in man's unending salvation!



THE AUTHOR



After One Hundred Years

1830-1930

By the Presiding Bishopric of the Church
SYLVESTER Q. CANNON, DAVID A. SMITH and JOHN WELLS

FROM the human and ordinary viewpoint, the inception of "Mormonism" on April 6, 1830, was anything but impressive. A group of six young men met specifically to form a church organization. Others were present to witness that humble beginning. It took place at the home of a substantial farmer, Peter Whitmer, in the beautifully located township of Fayette, between Lakes Seneca and Cayuga—two lovely "finger" lakes in western New York State.

But from another standpoint this gathering was charged with potent meaning. Of the six men chosen to inaugurate this organization three had beheld and received instructions from heavenly messengers, and all had seen and handled the metallic plates containing the engravings from which the Book of Mormon had been translated. One had received the visitation of God the Father and Jesus Christ the Son; had been

"What is the best religion? That which (1) acts most powerfully as a spur to energy, and (2) directs that energy most productively."

empowered to translate the ancient engravings; and had been charged with the responsibility of organizing the Church. Two of these men had received ordination to the Holy Priesthood under the hands of celestial beings. So there was no chance or accident in this gathering.

THERE were few in sympathy with this movement at that time. Already prejudice and persecution were in evidence. Could anyone at that date have viewed with human judgment the future of the organization during the next decade, he would have declared that it could not endure the trials, hardships, and mob violence which it was to suffer. Yet, in spite of all the difficulties which it has had to meet, the work has moved steadily forward. Men have supported it and men have

opposed it. But a Power higher than man has sustained it.

From a few believers in a pioneer section of New York State, the membership has grown by hundreds of thousands until today it numbers approximately seven hundred thousand members. They are to be found in all states of the Union, in Canada and Mexico, in the Polynesian islands of the Pacific, and in nearly all civilized nations of the world. The Church has a healthy growth of membership. It has not lost its humility of spirit. It maintains fully its self-respect. It has absolute confidence in the divinity of its doctrines. It is still pioneering—not so much on the frontiers of the country as in the progressive spirit and ideals which go hand in hand with a divine doctrine, adapting itself to the changing conditions of civilization without sacrificing the fundamental principles of truth with which it is endowed.

DURING the century of its existence, the Church of Jesus Christ of Latter-day Saints has exercised a most stimulating and helpful influence upon the lives of its adherents. The acceptance of this faith has led them to control their appetites and to exercise wisdom in the care of their bodies; to give liberally of their time and means for the welfare of their fellow-men; to become pioneers, colonizers and community builders; to rise through education to a higher plane of understanding of material and eternal things; to resist the moral temptations common to the world and develop high moral standards; and to learn to work together for the mutual progress of the whole.

It is true that there is not the wealth among the Latter-day Saints to be found among various other communities. Neither is there the abject poverty and squalor to be found elsewhere. There is probably greater equality of circumstances among the "Mormons" than any other organization or community of equal numbers. And there is doubtless greater willingness to help one another in distress by personal effort than among other groups.

EARLY in the history of the Church the welfare of the poor was stressed. The purpose in view was that they should become independent and thus be able to aid in the material as well as the spiritual development of the whole. Idleness was condemned. It was declared that, "he that is idle shall not eat the bread nor wear the garments of the laborer." Rich men who do not give of their substance for the poor are rebuked. Poor men who are greedy, envious and lazy are likewise reproved.

The whole spirit and effort of the Church charity organization is to help people in need to become self-supporting. Through the ward bishoprics and Relief Societies, a remarkable work of organized charity has been carried on with no overhead expense. In the Church every cent donated for charity goes directly for the purpose intended. Relief Society workers are constantly being trained in the essentials of social welfare, in sympathy and judgment, in order to be most helpful

to the ward bishoprics in relieving distress.

BECAUSE of the application of the various principles above mentioned to the lives of this people, our system has been called "material" and "practical," as against the "spiritual" and "theoretical" principles of other faiths. While it is true that there is much materiality in the influence of this work, yet there is a deep and abiding spiritual force that stirs its members to productive action.

All members of the Church are encouraged to observe faithfully every principle as true and divine. Yet it is recognized that every member is possessed of free agency. If he does not choose to conform to any doctrine, he is not placed in jeopardy of his fellowship, unless his actions are such as to bring serious reproach not only upon himself, but also upon the organization as a whole. For instance, the Word of Wisdom advises as to the proper use of foods, and the avoidance of the use of narcotics and stimulants, in order to promote bodily vigor and mental development. If every Church member had wisely observed this divine instruction, the community health standard would doubtless have been higher than it is. Yet the carefully kept records of Church membership show how benefits are derived from the observance of these rules.

THE average death rate throughout the Church from infancy to old age is 7.5 per thousand, whereas the average for the registered area of the United States exceeds 11.4, or 52 percent more. When analysis is made of the various causes of death still more interesting information develops. In the case of deaths from cancer of all kinds, the Church record for 1927 was 46.5 per hundred thousand as compared with 95.6 for the average of the U. S. Now, it has been determined that the use of stimulants and narcotics is causative of cancer development. Again, in the matter of deaths from nervous diseases, the Church rate was 51.7 as compared with 116.0 for the U. S. average. In this instance, also, it is recognized that the use of certain stimulants injuriously affects the body. Also

the infant mortality rate throughout the Church is 40.3 deaths under one year per thousand live births, whereas the U. S. average is 65, or 61% higher.

From the very beginning the Latter-day Saints have been community builders of a superior type. From the first movement of the Church in New York to Kirtland, Ohio, up to the present development, every step has been marked by progressive, fruitful results. Had Joseph Smith not been interfered with, he would have built an outstanding city at Independence, Missouri, based upon the best practices of present-day city planning. He had already planned a city there with streets eight rods wide, uniform setbacks for residences, a civic center, etc. Nauvoo was converted from a swampy, undesirable section to become the finest and largest city in Illinois. The substantial, well-designed, colonial homes, fruitful fields, fine streets, water front, temple-crowned hill, and various public and church buildings, all added beauty to the plan. The community development of this entire intermountain region is too well known to require description. The energy and staying qualities of Church members as colonizers are recognized today as very desirable. The boldness of the industrial undertakings of the early settlements of Utah is striking. When it is remembered that in those pioneer days such products as paper, silk, woolens, cotton cloth, iron and glass were fabricated, as well as other more common commodities, it is realized how truly home industry was practiced.

BY the donating of their time and means for the welfare of their fellow-men, the Latter-day Saints have acquired, in a large measure, the spirit of service, which means so much in community welfare. They have traveled far and wide at their own expense to make known to others the value of the principles they have espoused. Whether through their efforts, or otherwise, there has, nevertheless, been a marked change for the better during the past hundred years in the spiritual conceptions and attitudes of the civilized world. Then, through

the donations made, the extensive building of churches, temples, and other community buildings has been made possible. The observance of the principle of tithing has promoted greater financial integrity and honesty on the part of those obeying this law.

The influence of "Mormonism" has helped men and women to resist moral temptation and maintain clean lives. The sacredness of marriage and the responsibility of parenthood have been stressed as fundamental principles. The Latter-day Saints realize that children born to parents who have married with real love in their hearts, prove to be a cementing bond. Further, the solemnization of marriage for eternity, as well as for this life, in the temples, makes for a higher appreciation of that sacred relation.

THE record of Church marriages is 14 per thousand as compared with 10.6 for the U. S. average, or 32% higher. In spite of the worldly trend toward divorce, the divorce rate of Church

members is 55 per 100,000 as compared with 136 for the U. S. average, or 40% of the latter. The divorces following temple marriages are only about one-third of the total Church divorces.

Comparative evidences of health and morality on the part of parents are indicated by the stillbirth rate. No records have been kept by the Church of this nature, but Utah and Idaho, where most of the Church members live, show the lowest records in the Union—2.4 per 100 live births as against 3.9 for the U. S. average, which is 62% higher. Further, in the matter of illegitimate births, Utah and Idaho are again the lowest, each showing 8.7 per thousand births as compared with 28.0 for the U. S. average. This latter is over three times as great.

The Latter-day Saints recognize the Fatherhood of God and the brotherhood of man. They stand for liberty consistent with the rights of others. They are opposed to any spirit of interference with the rights, life or lib-

erty of others. In their hearts is no spirit of warfare or contention with their fellow-men. They have been taught to renounce war and proclaim peace. They uphold the constitution of the nation and the state. They submit to the civil laws of the governments under which they live.

AN interesting phase of Church government not often encountered is the system of courts. These are employed only as a last resort in cases of transgression of moral laws, or serious infringements of Church doctrine. Such courts are without fees or attorneys, and the rights of the accused and accuser are fully protected. There are no expenses and no technicalities. Justice and equity are the purposes sought in every instance.

Finally, at the threshold of the second century of the Gospel restoration, the Church looks forward with faith and confidence in its mission to promote righteousness, peace and joy among men.

Those Who Passed on the Torch

By L. D. STEARNS

MEMORIAL DAY, set apart in 1868 by General John A. Logan, commander-in-chief of the Grand Army of the Republic, as a day sacred to the memory of the soldiers who died in the Civil War, is one of our most significant and beautiful days—a day that none, young or old, should regard lightly. It is a day filled to the brim with tender memories; it is, or should be, a day not only for decoration of the graves of our dead, but one of tenderest love and consecration to the high ideals and aims which lie at the root of our American Government.

"When the May has culled her flowers for the summer waiting long,
And the breath of early roses woos the hedges into song,

Comes the throb of martial music and the banners in the street

And the marching of the millions bearing garlands fair and sweet—

'Tis the Sabbath of the Nation, 'tis the floral feast of May!

In remembrance of our heroes
We keep Memorial Day."

(Sherwood).



ALTHOUGH it is a national holiday, Memorial Day is not observed on the same date by all the states. The Alabama, Florida, Georgia and Mississippi observance falls on the 26th of April, while North and South Carolina set aside May 10th for the same purpose, and a few of the others states observe June 6th. In late years the memory of those who have died at sea has been honored by casting flowers on the ocean.

THE custom of decorating the graves of the dead with flowers was common in Egypt, Greece and Rome at an early date, and such noted orators as Pericles delivered orations to the memory of the soldier dead. The early Greeks believed that special bliss was the reward of those whose lives were given in service for the country, and both flowers and olives were placed on their graves. If the flowers grew well they believed it was a sign that the soul had found happiness and peace. The Roman ceremony occurred in February, and lasted eight days. The temples were closed during this time, and graves were covered with flowers; memorial arches, in honor of the heroes, were erected and handsomely decorated.

ALTHOUGH originally set apart to honor the fallen soldiers of the Civil War the scope
(Continued on page 528)

The Leaven of the Gospel

A Century of Demonstration

By JAMES E. TALMAGE
of the Council of the Twelve

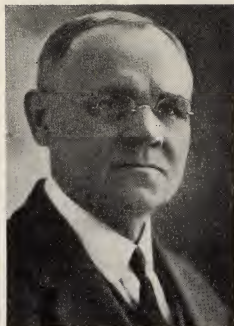
"Know ye not that a little leaven leaveneth the whole lump?" (1 Cor. 5:6.)

A scriptural passages and is "leaven" occurs in several scriptural passages and is now commonly current as symbolizing the contagion of evil, it is also employed as an expressive figure indicating the quiet, pervasive and effective influences of living truth. Christ warned his disciples against "the leaven of the Pharisees and of the Sadducees" and the "leaven of Herod;" but he likened the Kingdom of Heaven unto leaven, and instanced its living power by parable—that of the woman who put, or hid away, a little leaven in three measures of meal—and lo, the whole became leavened! What would otherwise have been a mass of heavy soggy dough was permeated through and through by the living cells of the yeast, which multiplied many thousand fold and so completely impregnated the otherwise dead meal that all became light and living, so that every particle was leavened, with the power of leavening other meal, and so on by endless process. Let it be remembered that the yeast cell is as truly a living organism as is the seed of a tree.

THE Gospel of Jesus Christ has been restored to earth, after the night of centuries during which the world of mankind lay in spiritual slumber, seemingly dead, under the benighting influences of the spirit of apostasy, which dominated the minds and souls of men. The renewal of the Gospel to earth in these latter times, in fulfillment of the predictions of the Lord Christ and his ancient prophets and apostles, was a planting of the leaven of life in the hearts of mankind. The story—the history—of the century demonstrates beyond rational challenge the vitality

ty of that divinely prepared leaven, for, in some degree, it has already leavened the world.

Now, dropping the figure and turning to plain facts of record, we see that the religious system called "Mormonism" has spread its enlightening and uplifting influence far beyond the actual membership of the Church of Jesus Christ of Latter-day Saints, which Church has been established by divine command in natural and inevitable sequence to the restoration of the Holy Priesthood, without which there never has been, never can be, a Church of Christ upon the earth. Scriptorians, theologians, and thinking people generally—those who think with their hearts as well as their minds—have observed with feelings ranging from apprehensive fear to loving welcome the operation of a new spiritual force, before which the unscriptural dogmas conceived in the minds of men, and the corrupting fancies born afresh during the black night of apostasy, have been largely shorn of their power to subjugate the souls of God's children.



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THE Gospel thus restored was something new to men, though in a relative sense only, for it is nothing more or less than the ancient Gospel come again. Its effect during the one hundred years just completed is a phenomenon of surpassing importance, the literal fulfillment of the divine proclamation, made by the mouth of Isaiah the prophet: "Therefore, behold, I will proceed to do a marvellous work among this people, even a marvellous work and a wonder: *for the wisdom of their wise men shall perish, and the understanding of their prudent men shall be hid.*"

The world has seen the development of a New Theology by which many tenets, dicta, and doctrines, long held to be fundamental to Christian faith, have been modified, superseded or positively disavowed.

In this new theology "Mormonism" has pioneered the way. It is a fact obvious to the discerning observer that "Mormonism" has led and is leading the world in theology. So sweeping a statement demands citation if not discussion of illustrative examples. Let us consider a few out of the many instances within reach of the studious reader.

AN element of supreme importance in religious belief and practice is an understanding of the nature and attributes of God, so far as these have been revealed. Through ages of mental and spiritual lethargy men tried to believe the really incomprehensible dogma of a bodiless, passionless, shapeless existence which they called God; and in the formulated creeds of some sects and churches the mystic paradox is retained, in words at least. Gradually, however, the minds of men have turned with relief from this unintelligible conception of God to a realization of

his personality as the Being Supreme, in whose likeness and image man has been begotten and born. Through whom was the life-giving light of truth respecting the personality of Deity given to the world? Through Joseph Smith, the prophet of these the last days, who in the year 1820 was blessed with the unprecedented theophany of personal manifestation of the Eternal Father and his Son Jesus Christ. The prophet affirmed and steadfastly maintained, in the face of ridicule and persecution, which culminated in his martyrdom, that the Father and Son are in form and appearance like unto perfect men.

Another instance: The unscriptural and repellant dogma of inherent degeneracy and the contaminating effect of "original sin," by which every child is born vile in the sight and judgment of God, long cast its dark shadow over the minds of men. From this conception sprang the practice of infant baptism and the perverted doctrine of assured damnation for all babes who die unbaptized. Do people at large accept or believe that abhorrent invention of clouded minds today? Even the colossal Catholic Church has modified its teachings and now permits its members to believe that children who die without baptism pass to a state of relative happiness and content, though forever denied the supreme bliss of "the beatific vision of God."

IT is conceded, of course, that no doctrine of men can determine the fate of souls, infant or adult, in the hereafter; nevertheless, theological teachings have direct effect upon the thoughts and lives of mankind. It is cheering to know that practically all Christendom today repudiates the frightful heresy of the eternal condemnation of babes who die without baptism.

Hear now the word of "Mormonism" on the matter, and note the time of its enunciation. In 1830 the Book of Mormon was given to the world. Therein we read in an epistle of the ancient prophet Mormon to his son Moroni: "Little children are whole, for they are not capable of committing sin; wherefore the curse of Adam is taken from them in me, that it hath no power over them. * *

* I know that it is solemn mockery before God, that ye should baptize little children. Behold I say unto you that this thing shall ye teach—repentance and baptism unto those who are accountable and capable of committing sin; yea, teach parents that they must repent and be baptized, and humble themselves as their little children. * * * And their little children need no repentance, neither baptism. * * * Little children are alive in Christ, even from the foundation of the world."

FURTHER: The one-time general conception of heaven and hell is regarded today as antiquated, unreasonable, unscriptural and untrue. I speak of the heaven and the hell once thought of as the only places or conditions prepared for the souls of men, to one or the other of which states every being who has or shall have tabernacled in the flesh is to be consigned, perhaps on a very narrow margin of merit or desert. True, the support of scriptural warrant was lacking for the churchly dogma; but centuries were required for the world to discover the fact. Belief in graded conditions in the hereafter is widespread today, and in this rational substitution of ennobling truth for degrading error, "Mormonism" is again the world's teacher. Joseph Smith, the prophet of this the Dispensation of the Fulness of Times, avowed that in February, 1832, he received a divine revelation, in which the conditions of the hereafter were shown to be the direct result of individual life in mortality, and by which the existence of distinct kingdoms of glory, each with its own numerous gradations, was made plain. Omitting quotations I cite Doctrine and Covenants, Section 76, as sample demonstration.

The Church affirms the possibility of eternal advancement within the several kingdoms provided in the hereafter and teaches that repentance is possible even beyond the grave. It utters solemn warning, however, against procrastination and wilful neglect here, holding that this life is strictly a probationary period given unto men for repentance and valiant service, and that to neglect is to lose the ability to repent. Neglect of opportunity here shall surely be a handicap to eternal

progress; but the sinner may advance in eternity if he will but repent and try.

By way of other illustration: In the old theology, liberally tinctured by misunderstanding and consequent fallacy in the interpretation of scripture, it was taught that the sanctifying grace of God was all that was requisite for salvation, and that moreover, the fate of souls in the hereafter depended upon the arbitrary judgment of the Omnipotent. Modern revelation, which is in strict accord with ancient scripture rightfully interpreted, rejects caprice and arbitrariness as elements of the Divine, and holds to the universal operation of law both in the dealings of God with mankind in mortality and in the judgment yet to come. This law comprises, in all their glorious fulness, both Justice and Mercy. A sufficient attestation appears in the revelation given to Joseph Smith in 1832: "*I, the Lord, am bound when ye do what I say; but when ye do not what I say, ye have no promise.*" Following this proclamation of eternal truth, Christendom has gradually come to repudiate the conception of uncertainty in the issue when every man shall stand to answer for himself before the bar of the Just Judge.

LET these items and instances suffice. They fully warrant the affirmation that during the first century of its existence the Church of Jesus Christ of Latter-day Saints has attained a position of eminent leadership in theological conception and in that of true religion. Consult the latest and most prominent Bible Dictionaries, Commentaries, etc., comparing these with publications of the class now a century old, and note the incorporation of many of the fundamental truths of "Mormonism."

Reverting to the simile with which we began, we may contemplate with assurance and thanksgiving the effectiveness of the leaven of the Gospel of Jesus Christ, which is working in the hearts of men of all nations, kindreds and tongues, producing in rich supply the indispensable Bread of Life which sustains and satisfies the hungry but healthy soul.

Sunday Schools of the Church

By DAVID O. McKAY

*General Superintendent of the Sunday Schools of the Church and
Member of the Council of Twelve*

THE proper training of childhood is man's most sacred obligation. Children at birth are the most dependent and helpless of all creatures, yet they are the sweetest and the greatest of all things in the world. They come, or should come, from the Father pure and undefiled, their souls like stainless white paper on which is to be written the aspirations and achievements of a lifetime. Whether that scroll shall become the biography of a noble Christ-like life, or a series of blots and blurs depends largely, if not entirely, upon the guiding influence of parents, playmates and teachers. "A creature undefiled by the taint of the world, unvexed by its injustice, unwearied by its hollow pleasures; a being fresh from the source of light, with something of its universal lustre in it—if childhood be this, how holy the duty to see that in its onward growth it shall be no other."

In the formation of character and guidance of childhood parental influence is greatest; next comes the teacher's. Of the former, I cannot comment in this article; and of the latter, I must confine my reference only to a few of those who have sought to establish an environment in which children might be fired with an ambition to be useful, and infused with a desire to be obedient, that thereby they might enjoy the first and foremost right of childhood; viz., to be happy. "There is true nobility in the soul of that man or woman who sincerely desires and strives to lead children out of contaminating influences into an environment of high ideals and lofty endeavor."

IT was just such yearnings and strivings of honest minds and hearts that gave birth to our modern Sunday Schools. The first of these was established at Glou-

cester, England, over one hundred fifty years ago.

Robert Raikes, proprietor of the *Gloucester Journal*, a man noted for his deeds of philanthropy, saw from his window one day, "neglected, ragged children, playing, quarreling, cursing and fighting and using language too coarse to repeat." These unfortunate children, neglected by their parents, were gathered in a private home, the charge of four women, "who were employed at a shilling a day."

The forenoon session was held from ten to twelve o'clock. Every Sunday afternoon the children were conducted to the Parish Church where they participated in worship and recited from the catechism.

JUDGING from the description given of this Sunday School in the *Gloucester Journal*, the public became interested and the movement became popular, though some ecclesiastical authorities and "timid religionists" opposed it as a very dangerous innovation. Volunteer teachers supplanted those who were paid a shilling a day. It is true there are authentic records

extant which prove that Sunday Schools existed before 1783, but Robert Raikes' Sunday School is generally considered the beginning of the modern Sunday School movement.

It is difficult to determine who merits the credit of organizing the first Sunday School in the United States. One such school was organized under the direction of Bishop Asbury at the House of the Cranshaws in Hanover City, Virginia, 1786. In December, 1790, a meeting was called to consider the importance of this work, and in January, 1791, a Sunday School Society was organized for the purpose of securing religious instruction for poor children on Sunday. The teachers, as those of Robert Raikes, were paid a small salary. Other schools followed and became the nucleus of the American Sunday School Union, a national organization formed in 1824.

THE first Sunday Schools in the Church of Jesus Christ of Latter-day Saints were organized in Kirtland, Ohio. Unfortunately, we have very little record concerning their organization and conduct. In Helen Mar Whitney's memoirs we find the following:

"Among other pleasing recollections were our Sunday Schools, where I used to love to go and recite verses and whole chapters from the New Testament, and we received rewards in primers, etc., which I think were more highly appreciated in those days than they are at the present time. At ten o'clock we would form in line and march with our teachers up to the Temple. The thought that I could never see or enjoy them again would make me sad, as a child, when we were driven away from Kirtland to Missouri, and sometimes I would cry bitterly."

I AM indebted to Sister Susa Young Gates for the following regarding Sunday Schools organized in the European Mission as early as 1840:

"When Brigham Young was presiding



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over the European Mission in 1840 and Parley P. Pratt was editor of the *Star*, a number of questions propounded by Elder Joseph Fielding were answered in the *Star*. Doubtless Brigham Young scrutinized both questions and answers before they came into print."

Among these questions was this:

"'10. Would it be well to establish Sunday Schools in the Church?"

"Ans. Certainly; let the Elders gather the people together, old and young, every Sabbath day, in the streets, if no more convenient place offers, and teach them the first principles of the Gospel of Christ, viz., faith, repentance, and baptism for the remission of sins, for the first lesson; eating and drinking at the table of the Lord, laying on of hands for the reception of the Holy Ghost, the resurrection of the dead and eternal judgment for the second lesson; and for the third lesson, let parents teach their children obedience, and train them in the way they should go; and finally let the Elders, brothers and sisters, all with one accord, teach their friends, neighbors, and make them wise unto salvation; and practice what they preach on the Sabbath and six other days in each week, even unto the end. They will find it a very profitable school, and receive a glorious reward for their labors."

SISTER Annie Wells Cannon informs me that she has heard her mother, Emmeline B. Wells,

"Many times speak of holding a Sunday School in Nauvoo and also at Winter Quarters. I have thought it was officially organized by the Priesthood, though I think it was held in the home of Presiding Bishop Newel K. Whitney, and must have been with his approval."

The credit and honor of organizing the first Sunday School in the Rocky Mountains is due Elder Richard Ballantyne, who was both teacher and superintendent of the first session held in the West. This was in a room of Brother Ballantyne's log house located on the corner of First West and Third South Streets, Salt Lake City.

THE following are some of the original members of the thirty who first assembled to receive instructions from the noble soul who strove to keep the children of Zion under upbuilding influences: Richard Ballantyne, Lydia Phelps Thorpe, Sophronia E. Carter, Margaret O. Best, Angus M. Cannon, Leonora Cannon Gardner, Martha Van Cott Price, Samuel H. B. Smith, S. A. Whitney, Joseph S. Horne, George J. Taylor, Robert Frank Turnbow, David H. Cannon, John G. Turnbow, Henry I. Horne, Jacob Peart, Sarah J. Cannon and Olive Peck.

In stating his reason for organizing this school, Elder Ballantyne said, "I felt that the Gospel was too precious to myself to be withheld from the children; they ought to have the privilege of Gospel teaching and that was the main purpose—to teach them the Gospel."

Regarding the growth of the Sunday School I find the following in the Sunday School Officers and Teachers Hand Book:

Year	Schools	Teachers	Total Enrollment
1849	—	1	30
1872	200	1,408	14,781
1918	1,430	20,330	192,382
1924	1,758	25,368	248,075
1925	1,835	26,338	258,710
1926	1,910	26,351	258,400
1927	1,929	26,194	253,771
1928	1,949	26,505	278,627

NOT only in the established stakes and wards are Sunday Schools to be found, but in the twenty-eight organized missions of the Church as well. These fields extend from the antipodes to Alaska, from South America to northern Canada, and from South Africa almost to the ice fields of the North pole. Sunday Schools everywhere are a potent factor for good in teaching righteousness to those who attend, whether members of the Church or not. The truth of the Biblical saying, "A little child shall lead them," is exemplified in this organization; for many children have been brought to mission Sunday Schools by playmates and friends, have there become converted and have led their parents and older brothers and sisters into the Church.

Not least among the advantages offered by mission Sunday Schools are the opportunities given to local men to act as presiding officers and to men and women to become teachers. Thereby they develop a better acquaintance with the doctrines of the Church and are more firmly established in the faith. Active workers never apostatize.

The Sunday School Union of the Church of Jesus Christ of Latter-day Saints now includes classes which embrace all the membership of the Church, and to it has been assigned the special obligation of teaching the Gospel to the children and adults of the Church. The regular course of study for the quorums of the Priesthood who hold their study hour be-

tween the hours of ten and twelve Sunday morning are prepared by the General Authorities of the Church. The Council of the Twelve and First Council of Seventy prepare the course of study for the Melchizedek Priesthood, and the Presiding Bishopric, for the Aaronic Priesthood. These courses of study are based on the standard works of the Church, and are designed to give a well-organized presentation of the Gospel and of the history of God's dealings with man.

ALL the adult classes are co-educational, but among the deacons' and teachers' classes boys, in some instances, meet in quorum capacity and the girls of corresponding age meet in separate rooms.

In the best conducted Sunday Schools of the Church self-government is manifest in every procedure, and fundamental principles of good conduct, worship and devotion are exemplified in every exercise. That school approaches nearest the ideal in which the superintendent finds it unnecessary even to say a word by way of direction from the moment when the bishop makes his announcements for the day until the classes march to their respective classrooms. Each participant in the opening exercises knows his duty, and is prepared to perform it properly without either announcement or direction. This may be said also of the school as a body. This is the fundamental principle of self-government encouraged. So in each succeeding exercise are emphasized, in one way and another, punctuality, courtesy, order, reverence, worship, respect for authority, consideration of the rights of others, responsiveness, self-control, obedience, etc.

IN these and other ways does the Sunday School aid in the discharging of the most important and sacred obligations of man; viz., the proper training and instruction of childhood. In the most efficient schools every child and every adult senses the fact that he is an instructor as well as a learner, and to a certain extent, carries the responsibility of following the divine injunctions—

"Suffer the little children to come unto me for of such is the kingdom of heaven."

Loyalty and Patriotism of the Latter-day Saints

By REED SMOOT

Of the Council of the Twelve

CLEARLY stated and unambiguous is the twelfth article of the "Mormon" faith: "We believe in being subject to kings, presidents, rulers and magistrates; in obeying, honoring and sustaining the law;" and to this ideal the Church always has been absolutely true. No other religious body has taught their children a deeper respect for the country in which they live; no other group holds so closely to the thought that the land was chosen of God for the establishment of a great republic and that the founders of the nation were divinely guided in their movements. We believe that the constitution of the United States is a document inspired by the Creator himself, and the leaders of the Church have ever promulgated the thought. Brigham Young said:

"The general Constitution of our country is good, and a wholesome government could be framed upon it, for it was dictated by the invisible operations of the Almighty; he moved upon Columbus to launch forth upon the trackless deep to discover the American continent; he moved upon the signers of the Declaration of Independence; and he moved upon Washington to fight and conquer, in the same way as he moved upon ancient and modern Prophets, each being inspired to accomplish the particular work he was called to perform in the times, seasons, and dispensations of the Almighty. God's purpose, in raising up these men and inspiring them with daring sufficient to surmount every opposing power, was to prepare the way for the formation of a true republican government."

WHILE church and state are separated in the ordinary sense of the term, they never can be separated in the hearts of the "Mormon" people. Many of the revelations given to the Prophet Joseph Smith contain the fundamentals of loyal citizenship coupled with a higher law.

"Let no man break the laws of the land, for he that keepeth the laws of God hath no need to break the laws of the land:

"Wherefore, be subject to the powers that be, until He reigns whose right it is to reign, and subdues all enemies under his feet." (Doctrine and Covenants, 58: 21, 22.)

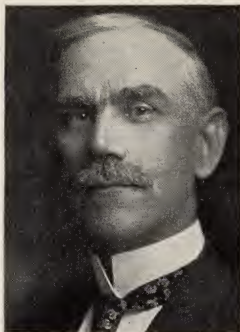
And again the Lord says:

"And for this purpose have I established the constitution of this land, by the hands of wise men whom I raised up unto this very purpose, and redeemed the land by the shedding of blood."

WITH such a belief it is impossible for one to violate the laws of the land and still be obedient to higher laws. The ten commandments as given to Moses and preserved through thousands of years; the teachings of the Savior during his ministry upon the earth; the words of apostles and prophets of ancient and modern times all constitute the laws of God, and in these he has specifically included obedience to constitutional law. In every national crisis as well as in times of peace and security, the leaders of the Church have emphasized loyalty to state and nation and Church

alike. The Latter-day Saints have ever been quick to respond to the country's need, whether in war, in defense of her honor, or in individually upholding and sustaining her laws. To the constitution of the United States are we loyal, believing implicitly as we do that through the principles therein set forth has arisen the degree of liberty we now enjoy. Our land, settled by people whose determination to escape religious oppression led them from the old world, has ever been a symbol of religious freedom; it is the one land on the face of the earth where the restoration of the Church of Jesus Christ could have been made with comparatively few difficulties. The monarchies of the old countries would have trampled under their intolerant feet the very beginnings of a new religion not in harmony with accepted doctrines; and for the purpose of establishing his kingdom in latter days, the Lord caused this new nation to be founded. In 1899 President Joseph F. Smith, speaking before the Saints in general conference assembled, said:

"There are no more loyal people to their country on God's earth today than are the Latter-day Saints to this country. There are no better, purer or more honorable citizens of the United States to be found than are found within the pale of the Church of Jesus Christ of Latter-day Saints. I testify to this, and I know whereof I speak. We never have been enemies to our nation. We have always been true to it." (Gospel Doctrine, page 514).



THE AUTHOR

IT is a significant thing that the welfare of the nation is mentioned in many prayers offered by members of the Church both in public and in the privacy of the family circle. Blessings upon the heads of officials are frequently asked, and in all sincerity do the Latter-day Saints voice this peti-

tion, for it is a desire deeply rooted in their hearts. Recognizing the fact that the country's good is the good of the individual citizen, we develop a national attitude stronger than politics or partisanship. The Church, as a church, does not mix in politics, and each individual member is free to form his own conclusions and vote according to his convictions. All the rights of any citizen are his rights, but of him is expected true patriotism, not expressed only by word and the enthusiastic waving of flags, but by loyalty to right, observance of law, and full support of those whose responsibility is to enforce the law. In this regard President Joseph F. Smith said:

"While a great and good people necessarily adds greatness and goodness to national life, the nation's greatness reacts upon its citizens and adds honor to them, and insures their welfare and happiness. Loyal citizens will probably be the last to complain of the faults and failures of our national administrators." (Juvenile Instructor, July, 1912).

In 1857, at the time of the Echo Canyon war, when the government urged on by vindictive people who were not content to leave the Saints in the peace of their mountain home sent soldiers out to investigate and subdue this reputedly belligerent band, and set them right, Assistant Justice Drummond, a notoriously evil man, sent back to Washington a report containing, among many libelous falsehoods, the following charge:

"That Brigham Young is the acknowledged head of the Church of Jesus Christ, commonly called 'Mormons' and as such head the Mormons look to him, and to him alone, for the law by which they are to be governed; therefore no law of congress is by them considered binding in any manner."

In refutation of this statement, the following was dispatched:

"There is not a people upon the face of the whole earth more devoted and loyal to their government than are the peaceable, industrious citizens of Utah. They are wedded to the constitution and laws of the republic. Indeed, they go farther than other citizens; for it is a revealed fact, incorporated in their articles of faith, that the form and constitution of the American government are the products of the inspiration of the Almighty. To deny its authority and constitutional laws would be to deny the divinity of the revelations which God gave through Joseph Smith; it would be a denial of 'Mormonism.' It would be a flat denial of the constant teachings, counsels and practices of President Young."

NATURALLY a peace-loving people, believing in and advocating peace between nations, the Latter-day Saints are not pacifists, for we know full well that war will be visited upon the earth in the last days. Many prophecies are recorded, containing warnings of wars to come, and many of the warnings given in the hundred years since the Church was organized have been realized. On Dec. 25th, 1832, Joseph, the Prophet, was given a revelation containing the following:

"Verily, thus saith the Lord, concerning the wars that will shortly come to pass, beginning at the rebellion of South Carolina, which will eventually terminate in the death and misery of many souls:

"The day will come that war will be poured out upon all nations, beginning at that place;

"For behold, the Southern States shall be divided against the Northern States, and the Southern States will call on other nations, even the nation of Great Britain, as it is called, and they shall also call upon other nations, in order to defend themselves against other nations; and thus war shall be poured out upon all nations. (Doctrine and Covenants, Section 87:1-3).

And again:

"And in that day shall be heard of wars and rumors of wars, and the whole earth shall be in commotion, and men's hearts shall fail them, and they shall say that Christ delayeth his coming until the end of the earth." (Doctrine and Covenants, Section 45:26).

And:

"Ye hear of wars in foreign lands, but, behold, I say unto you, they are nigh, even at your doors, and not many years hence ye shall hear of wars in your own lands." (Doctrine and Covenants, Section 45:63).

EARLY in the history of our people came the first great test of loyalty to the government, and their willingness to fight the country's battles. From the time of the organization of the Church in 1830, persecution had increased, and opposition had become more and more bitter. Driven out of their homes, the Saints had fled to Illinois, where they were left in comparative peace for a few years, but by 1844 the feeling against them was again rampant. All manner of false accusations were made against them by their enemies, and they were subjected to cruel and unjust treatment. The burning of homes and fields of grain, imprisonment of the men, and even shooting became an old story to them.

Driven from pillar to post, mistreated by citizens and officers of the government alike, they left their Nauvoo homes in 1846, determined to seek in the mountains to the westward, the place which the prophet had promised would be their haven of refuge. Gathered on the banks of the Missouri river, they were making ready to go forward when the war with Mexico brought to them a nation's call for five hundred men—the call of the "Mormon" Battalion. Persecuted on every hand, with leaders treacherously betrayed and slain by officials, insulted and abused, required to give up arms, and compelled to flee for their lives, the "Mormon" Pioneers had every cause to consider the entire nation as enemies. In the midst of this situation came a requisition from the government. A people, migrating to some unknown spot to find peace, with no homes, scant provisions and poor clothing were asked to furnish five hundred efficient men, and their refusal was to be regarded as treasonable. From a population of twenty millions, the equitable ratio for this particular group would have been four men; and not only were five hundred required, but five hundred responded. It is said that Captain Allen, the officer in command, made the remark that this was the only battalion in the United States army in which every man could sign his own name.

WITHIN three weeks the various companies were organized, and on July 16, 1846, they marched into service under the stars and stripes. Many a sad parting was enacted, for much sickness was in camp. Many a wife, through her tears watching her husband march away, wondered whether or not her children could survive the winter to come, and the men, knowing that they were leaving their loved ones in dire need, were sustained only by the conviction within them that a call from their nation was almost as important as a call from on high.

The journey to California proved a dreadful one. Many of the men were taken ill on the way, supplies and clothing were inadequate, and food and water were extremely scarce. By the time their destination was reached, the war

was practically over, but since they had enlisted for the period of a year, they were obliged to remain in service for the six months yet remaining. After their demobilization they made their way back to their own people, giving no thought to the riches which California offered them. Drawn by the religious fervor which had carried them thus far, they took back with them not gold, but precious seeds which were to help in the development of their beloved Zion.

CONSIDERATION of the subject of the fidelity of our people to their country in time of critical need would be incomplete without a brief record of our activities during the great World War. It was two and a half years after its beginning that the United States entered the conflict. On March 26, 1917, twelve days before the declaration of war was made by President Wilson, a mass meeting was held in the tabernacle at Salt Lake, in which fiery speeches were made by state and national officials, and resolutions adopted which said in part:

"We solemnly reaffirm our allegiance to the flag of the Republic; our faith in the Constitution of the United States; our confidence in the commander-in-chief of our army and navy; our devotion to the principles of human liberty and to the rights of the weak to immunity from torture, slavery, debasement and destruction by the strong, and we solemnly pledge ourselves here and now to loyally support the President of this Republic in whatever course may become necessary to enforce our rights as a people, to preserve our honor as a nation, and to protect the lives of our fellow citizens at home or abroad, on land or sea."

IN the above resolution is embodied the spirit of the "Mormon" people, and while this was specifically a Utah group, members of the Church in other states as well as in Canada, and other lands, answered the call and stood by their flag. As the boys from every walk in life left their homes and went forth, the spirit and faith of their loved ones attended them. At a farewell given to some of them, the sentiments expressed by President Joseph E. McKinley incorporated the feeling of all when he said:

"If you live to return, great will be the rejoicing when you meet with loved ones; if you lay down your lives, you will take them up again in the coming

kingdom and glory of the Lord. Therefore, go forth with courage, hope and good cheer, feeling the joy of the patriot who is willing to fight for his country and the rights of humanity."

TWENTY-ONE thousand boys were called from Utah, most of whom belonged to the Church. The 145th Field Artillery was entirely a Utah organization, recruited from every vocation and locality. It was trained under the direction of Colonel Richard W. Young, a West Point graduate and a veteran of the war with Spain. In 1918 he was made Brigadier General, and he remained with the boys until the signing of the armistice. It was said that there were Utah boys among the allies on every front, although this unit did not get into action. Many were greatly disappointed, but to them might have been sent the same message as President McKinley sent to the soldiers of the Spanish-American war twenty years before under the same circumstances:

"The highest tribute that can be paid to the soldier is to say that he performed his full duty. The field of duty is determined by his government, and wherever that chance to be is the field of honor."

THE Young family contributed to practically every branch of the service, with one son, twenty-five grandsons, and fifteen great grandsons enlisted; and many other

well-known, as well as less prominent Latter-day Saint families were represented.

Much was done during the war of which little has been said. Before the United States entered, the Church conducted a relief campaign for the benefit of its members in other lands, and \$28,411.52 was collected and distributed, with not so much as charge for postage deducted from the fund; the Women's Relief Society gave up the wheat it had been saving for years—over 100,000 bushels; the people participated wholeheartedly in the Red-Cross and Liberty Loan campaigns.

At this time many classic gems of truth were uttered by the leaders of the Church which should be graven inviolate upon the hearts of the Latter-day Saints. C. W. Nibley said:

"One who performs his full duty to the Church will always perform his full duty to this country."

And:

"A man cannot be a good Latter-day Saint and not be a good citizen."

President Joseph F. Smith admonished the Saints thus:

"Teach your children to honor the law of God and the law of the state and the law of our country. Teach them to respect and hold in honor those who are chosen by the people to stand at their head and execute justice and administer the law."

IT has been said, and truly, that the history of the Latter-day Saints will never be written, for besides the actual events, there is an undercurrent of loyalty, patriotism, heroism, faith and devotion. Deeds may go into record, words may be uttered, events may transpire which indicate an attitude or influence, but courage, and patriotism are not to be measured thus definitely. Only by a complete understanding of the honesty of their hearts, the sincerity of their purpose and the faith which makes them strong to live up to their ideals can a people be known. Thankful with every breath for the gift of the restored Gospel which encompasses all other gifts, the Latter-day Saint people are essentially patriotic, as only they can be who know that their destinies are guided by the hand of divine power, and that each today is but another step toward the tomorrow which is Eternal Life.

ON April 4, 1917, the U. S. Senate was debating the question of war with Germany, and many speeches were made. Senator Reed Smoot had prepared a speech, but after arising to deliver it felt a change come upon him, and instead he said, "Mr. President, I arise to make this simple but earnest appeal:

"God bless and approve the action to be taken by the Senate this day. Oh, Father, preserve our Government, and hasten the day when liberty will be enjoyed by all the peoples of the earth."

A few days later Senator James H. Lewis of Illinois, in a speech said: "Sir, we behold * * * the certificate to the world that this was a Christian country, when the eminent Senator from Utah brought the proceedings to a close by bowing his head in submission to the great Captain of us all, and breathed to his colleagues a prayer that the Father of our mercies and our destinies might guide us to where we would do no wrong. It was a courageous act. I likewise join in the prayer of that eminent Senator!"

One Hundred Years of Missionary Work

By MELVIN J. BALLARD
Of the Council of the Twelve

SHORTLY after the organization of the Church, one hundred years ago, the Lord placed upon it the responsibility of carrying the glad news to the nations of the earth; that He had spoken, that this word of warning and instruction should be carried to all flesh, even as foretold by John, who on the Isle of Patmos saw the opening of this Gospel Dispensation by the coming to the earth of an angel bearing a message that was for every nation, kindred, tongue and people.

So the fulfillment of that prediction necessarily meant that the message was to be carried to all people. It was then and is now a tremendous task to place upon a comparatively small number of people—to deliver this message to every nation.

BUT the early elders of the Church, undaunted, went forth with courage and zeal to proclaim the word. There has followed some sixty thousand missionaries in this period of time. We are counting those who have served as local missionaries as well as those who have been regularly set apart; and when we estimate the probable cost of sending these missionaries to their fields of labor, maintaining them while engaged in their labors, and returning them to their homes, and a reasonable allowance for the value of their time, the probabilities are that in time and means the Church and its membership have expended over \$200,000,000.00. But this is not the whole cost. Many of these missionaries have given their lives, precious lives upon which no human valuation can be placed. Others have shortened their lives through exposure, hardship and disease.

In addition there is the loving service of the wives and mothers of these missionaries. In many instances they have taken upon them-

selves the added responsibility of doing the work of the absent missionary. Some of these have broken under the strain and have given their lives to the cause. Then there were the long, lonely years of separation; and putting it all together it is a loving service, the like of which no other people of similar numbers have offered in the history of this world.

ONE might ask why the Lord makes such a requirement of the Church. Indeed a prominent non-"Mormon" asked me on my return from opening the latest mission of the Church—the South American—why we wanted to open another mission. It meant additional missionaries and a larger and increased financial drain upon the people. Said he, "Have you not already gathered up a fine lot of people? If you would only take care of them would you not be satisfied and accomplish all that you hope to?" Quite likely that is true, but we have a responsibility which the Lord has placed upon us and in obedience to him we respond to carry his message to all flesh.



THE AUTHOR

There are two great objectives. This Gospel message was to search out first of all the honest in heart, or the blood of Israel, and in fulfillment of the ancient prediction that though Israel would be sifted among the nations, still they would be gathered again and come one of the city and two of a family. Wherever this choice blood is found by the Gospel message among the nations, we find a hearty response, and they are being gathered out, coming as the prophets of old foresaw, to the mountain of the Lord's House established in the tops of the mountains.

THE other responsibility is to warn all men that the day of judgment approaches and the means of escape is provided in the restoration of the everlasting Gospel. And the invitation is extended to all men, whether they are of the House of Israel or not; and those who are not of Israel who come in become adopted sons and are heirs to all the blessings and promises which the Gospel offers.

And so, whether we bring many people into the Church or not, our task is to give all an opportunity and thereby discharge the obligation the Lord has placed upon us and free ourselves of the condemnation that will come if we fail to extend the warning and the invitation of the Lord for the preservation and salvation of men and women in time and in eternity.

We are surely demonstrating by this contribution that we are engaged in serious business. Men would not undertake to give their time and means so freely unless thoroughly convinced they had something of the greatest importance to deliver to the children of men. It is a testimony and a witness, therefore, that we are conscious of the fact that whether the

world accepts us or not we have a sacred message of vital worth to all men everywhere.

RESPONSE to this Gospel message by the multitudes, who are fulfilling the ancient prediction that men of all nations will flow unto the mountain of the Lord's House in the last days where the Lord will teach them of his ways and they will walk in his paths and become an ensign to the whole world, has also brought to them emancipation from their former condition. Economically they have made greater progress in one generation than their ancestors who preceded them made in ten. They have been brought to the land of liberty and politically have found freedom and justice. They have solved their social problems by finding opportunity for their children to marry in the Church thus preserving for posterity their ideals and conserving all the advantages of one generation into the succeeding one.

For the Church the effort has been worth-while, because it has brought into it men and women of integrity and stability who have helped not only to lay a foundation for their own independence but through their contributions, according to the Lord's plan, have made for the success financially of the Church and its enterprises. Zangwill called America the melting pot, to whose shores the men of all nations were drawn, and marrying and intermingling with each other, were merged into a new race of men and women. But there has come to the melting pot of the Church by that process many who are not the most desirable. To it also has been gathered a choice lot of men and women—God picked—who are responding to the call of the missionaries. Out of Babylon has come the very choicest blood of the nations responding to the highest ideals and here, under wise leadership, going through a refining process that shall produce the finest generation of men and women that has ever lived upon the earth. This becomes a blessing not only to the Church but to the world itself, for here is being worked out ideals that shall attract the attention of the world and they will come ultimately from the East and West

as the prophets have said, to learn of the ways of this people, to walk in their paths, for here are being solved in a practical way the problems of mankind. The fact is that these returning thousands of missionaries bring with them also the finest spirit in the world—the missionary spirit. The constant return from the mission field of those who are charged with spirituality, affects the spirituality of the whole Church favorably. They also bring the latest thought of all nations; the best the world has is being gathered up by our representatives, so that the Latter-day Saint communities are cosmopolitan in every sense. Since we are looking forward to a reign of universal peace, when universal brotherhood shall obtain, this Church is one hundred years at least nearer that goal than any other community on earth. For here the spirit of brotherhood prompts these thousands of missionaries to continue to make the sacrifice of going to the ends of the world, not to meet friends, but strangers—and yet our brothers—and to perform this missionary service out of love for their fellow-men. Here is the highest type of brotherhood that is known in the world, manifest by these self-sacrificing, devoted men; and thousands of women are also joining the ranks. No other church in all the world has been able to secure such willing, voluntary service of missionaries without earthly reward, for the Church has never contributed to these missionaries save the return fare from their fields of labor. No missionary who has performed his or her duty feels to regret the sacrifices that have been made. Joy such as is not known in any other work comes to them, and there comes too a

personal development that will be of benefit to them no matter what their future occupations may be.

SUCH a drain upon any other community might have proven disastrous in the supply of men and means for a service of this character. But to this Church, God has fulfilled his promise. He has provided, and while the sacrifices have been great the blessings have been ample to keep the people from financial ruin and they are still willing, cheerfully to make these sacrifices and send their sons and daughters to complete the work which has been so well begun. There is much yet to do, but I have a confidence that God will provide the means for the distribution of the Gospel message and willing men and women to render the service until the task is fully accomplished and we have acquitted ourselves with credit before the Lord and discharged our full duty to our fellow-men. After fourteen years of actual missionary work in the field, in addition to that done at home, I can speak from knowledge,—that there is no joy equal to that which comes to the man or woman who is performing missionary labor. I would not exchange the joy that has come to me out of those fourteen years for millions of dollars. God bless the men and women of Zion that they may continue to give themselves and their means freely to this cause and participate in the supreme joy that comes from bringing souls unto Christ, and lay a foundation for eternal dividends of joy and happiness in association throughout eternities that are to come with those to whom we have been the instruments in bringing the light of knowledge and truth.

The Centennial Conference

(Continued from page 466)

authority. It is a significant fact that had they expressed disapproval of any one individual, their objection would have been given the same attention as if it had come from a body of high priests. This experience will doubtless make a lasting impression upon their plastic minds.

The crowning feature of the

meeting was the blessing pronounced by President Grant, upon the officers of the Priesthood, those who direct the affairs of the auxiliary organizations, temple workers, missionaries, and the general Church membership. In fervent words also, he blessed the nations and all who are seeking to promote righteousness.



Out of the Burning

Chapter SIX

WHILE Pamela gratified old Granny Turner's last wish, Judge Harrison laid careful plans for enticing this lost daughter to her rightful home. Judging from the standards which Portia had set, money would be the great lure. He consulted the county surveyor in order to establish proper boundary lines. He inspected the recorder's files, to make doubly sure there was no flaw in his title to the Turner farm in Crow's Nest. He wrote to a capitalist who, he knew, was looking around for a good investment. He engaged the services of a geologist who would estimate the extent of the coal field. And lastly, he wrote an eminent mining engineer. He would need to know the character of the coal and the cost of marketing it. Satisfied with his plans, he mailed all the letters himself as he sauntered home. He visioned a quick bonanza, a veritable El Dorado. Fortunately, the full cars of coal would have a down hill grade; that would be a real factor in cheaper production. He figured he might have to resort to extreme measures of law, if the former owner refused to move

peaceably. Those idolent mountaineers had queer notions about their old homes, anyway. But the time had arrived to assert his ownership. He had not paid the taxes upon that land for nearly twenty years without a purpose. Pamela would be awed by the sudden wealth of her father! He could now offer her all the expensive luxuries which modern youth seemed to demand. He visioned black, lustrous coal changing into autos, beautiful clothes, country clubs, with Pamela and Portia the center of all attractions. A girl who knew her history and literature like this young lady was worthy of all the consideration he could show. Eunice would have

By
IVY WILLIAMS STONE

to give her up. Echo would be glad to accept her. Portia must recognize her sister.

THE lost Pamela was coming into her birthright. How brilliant she was! What a lawyer she would make! Thus, day dreaming, the judge turned into his own walk, up his own steps as one in a trance. He would have walked past the porch swing where Portia and Spike Reeves lounged, had that young man not called familiarly,

"How many bootleggers did you send up today, Judge?"

"Benjamin," said Judge Harrison sternly. "Kindly respect my office, if not me. Young man," he continued, "how do you support yourself? Do you perform any gainful labor?"

It was bad enough to be called Harold, as his teachers insisted, but *Benjamin* was too intolerable! Spike Reeves flushed, hitched up his plus-fours and answered flip-pantly,

(Continued on page 520)



THE AUTHOR

Eight Out of Eight Thousand

By

LES GOATES

THE sand in the yearglass of basketball has dwindled to the last grain once more. Old Father Time has turned the glass over and with his turning has recorded another "greatest season" for the most stupendous basketball project ever undertaken,—the Mutual Improvement Association league.

Not only were all records for mass participation in the Dr. Nain-smith game shattered, but a new high standard of competition was established during the season of 1929-30. The young men of the Mutual Improvement Associations took to the court game with such enthusiasm that the number of actual participants were counted by the thousands and the number of teams by the hundreds, firmly establishing the M Men circuit as the outstanding single standard athletic organization in the world.

UPWARD of 10,000 boys, M Men and Vanguards, representing more than five hundred wards of the Church of Jesus Christ of Latter-day Saints, played basketball during the recent season under the supervision of the M Men's committee. The work was projected to this unprecedented range of action under the guidance of Homer C. Warner, head of the basketball movement for the entire Church. With a wonderful vision of the future before him and a capable corps of helpers on hand to assist, Director Warner succeeded in advancing the calibre of basketball played by the M Men to a high degree of perfection. In-

deed, the Mutual basket shooters are improving year by year at such a rate that the time is not far distant when these fine, manly fellows from the M. I. A. classes will be capable of presenting as skilful a brand of basketball as the fastest preparatory school teams. Increasing interest in the activity, improved organization within the stakes and the acquisition of better coaches will eventually bring this about.

The prime function of M Men athletics was fulfilled when it provided approximately eight thousand members who never had a chance to perform on the court as junior high, preparatory school or college players with a chance for competitive physical activity. In addition there were nearly two thousand junior M Men or Vanguards who played more or less independently, yet under the same supervision as that afforded their senior colleagues. As a result many expert basketball players were developed and the recreation needs of this great multitude of young men were supplied.

M MEN basketball went out of the state of Utah for the first time during 1929-30, when the Pocatello division was added to the five regions. Pocatello First ward had the distinct honor of representing the Idaho section in the annual inter-divisional tournament played in the Deseret Gymnasium, March 13-15. The field for the championship series was made up of Lincoln ward, title holders in Granite stake and Salt Lake inter-stake winners; Logan Fourth ward, champions of the Logan division; Logan Seventh, runners-up of the Logan and Ogden regions; Mayfield, winner in the Richfield section; Provo Second ward, runners-up for the

Provo-Salt Lake stakes; Provo Fifth, leading five from the Garden City; North Ogden, the No. 1 team from Utah's Junction City and Pocatello First, Idaho M Men champions.

These teams all had to pass through the crucible of adversity to qualify for the titular playoff.

When these splendid quintets opened their final series, North Ogden and Lincoln were considered to have the best chances of victory. The opening round brought Lincoln into combat with Logan Fourth and the Granite representatives won 48 to 28. Logan Seventh redeemed the loss by the champions from its own division by defeating Pocatello 36 to 19. Mayfield went down fighting before a clever Provo Second Ward team, 14 to 44 and the opening round was concluded with 31 to 12 victory for North Ogden over Provo Fifth. The first day's play, therefore saw both the Logan and Provo champions pass out while the runners-up emerged victorious.

LINCOLN then demonstrated more of its powerful scoring attack when it defeated Logan Seventh in the second round 35 to 12. Provo Second won from North Ogden in a surprise contest, 32 to 20 and Lincoln and Provo Second were the finalists.

The story of that wonderful game will long be remembered in M Men basketball annals. Seven times the score was tied and when the conventional forty minutes of play had expired the score was 21 to 21. In the extra period two well-groomed, physically perfect five-man machines gave every ounce of their strength and skill and the larger Lincoln athletes seemed to have just a tiny edge and

caged eight points while the courageous Provoans matched their opponents shot for shot until the last thirty seconds, only to lose out by one field goal.

IN attaining the pinnacle of basketball success in the largest league in the land, the Lincoln ward team demonstrated the qualities the game is intended to develop. It played clean ball throughout, was considerate and courteous under all conditions and never once became excited or nervous. There were times when that well-coached zone defense faltered momentarily but always it pulled together again to defy the opposition to penetrate it. Coach Vivian Jensen is entitled to more credit than he will ever get for the development of this fine basketball team which learned sportsmanship while it was mastering the technique of court play. The Railsplitters were indeed eight out of eight thousand!

At the conclusion of this most successful tournament, the Lincoln champions were presented with gold basketball fobs, emblematic of the Church championship. The Provo Second ward, immensely popular with the fans for its indomitable courage and clean and clever play, received silver fobs in recognition of second place honors.

Eight Out of Eight Thousand

THE Lincoln ward hoopsters became champions of the largest basketball league in the world when they triumphed over Provo Second for the L. D. S. "M" Men championship, Saturday night. More than 8,000 boys have taken part in the "M" Men sport this year, but this select group of young athletes, representing a ward that has just been organized during the last year, jumped into the spotlight to win the much coveted title in their first season of competition. The members of the championship Lincoln squad follows: (Rear row), V. Jensen, coach; Garff, captain; Royal Jensen, coach. (Middle row), Ball, Hansen, Johnson. (Front), Mattsen, Fitts, M. Jensen.



These awards were made by President Anthony W. Ivins in behalf of the General Board of the Mutual Improvement association. Following this ceremony, James M. Kirkham, assistant general manager of the *Deseret News* presented representatives of each division with a silver statuette and the Railsplitters from Lincoln with a larger statuette emblematic of the highest honor or the league had to offer. This ceremony was in perpetuation of a custom established by the *Deseret News* with the beginning of M Men basketball.

THE all-tournament honor roll, selected from the numerous excellent players in the meet was announced as follows:

FIRST TEAM

Roberts, Provo Second, Forward.
C. Randall, North Ogden, Forward.
Fitts, Lincoln, Center.
Colvin, Provo Second, Guard.
Garff, Lincoln, Guard.

SECOND TEAM

Jensen, Lincoln, Forward.
Hughes, Logan Seventh, Forward.
Cruickshank, Logan Seventh, Center.
Hanson, Lincoln, Guard.
Creer, Provo Second, Guard.

THE tournament was an elaborate expression of a great
(Continued on page 505)



PROVO SECOND WARD

Runners-Up All-Church Championships

Front Row—E. Harwood, guard; M. Olson, forward; W. Roberts, forward; M. Kavachevich, forward. Rear Row—Mark Ballif, coach; R. Colvin, center; P. Henrickson, center; L. Creer, guard; E. Wignal, manager.

HOMER WARNER

Director of M Men Basketball

NORTH OGDEN WERE STRONG CONTENDER IN "M" MEN TOURNEY

Back Row—James Spackman, Volney Shaw, Russell Shupe, Glen Shupe, L. C. Metcalf. Front Row—Hulbrow Norris, Allen Warren, Clarence Randall, Leslie Randall, Dallas Berrett.

The Corsage

By

ELSIE C. CARROLL

WALT'S steps lagged as he neared the florist's window. Within his pocket, the fingers of his right hand circled two pieces of silver—one dollar and fifty cents—the sum total of his financial resources until May tenth, three days hence, when he would receive from the university his monthly \$25.00 check, earned by nearly a hundred hours of after-school sweeping and dusting.

One dollar and fifty cents, saved by such strategies as denying himself the Saturday movie in which he sometimes indulged, doing Tom Langton's sweeping the night his girl friend was in town and (by the aid of mirrors), trimming his own hair. One dollar and fifty cents—saved to buy carnations to send his mother for Mother's Day—and now—

HE had been so surprised and thrilled when Marian Schofield invited him to be her partner at the Girls' Day Dance that he hadn't realized the possibility of any embarrassment until Fred Manners, with whom he was studying economics when Marian and Bessie had issued their invitations, had asked—

"What color is your dress, Bessie?—For the corsage you know."

"Mine's yellow and Marian's is orchid," Bessie had replied, and suddenly Walt's problem had presented itself. Of course the fellows always sent flowers on such occasions.

"Hello, Walt." Fred Manners emerged from the florist's shop, smiling, "You better hurry. The flowers are getting well picked over. They've still got some swell sweet peas and roses though that will match Marian's dress. And they fix you up a mighty decent corsage for a dollar and a quarter—lacy flummadoes and every-thing."

WALT was silent.

"You ought to feel all puffed up—Marian asking you," Fred went on. "Dick Ballanger was



sure he was going to get a bid from her. He's been hanging around her all quarter. You haven't stepped her much, have you, Walt?"

"No—just to—a class party or two."

Walt could feel his ears burning. Why had he said "class party?" He didn't need to publish to fellows like Fred that he couldn't afford to sport a girl.

"Well, she's a peach of a kid and old Dick's so down in the mouth I don't know but what he'll find some excuse yet not to go with Ethel. Fred started on, then stopped. "I guess you know that after the dance the whole bunch of us are going to Bessie's for supper. The girls always put up a feed after the Girls' Day Dance. I've been helping Bess all morning to get things ready. If Dick's car wasn't on the blink Bess and I would call for you and Marian, but I guess Dick will be counting on me."

"Oh that's all right," Walt stammered.

"But as Fred breezed away, Walt's spirits slumped down a few extra degrees. All of Marian's crowd would, of course, go to the dance in automobiles. He almost wished Marian had asked Dick Ballanger. But no! He wouldn't quite admit that. Marian was too fine for lazy, conceited, snobbish Dick Ballanger.

At least Fred's words had done

one thing. They made for Walt a decision he had been trying for two days to make. His money would have to be spent for a corsage instead of carnations for his mother.

MOTHER would understand anyway, he told himself. She knew how hard it was for him to get along on that \$25.00 and would not be expecting flowers. He'd hurry home and write her a long letter before the dance.

Ten minutes later Walt was watching the skillful fingers of the florist's assistant arranging pink tinted rosebuds and lavender sweet peas upon a lace frilled card-board to show him the effect.

"Did you want to take it or have it sent?" the girl asked, and Walt, his eyes upon the show case where tall pink and white and red carnations held their heads erect in tall containers, absently answered, "Yes, I'll take it."

Somehow those pink carnations in the corner of the case looked like mother—so delicate and fragrant.

WALT remembered the pink of his mother's cheeks when he and Betty had brought her their first carnations—five years ago. He had been fourteen then—and Father dead less than a year.

How they had saved, he and Betty, for those three flowers. And how happy they had seemed to make mother. He thought of the courage and forced cheerfulness of his mother during the years, and his heart swelled with appreciation.

His eyes, veiled with a mist, were still upon the carnations when the girl brought him the brightly colored box containing the corsage.

"There you are—one dollar and twenty-five cents." Walt placed the two pieces of silver upon the counter before her. As she handed him back twenty-five cents, his

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Does It Pay to Rear a Large Family?

By

KATIE CUNNINGHAM JENSEN

HAVING been asked this question repeatedly, I shall make a humble attempt at giving an intelligent answer.

I am a woman whose business in life is that of being a mother; the mother of ten, nine of them living, mentally and physically fit and thoroughly human. The question is a big one to answer because the opinions of people differ according to belief, faith and an understanding of life and its purpose. Life is a challenge to the human race. It is made up of interesting games. And where is the game that does not call for good sportsmanship? Of all life's games the raising of a family is the most interesting, demanding sportsmanlike behavior from every member of the family group, especially the parents.

I should like to answer this question by asking another. Does it pay to have a million dollars? At one time our American government put a valuation upon the life of each person, as being worth \$100,000.00 to the country. Using this as a basis, our ten children are worth just one million dollars to our nation, and there isn't enough money in the whole world to buy them from us. We consider it a great compliment to be entrusted with ten children and we are very grateful that our Heavenly Father gave his first great law. I do not see reason for any couple to be childless when there are so many "already" born children crying unconsciously for love and a home. It is easy for us to live for our very own, but who can count the blessings that must come to those who have mothered the children belonging to someone else?

SOME years ago we lost a part of our wealth. A little child of four years was taken on to another life. All millionaires must

be separated from some of their wealth at times, but our experience enriched us, as it brought us nearer things divine and welded family ties, bringing hearts closer in our sorrow. As sorrow is only a prelude to joy, we consider we have saved one-tenth of our fortune to be used sometime in the future when we shall all meet in that mysterious yet glorious unknown.

I am considered extremely old-fashioned because I am always placing my large family before modern society to be gazed upon, congratulated or condemned. I could be likened unto the old woman who lived in a shoe only I know what to do and she didn't, for I am quite familiar with most of the articles that have been written on birth-control by men and women of renown. They would be surprised if I should tell them all I know concerning the visits of Mr. Stork. I do not deny there are many large families whose financial and educational problems are enormous, but on the other hand whole volumes could be written on improper dress, careless living, antipain tablets and women who enjoy poor health. An honest physician will confess that our hospitals are kept going by women who have every ailment under the sun except that of a good sized family.

THE human race inherits a longing for the gift of happiness. If we look for it we find it. It is the end of religion, the object of philosophy, the dream of the wretched, the quest of the whole world. Happiness is great love and much service. Life is something to do, not something to learn. I question whether anyone has greater love and gives more service, unless it be the Master who said, "Let the little ones come unto me," than the parents of a large family. The strongest comforts of faith are



THE AUTHOR

beyond reason, and a little scented breeze of heaven blowing in the back-window of memory will touch the heart of even the hardened one who thinks he has outlived and forgotten, "rock me to sleep, mother," and "now I lay me down to sleep." And what is a home that lacks the touch of babyhood? When my first children were babies, I knew very little about child-training, diet and eugenics, for I was only a child myself. But I did know I loved them, and when I sang those lullabies were only my heart-beats throbbing out loud as my little one crawled up into my lap to go to sleep. And our little "number ten" is a luxury so in demand by the grown ups in our family that they take it in turns when bed-time comes, as they get a little glimpse of heaven through his sleepy brown eyes and soft little arms clinging about their necks.

I WONDER if parents know what it means to create memories that are going to stay green when life's stronger impressions have gone. We hear much discussion concerning careers. I declare that the raising of a large family is a career and should top the list. Many women never think that motherhood is a glorious career. They do not believe the making of a home that is a place of peace and rest and beauty an artistic achievement. They never think of helping their husbands to succeed, and putting fresh hope and courage into their hearts, as being worth while. They never think that in molding their children's character they are helping decide the fate of humanity, and that nothing else that any

one does is half so important. It is a challenge to a woman to be called a good mother. To be such she must be an executive, she must be intelligent and tactful, wise and cheerful, patient and untiring. She should have a certain knowledge of finance and economics. To be a good father to a large group one must be a manly man, a gentle man, ambitious and dependable, temperate, honest in work and play. He should make a study of finance, and both mother and father should be optimists. Can any career demand more of two people?

When our children reach the school age we are supposed to know everything from the three r's to algebra and Latin. It is pleasant and stimulating to go back to those dear old school-days of our own youth through the similar experiences of our children. And what a satisfaction it is for parents to help their children go up the same ladder they tried to climb themselves for it is an inborn instinct of parenthood to give to our children the things we could not have ourselves.

SOME have said the small family gets all educational and other advantages and turns out higher type of citizens thereby. But what if the Wesley family had stopped with fourteen children? The world would never have been given the leadership of John and Charles Wesley, for John was the fifteenth and Charles the eighteenth child. If the Franklin family had stopped with nine children, heredity would never have given Benjamin Franklin to American history, for he was a tenth child. If the Scott family had stopped with eight children we would never have heard from the great spirits that stalked

through Sir Walter Scott's novels. He was a ninth child. If the Bach family had stopped with seven children, the world would have been robbed of a wealth of loveliness for Johann Sebastian Bach was the eighth child. The family that gambles on two or three children may rob the world of a possible genius.

I claim a large family is good for society, has broader views, is more unselfish and is learning self-control through continual contact with others. My own children try out their wits on each other, take the conceit out of each other and learn to work and play together. They must take responsibility early. Yes, they may fall a little short when it comes to luxury and travel, but will that matter so much?

THEY learn the value of love and service. Our boy of twenty is in France carrying a message of peace for the Master. We miss him from the home group, but this is only the result of a lesson on service. In this family game we find ourselves cornered at times, but with such a large group pulling together for one great cause we soon find the clouds have vanished and we march on, having tasted the satisfaction of achievement.

O, yes, we have the usual family chest where disappointments, heart-aches, sorrows and near tragedies are laid carefully away, never to be entirely forgotten. But we keep our chest covered with a tied and dyed scarf, shaded red and blue and gold; tied and dyed with patience, loyalty, tolerance, forgiveness and love. Rarely do we disturb the contents of the chest except it be to learn anew the lesson taught by that which lies within. And then we shake the soft rich velvet with its glorious hues and drape it in its place to guard over our treasure and all is peace and rest again. The chest with its beautiful cover is only a gentle reminder which brings into every heart in the home the desire to live a better life. We have all made serious mistakes but my observation has taught me there are just as many unpleasant happenings in the small family as in the large one. It is the mother's privilege to turn the key in the lock against prying eyes, unkind criticism and thoughtless gossip. And

how often she is smiling just to hide the tears!

THE children of today expect other things of their parents than simply to feed and clothe them. They want us to be careful of our personal appearance and know how to do things. They don't want us to stay home and let the world go by. To be a parent with balance we must make leisure time and use it profitably, know something about the latest books, plays and music, know how to dance and play, and enjoy development along with our children. We have passed the day when parents are expected to grow old and climb on the shelf. Good mothers make better mothers sometimes by getting away from home cares occasionally and indulging in a hobby. One writer says, "Some say children are a nuisance and I admit they keep us out of bridge clubs, poker games, shows and teas, and they also keep us out of the divorce court." I know many mothers who are doing real things for the community; one who has a family of twelve grown children is leading a group of fifty thousand young women; two others who are conducting a radio studio very successfully, another who is editing a magazine, and many more using their leisure time in giving service. And these women are all the mothers of large families. It is true that women who seek happiness through love and service are superior, mentally, spiritually, morally, and physically. They have been trained while training others, sharing responsibility, ambition, achievement and appreciation. They are sweet and pleasant to look upon.

As this game of family life goes on we taste the courting age again, the age of romance. The

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Burial a La Mode

By
CANNON PORTER



THE high cost of living is only exceeded by the high cost of dying. Funerals the world over have become our greatest extravagance. Somehow we cannot bargain with death. Death is expensive: from the Yuma Indian burning his dead along with his home, his clothes, and all his household effects to the East Indian widow committing suttee by throwing herself upon the funeral pyre of her husband.

Human beings are the most valuable things in the world. Real estate men claim that every man, woman or child that goes into a community adds a value of \$2,700.00 to the locality. The destruction of life was the greatest waste of the world war. Roads and cities, cathedrals and ships, can all be replaced eventually, but the man-power—young genius cut down in its strength, will effect the unborn for hundreds of years. Perhaps the biggest disgrace in this modern age is the number of people who die annually of preventable diseases. But this article has to do with the rites after death.

IF beauty can soften the wrench of the parting with loved ones, Forest Lawn Memorial park lying between Los Angeles and Glendale in Southern California has tried to accomplish it. In a natural setting of great beauty in a semi-

tropical climate it has all that the landscape gardener and human ingenuity can devise to robe death in transcendent loveliness.

England has sent her poetry, La belle France her art, Italy her marbles, Greece her sculpture, the Orient its mystic rites, to spread the poppy leaf over this ultra-modern cemetery of the new world.

A Tower of Legends

STARK against the sky-line, at the top of a brown hill stands



the gray "Tower of Legends." It is really a water tank. One of the legends about it is that the bodies of the movie stars lie in state here. At night it is surmounted by an immense cross of light.

The Little Church of the Flowers

NEAR the entrance gate to the grounds is the "Little Church of the Flowers." This is an exact replica of the church at Stoke Pogis where Gray, seated on a tombstone, wrote his *Elegy*, the most famous poem in the English language, which ends with that tribute to the obscure:

"Full many a gem of purest ray serene
The dark unfathom'd caves of ocean
bear;

Full many a flower is born to blush
unseen,
And waste its sweetness on the desert
air."

The inside of the Little Church is banked with growing flowers which make it a veritable conservatory. Amid the tropic ferns twitter canary birds. Sometimes one of these feathered songsters will sing through an entire service.

No charge is made for the use of the church where interment takes place in Forest Lawn, but services are limited to an hour's duration. The casket rests on a dais at the back, flanked by an alcove for mourners. Among the

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HABITATION OF THE CLIFF DWELLERS

Legends of the Wasatch

By HENRY F. KIRKHAM

Chapter Two

How Na-ki Saved the Tribe

A description of the cliff dwellers, their habitations, customs, religious ceremonies, together with the coming of the red-skins and a battle between the two.

MANY days had passed since my "gentle spirit" had melted into the setting sun. Many days had I pondered over the tale she told me then, of the mystery of the dead sea and the strange antics of the gods of long ago. I yearned, exceedingly, to know more about that blessed age, of Na-Ki and his love, of the Wise Men beside the great lake, of the folks of simple faith—when the world was young. But all in vain! The spirit of tales came to the crescent pier no more. Yet is it written that "he who seeks, shall find" and so likewise I sought and in the end came to my reward.

One wonderful autumn day, while roaming the hills to the north of the imperial city, I was forced by a sudden thunder shower to take refuge in a shallow cave. Here, safe and sheltered, I watched the play of the lightning over the roofs of the city—a city that would have lain one hundred fathoms deep beneath the waters of the great lake in those ancient days of which I dreamed.

"Strange, is it not," the well remembered voice of tinkling bells whispered in my ear. "In this very spot Na-Ki saved the tribe

and thus brought glory to the gods?"

Did I still dream? For there at my side sat the gentle spirit I had sought so long—in vain. I was so pleased that I could have taken that airy creature to my bosom had I not remembered, in time, the unsubstantial nature of her existence. Instead I greeted her with my most courtly bow.

"Yes," said she, "at this very spot. And you, oh seeker after truth, shall hear the tale."

* * *

UPON the massive cliffs, that faced the great lake, the tribes had builded a home. Partly by reason of a shallow depression therein, and partly by reason of prodigious efforts, they had constructed as snug a retreat as anyone, continually surrounded by hidden dangers, could desire. Within this safe enclosure, a line of irregular buildings encircled an open court. The overhanging cliffs protected any intrusion from the top, while access from below could only be obtained by means of a series of ladders that were always withdrawn at night.

Within the shelter of this walled city all was reasonably secure, but without it was a far different story. In those days, giant bears roamed the hills, great cats infested the dense forests of the valleys, and the vast waters of the lake teemed with a thousand lurking monsters.

TO combat all this hostile life, the tribe had but scant resources. Also, there were other tribes not always friendly, days of famine and of flood, and all the problems of everyday existence that might well have puzzled the minds of a more enlightened civilization. Therefore, the tribes trusted in the gods—and there was a host of these. Gods of the water, of the air, of the forests; but, above all these, O-Te, the spirit of the mountain, dwelling supreme in the vastness of the towering summits. For O-te commanded all those other elementary spirits and spoke in the glory of dawn, in the darkness of the night, in the sullen echo of the thunder. He it was who shook the earth when he was vexed and troubled the waters, and showed his wonders in the clouds.

So the tribes were sore afraid of

the might of this great god and sought to please him, for, when O-Te was pleased came the soft southern breezes and the fruitful spring, so that the tribes waxed fat and peace and happiness abided with them.

Along the warm and fertile valley, that lay between the mountain and the lake, the tribes tilled the soil along the lower stretches of the hills. More they dare not attempt by reason of the fierce beasts that ranged the wooded places. If the harvest was good, they celebrated their fortune by song and dance before the crude altar of their gods. If poor, they celebrated nevertheless—for these simple folks did not altogether forget past favors—as do many folks of the later days. Wherefore, the gods loved them and made manifest their presence.

ON this particular day, a thousand years ago, the festival of the fall harvest was in the course of celebration. Contrary to most of the religious rites, that were performed in the place of the well, this one was being enacted before a stone altar in the valley of the fields.

First came a company of maidens, garlanded in native flowers, bearing sheaves of ripened corn. This corn they placed upon the altar and arranged themselves in a ring around the stone. Next came the young men of the tribe, fantastically arrayed, singing and dancing.

"Oh spirit of the Harvest!
Oh blessed Gods!
Be thou bountiful.
Be thou fruitful.
Great are thy wonders!
Great is O-Te!"

AND the loudest in song, the maddest in the dance, was Na-Ki. Now Na-Ki was good to look upon. Straight as an arrow, active as the spotted cat, swift and tireless as the red deer. None could bound so high as he. None could extol the gods so wonderfully.

Hence, Na-Ki found favor in the eyes of the Wise Men who tended the sacred fire. But Na-Ki minded this approval not at all. Excepting for the gods, he leaped and sang only for the favor of a maiden in the ring—Le-Me, the lily. For even as Na-Ki was the most active

among the young men, so was Le-Me the most beautiful of maidens.

Sad to relate, this divine passion of Na-Ki's, found no answering response in the gentle heart of Le-Me—as yet. And the reason was this: although Na-Ki was surely fine to look upon, he had yet to do some deed worthy of the warrior's knighthood; some signal act of heroism that would distinguish him above the common run. But, alas, the ordinary life of the tribe afforded but scant opportunity to win the "red feather" that would raise him to the warrior's estate. Slaying the wild beasts of the hills, the scaling of the distant peaks, the daily adventures of the great lake—these were but the usual hazards, shared alike by all. Even the honors to be gained by war were denied him. There dwelt, in fact, only two other tribes in all that small world, one to the far north, another nearer to the south, and between all of these, peace had for many years, prevailed.

Therefore Na-Ki was sad in spite of his apparent gaiety. And to make matters worse, Le-Me appeared to look with favor upon another handsome youth—or so it seemed to Na-Ki. Here, again, we have that "eternal triangle" which goes to prove that there is really nothing new beneath the sun.

AS the balmy day waxed into night, the festival of the harvest came to an end. Two by two, under the silvery moonlight, the celebrants returned in solemn procession to the city of refuge. Na-Ki did not accompany them. In the bitterness of his unrequited love he had resolved to seek, forever, the solace of the trackless wilderness where the sight of the fickle Le-Me would trouble him no more. He even had a dim idea of expatriating himself from his own tribe and seeking an asylum amongst the alien people of the far north. And so he departed, without a word to anyone, upon his great adventure.

For two days Na-Ki proceeded northward. Sometimes he chose the shoreline where the going was easier, sometimes the trackless forest whose vast solitudes and sylvan mysteries served, in a measure, to calm the raging fever of his blood. His needs were few. His primitive weapons secured him ample food, the spreading branches of a mighty

tree furnished a safe retreat at night. His keen eyes, schooled in all the arts of woodcraft, guarded him against the ambush of any hidden foe.

Also, as is the habit of most primitive men, Na-Ki slept with one eye open. And well that he did, for, upon the second night of his journey there came running, beneath the tree in which he rested, one of the tribesmen from the far north. The appearance of this man was torn and bloody and he looked as one well nigh spent. Nevertheless he turned bravely, at the foot of the tree, to meet the onslaught of two other men who closely pursued.

THE general appearance of these assailants utterly astonished Na-Ki. Never in his life had he seen their like before. Men of large stature, painted in gaudy colors; wild and fierce men who flourished short, keen, axes, and shouted loudly as they ran.

For a brief moment, Na-Ki's sense of combat was paralyzed. But, when he noted the desperate condition of the lone tribesman of the north, he quickly rallied his courage. Dropping lightly to the ground, he hurled the short spear he carried full into the face of one of the foemen and, to such deadly effect, that this savage fell in mortal agony at his feet. In spite of the now unequal odds, the remaining savage came on as fiercely as ever and waged so gallant a fight that the issue still hung in the balance.

But even as the trio battled, the gods seem to have taken a hand in the conflict. At any rate, Porky, the boar, asleep in the nearby brush dashed suddenly from his covert and, taking the savage full in the rear, threw that worthy abruptly to the ground—where Na-Ki speedily made an end of him.

THE wounded tribesman told a tale of horror. It seems that while his own people were celebrating that very festival of the harvest, heretofore related, a horde of these savage red men had burst, unexpectedly, upon them like a plague of locusts. They had slain the worshipers, sacked the city—but feebly defended at that time—and, now, having learned, through some of the captured tribesmen, of Na-Ki's city, they were moving

several hundred strong, at this very moment, to sack it. Hoping to effect a surprise attack, they had forced this tribesman to act as a guide. That morning of the march he had managed to escape, although wounded and pursued, and had come thus far but could go no farther.

Now Na-Ki was but a simple child of nature but, in a flash, he saw his duty clearly. His own personal grievance must not stand in the way of the greater duty he owed his people. Besides, in spite of his present pique, he still loved the fair Le-Me and the thought of her grave danger, aroused every dormant power to instant action. Here was a deadly peril that, in all the ages of their existence, had never threatened them before.

CASTING aside the simple robes he wore and even his weapons so as to give unimpeded play to his matchless muscles, he started on a tireless run to the city by the lake. Na-Ki ran the race against death. He stopped neither to eat nor to sleep. He turned not to avoid the lurking dangers of the forest. Doggedly, with a long loping stride, he pursued the shortest trail. Hour after hour he ran until, at last, exhausted but triumphant, he burst into the city of refuge with his message of salvation. Talk of your marathon of other ages. The Grecian hero ran but to announce a victory. Na-Ki ran to save a nation!

Though naturally appalled by the terrifying story of Na-Ki's, the Wise Men quickly summoned the council and preparation for defense was begun. The cattle were driven into secret places of the far hills, the boats hidden, supplies conveyed to the city, additional water stored in the reservoirs, and swift messengers dispatched to that tribe to the south to warn them also and to enlist their aid. The ladders were then withdrawn and a watch set.

THE prehistoric city was arrayed for battle. And a hard fight it was to be, the savage enemy found when they presently arrived. How to scale the granite face of this natural fortress might have puzzled the wisest; and the foemen, although the bravest of the brave, were greatly disappointed, for their usual method of the

ambush would not serve them here.

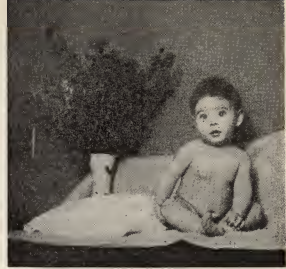
Nevertheless, undaunted by the strong position of their antagonists, the invaders proceeded to the attack. From great bows they launched a flight of arrows; by means of hastily constructed ladders they attempted to storm the front; they lowered themselves from the top by leather ropes. In short, they were a most amazing and persistent foe.

The defenders, however, proved equally worthy, if not so well equipped in the matter of weapons. With short spears they slew many of the swarming enemies, those who sought to climb the front approaches as well as those who came from above. They threw down great rocks upon the heads of their assailants and treated them to baths of boiling water. They hurled the topmost scaling ladders to the ground and thus brought death to many of the foemen.

YET, in the face of this gallant defense, the conflict hung in the balance. Many a hero among the tribesmen fell before the great bows, many lost their lives to some partly successful escalade. Still Na-Ki seemed to bear a charmed life. Foremost in the defense, wherever the danger was greatest there was Na-Ki, so that even Le-Me was forced to take notice. A very paladin, he performed such deeds of valor as might well have formed the theme of immortal poets. Still no help came from the tribes to the south and the situation became hourly more desperate.

And now I again come to the gods of this favored land. For it is written that at this critical moment O-Te loosed the thunders of heaven and shook the very hills with his thunderbolts. With lightning and with storm he smote the ruthless invaders so that they became sore afraid and straightway fell into a panic and fled into the trackless forest and were seen no more thereabouts.

Whence they first came or whence they fled, none ever knew. Only the legend of their coming lives in dark tradition and of things that may not be spoken aloud amongst those dwellers by the great waters. But this I do know that Na-Ki now wears proudly the "red feather" and sings blithely before his beloved, and this time I trust not in vain.



The Battle of the Cereal

By MAUD CHEGWIDDEN

WITH singing heart I measured out the tablespoonful of cereal which had been cooked four hours, added to it the correct amount of sugar and milk, and prepared for the daily battle with my baby.

The expensive child specialist under whose directions I was raising my first born had decreed that she should now have cereal added to her diet; the baby had decreed otherwise.

I had started with cream of wheat. After the first little taste she spit the strange food down her little pink chin and refused to open her screwed-up button of a mouth further. I coaxed, I begged, I commanded, I threatened; but the only response she vouchsafed me was a toothless grin and a gurgle or two, which plainly meant:

"Take the sloppy stuff away—I'll have none of it!"

WHEN I had next visited the specialist, and had explained to him that my wayward daughter would absolutely not take cereal, I was treated to a severe lecture on the subject of indulgent mothers and pampered babies. I was told that my baby must take the food; that infants of her tender years (or months) had no preferences regarding their palate; that they would eat whatever was presented to them if only the mother showed she meant business. And finally the concession was made that I might try farina (Continued on page 504)



MUTUAL WORK



General Superintendency

Y. M. M. I. A.

GEORGE ALBERT SMITH,
RICHARD R. LYMAN,
MELVIN J. BALLARD,
Executive Secretary:
OSCAR A. KIRKHAM,

Executive Department

Gen'l Offices Y. M. M. I. A.

47 EAST SOUTH TEMPLE STREET

Gen'l Offices Y. L. M. I. A.

33 BISHOP'S BUILDING
SALT LAKE CITY, UTAH

General Presidency

Y. L. M. I. A.

RUTH MAY FOX,
LUCY GRANT CANNON,
CLARISSA A. BEESLEY,
Secretary:
ELSIE HOGAN

The June Conference

THE annual Conference of the Young Men's and Young Ladies' Mutual Improvement Associations will be held in Salt Lake City on Friday, Saturday and Sunday, June 6, 7, 8.

Preparations for the program are progressing steadily and there is every evidence that this will be an outstanding convention. The spirit of the occasion will be in keeping with the Centennial anniversary of the Church. Much interest is being manifested throughout the stakes.

Following the Conference, on Monday, June 9, there will be held a Music convention. All music directors of both the Y. M. and Y. L. M. I. A. are cordially invited to attend.

Also, on Monday and Tuesday, June 9 and 10, will be held the usual Y. L. M. I. A. Institute for leaders of all departments.

On Thursday, June 5, will occur the contests for Divisions 2 and 3 and District 3.

Program for the Conference

The general theme of the Conference is "Onward with Mormon Ideals." This theme will color the proceedings of each session, all of which will be general, excepting brief luncheon periods and periods on Saturday morning.

Friday, June 6

Assembly Hall—10:00 a. m.

Joint opening session—under the direction of the Executive Officers. At this meeting will be presented various exercises in keeping with the theme and also a dramatization representing the *Improvement Era*.

12:15 p. m.

Special Group Luncheons.

Assembly Hall—2:00 p. m.

General Session, featuring Adult education.

Evening—

Reception to Stake Officers.

Finals in Contest Dance—"Gold and Green Caprice."

Saturday, June 7

9:00 a. m.

Separate Department meetings.

Assembly Hall—10:00 a. m.

Vanguard-Scout demonstration—
all Y. M. M. I. A. officers in attendance.

Tabernacle—10:00 a. m.

Junior-Bee-Hive demonstrations—
all Y. L. M. I. A. officers in attendance.

12:15 p. m.

Stake Superintendents and Stake Presidents will be special guests of the General Boards at luncheon.

Afternoon

Semi-finals in all contest events.

Evening

Demonstrations and final contests.

Sunday, June 8

Assembly Hall—8:00 a. m.

Joint Officers testimony meeting.

Tabernacle—10:00 a. m.

General Session—M. I. A. and Primary Association.

Tabernacle—2:00 p. m.

General Session under the direction of First Presidency of the Church.

Tabernacle—7:00 p. m.

General Session of M Men and Gleaners.

Secretaries

The month of May marks the close of the intensive season of M. I. A. work. The report for this year is not a scoring report, but a record of your achievement. If you have kept a duplicate copy as recommended, you now have on file a complete record of the main features of work accomplished during the year.

How has the present form met your needs? We shall appreciate receiving comments from stake or ward secretaries.

The Monthly Joint Session for June

WARD PRESIDENTS will please bear in mind that the theme

for the evening is: *The General Authorities of the Church*; that the material for the theme is found in this issue of the *Era*, page 462 and that it is published thus far in advance of the meeting in order that a thorough preparation may be made for the event.

The following outline may be effectively followed:

1. Singing, "We Thank Thee, O God, For a Prophet," congregation.
2. Invocation by one of the sisters.
3. Music.
4. Introductory remarks, preferably by a member of the Bishopric.

(a) Explaining each division of the Church leadership known as the general authorities, naming the present personnel of each division.

(b) Quoting or reading the following:

"If there is no change among the present general authorities before next June 5th, almost the very day on which this program will be given, this group will have the distinction of remaining in office longer, without change, than any other group of general authorities during the entire century of Church history, —over five years, from June 4, 1925."

5. Biographical representation of the 26 General Authorities by 26 young men, each one giving from memory the brief sketch of the officer he represents as published in this issue of the *Era*, page 462, beginning his quotation with the name of the man he represents.

6. Singing, "Zion is Growing," or some other fitting selection, by a young lady.

7. Other exercises if time permits.

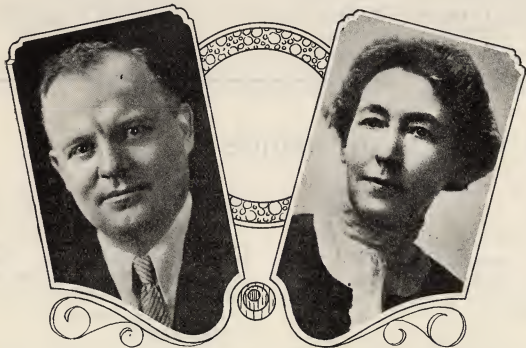
8. Benediction.

The success of this program will greatly depend upon the interest and efforts of the ward officers. The theme can be made strikingly educative and can be made highly faith promoting. To secure results adequate to the merits of the occasion a rehearsal with the 26 representatives should be held.

M Men - Gleaners Department

COMMITTEE

Combined M Men and Gleaners Committees



HERBERT B. MAW
Chairman M Men Committee

EMILY H. HIGGS
Chairman Gleaner Committee

ONWARD with Mormon Ideals." Such is the clarion call of M. I. A.! Gratitude for their heritage and a determination to perpetuate the purposes and ideals of our Church constitute the evangel of Mormon youth. No better expression of that fact will be witnessed than the demonstration by an army of M Men and Gleaner Girls at the M. I. A. June Conference. Thousands of them from all parts of our Church will, in the Salt Lake Tabernacle on Sunday evening, June 8, pay tribute to our glorious past and forecast a no less glorious future in the translation of Mormon ideals into daily life. The demonstration will be unique and inspiring. The main floor of the Tabernacle will be occupied by M Men and Gleaner Girls

only and admission thereto will be only by ticket. Therefore, all stakes who wish representatives to participate in the demonstration or gain admission to the body of the house must communicate at an early date with the M Men or Gleaner Committee at the M. I. A. office, Church Office Building, 47 East South Temple Street, or at 33 Bishop's Building, Salt Lake City, Utah, and arrange for such tickets or reservations as may be desired.

All arrangements for the demonstration are under the auspices of the M Men and Gleaner Committees of the General Boards and subject to the immediate direction and control of a central committee to be named in the June Era.

The book, *A Lantern in Her Hand*, has proved a delight to all. Its portrayal of the trials and discouragements of frontier life, illuminated by the light of hope and high ideals finds a sympathetic response in the heart of youth. Reading is one activity that can well be carried over into the summer program, and the leaders should see that every gleaner girl has an opportunity to read this fascinating book.

The project "*I will contribute each day to the honor and happiness of my home*" can be made a spiritual force in our summer activities. Vacation time often takes youth far afield into new environment. The canyon, the ranch, the seashore, new cities all beckon with alluring promise. When absent the hilaration of something new and different and novel makes home and home ties seem far away. But, however far they may wander the honor and happiness of the home are in their keeping. It is our privilege to make them realize that with them they carry a precious gem whose lustre never be dimmed.

As a glorious culmination of the past year's work, and an inspiration to lead on into the years ahead, the Gleaners and M Men are to be given the privilege of conducting the Sunday evening session of the June conference (Details are printed in this issue under the M Men-Gleaners Department.) Upon the youth of today will devolve the responsibilities of tomorrow, and such occasions as this will give a glimpse into the future, so full of promise.

Report of a Visit to Miami Ward

By HARVEY L. TAYLOR

MIAMI Ward, with a population of about three hundred, we had present regularly, twenty-five boy scouts organized into a beautiful troop; eighteen M Men; forty Adults; thirteen Bee-Hive Girls; fourteen Juniors, and sixteen Gleaners. After the usual opening exercises, which were spirited and snappy the class work showed the keenest interest of all members present. After the meeting an hour of dancing was arranged after which a lovely luncheon was provided for the visiting members and the local officers. There are ten young lady officers enrolled; ten were present; eleven young men officers enrolled; ten present, one excused. Miami is entering all the events but one of the contest work. All members of the bishopric were present. The Boy Scouts have won the Apache Council efficiency plaque for the past two terms.

This letter was inspired by the following proverb: "Yea, he who hath a horn and tooteth it not, behold, the same shall not be tooted."

Gleaner Girls Department

COMMITTEE

Grace C. Neslen Emily H. Higgs, Chairman
Rachel G. Taylor Martha G. Smith

FOR two years the Gleaner girls of the M. I. A. have been studying Latter-day Saint Ideals of Home and Home Life. They have discussed their relationship in the home of their parents, their plans for a home of their own, and, this year, the problems that must be met in the establishment of such a home. Desire and aspiration for the highest in home life has been kindled in their hearts. As true gleaners they have gathered the grains of truth: a harvest of happy homes

will be numbered among the precious sheaves in the Gleaner field.

The time allotted for the consideration of these lessons on home is almost gone, and the month of May should be one in which the teacher goes carefully over the course with the thought that if some lessons have been missed, all the work possible will be made up. If the course has been completed then a profitable month of review of the most salient truths, and their relation to the subject as a whole, will be of inestimable value.

Junior Girls Department

COMMITTEE

May Booth Talmage, Chairman Laura P. Nicholson
Agnes S. Knowlton Julia S. Baxter Marie C. Thomas

The Calendar for May is to be found in the March *Era*, page 356.

Spring Festival

MAY will be a very busy month for conscientious Junior workers. It is hoped that the Spring Festival scheduled for April was successfully held in each ward, or that it will be equally successful if held during the present month. Some very encouraging and enthusiastic reports are heard concerning it from groups in which it has already been held.

Project

THE girls who planted their bulbs in the fall will have thrilled with the joy of blossoming crocuses, hyacinths, daffodils and tulips during the past few weeks. For those who prefer summer gardens, it is high time for planning and planting. Seed catalogues giving detailed instructions as to soil, planting, etc., are now being distributed free by the leading nurseries and seed companies. Short but valuable little articles on flower culture, written by Maud Chegwidden, are appearing frequently in one of the Salt Lake daily papers. The clippings would help to make a delightful and useful scrap-book.

Keep ever in mind the thought of making your home town famous by planting the flowers that thrive best in the surrounding soil and climate, so the results will be outstanding, rather than mediocre. Plant with the thought of holding a flower-show in the fall.

Special Matters of Importance

1. Leaders should check up on all Junior activities to ascertain how nearly up to date and up to standard their classes are in all the season's work.

a. Are the lessons up to schedule; have those presented been understood and their message carried over?

b. To what extent have the girls participated in the project, either in raising flowers, in procuring them to beautify chapels, cheer the home-bound and ill, or in placing them on unkept graves?

c. Have the majority of Junior girls read or heard read the reading course book, "A Lantern in Her Hand"?

d. Has the travelogue been success-

ful as an agency for educational uplift?

e. Has the Question Box been a means helpful in clearing up hazy ideas?

f. Are plans in progress for the retold story contest?

g. Has music been given due attention, either as a Junior Girls Chorus, or in connection with the Gleaners?

h. Was the Spring Festival a success?

i. Are the special testimony meetings suggested in the March *Era* receiving consideration?

June Conference

ATTENDANCE at the conference in June has come to be recognized as of paramount importance in developing efficient M. I. A. leadership. A trite but expressive figure of speech likens this occasion to the recharging of a battery. Those who fail to attend and partake of the revivifying influence are very likely to "run down."

The program as outlined in the current *Era* challenges enthusiastic interest because in addition to the separate meetings that will be held this year as heretofore, there has been provided an opportunity for each department to give a real demonstration of its activities in a public session. Saturday morning, from 10 to 12 o'clock, is the time reserved for the Junior and Bee-Hive departments, and the general committees of these two groups are planning a program worthy of this great centenary year. It is hoped that the Tabernacle will be filled to overflowing by members and friends, and that their hearts will be touched by the achievements of Zion's daughters. All leaders who can ar-

range to do so are urged to remain for the two-day Institute following the June Conference, which is to be a veritable school of instruction, and one which has proved immeasurably valuable to those who have attended in past seasons. It is thought that by early and careful planning many more than usual might arrange to avail themselves of this great opportunity for uplift and development.

Contest

THE retold story contest is the only event outlined specifically for Junior Girls (and Vanguarders) which will come up to the grand finals in Salt Lake at the time of June Conference. It is urged that every effort possible be put forth to make this a creditable event. The choice of stories is limited to the Scriptures and Latter-day Saint literature. Points of judgment are the same as those outlined for the Bee-Hive story contest, in the March *Era*.

Best wishes for the rest of the year. Make these last few weeks measure up to the standard that has been set in your group, that the memory of a lovely season's work may remain with the girls to help them measure up to their highest ideals during the summer months to come.

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Bee Hive Girls Department

COMMITTEE

Catherine Folsom, Chairman
Elsie Hogan Sarah R. Cannon Vida F. Clawson Glenn J. Beeley

WE wish to remind you that all contest events for the Bee-Hive Department this year are to be carried on in the stakes only. The Bee-Hive Committee is not conducting a scrap book contest as heretofore, but it is hoped that the stakes have held a contest in this event. (See August Journal, 1929, for further details, also Hand Book Supplement.)

During June Conference, as previously announced, we expect to have a fine display of articles brought in by the stakes of the Church. It is the plan that each stake shall bring one outstanding article to place in this display. It may be anything the stake feels will be the best representation of the Bee-Hive Girls' work. Each stake will be held responsible for bringing and returning the article to the owner.

We are pleased to announce that on Saturday morning (June 7) at 10:00 a. m. there will be held in the Tabernacle a big Swarm Day program demonstration, in which Bee-Hive girls of all the nearby stakes will participate;

all other stakes wishing to join them are invited to attend. Kindly have your girls learn "The Honey Gatherers Song" and "The Womanho Call," in parts. All girls taking part in special demonstration will be expected to wear the Bee-Hive uniform.*

Following June Conference a Y. L. M. I. A. Institute will be held which all Bee-Keepers and all other department leaders are invited to attend. Definite information regarding this matter will be supplied through your Y. L. stake president.

Read carefully our messages in the March Era, page 357. All girls should have completed their work and been carefully checked on by the time you hold your Swarm Day. If by chance there is any unfinished work, try and have it completed by the end of May.

At the close of May all Bee-Keepers

*The Complete Bee-Hive uniform made up at the Z. C. M. I. has now been reduced to \$3.75.

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should file with the ward secretary complete reports of work accomplished by both Builders and Gatherers. Individual and swarm record sheets should be preserved so that at the commencement of the following season the exact status of each girl may be known to the next Bee-Keeper who may take the swarm, or filed for your own use should you continue. We find that many Bee-Keepers take their Bee-Hive records home and they become misplaced and lost and the girls are required to check their work all over again at the beginning of the next season's work. This is very discouraging to the girls. May we remind those who are not using our regular record sheets provided at this office, that they should obtain them and keep a complete history of all the work done, cells filled, etc., by each individual girl. The price of a record book containing sixteen sheets is 15c or two for 25c. We do not wish to infer here that you shall not work during the summer. We urge where it is at all possible that you hold your swarms together for summer work, so that the girls may fill cells for Bee-Lines and merit badges.

Some Pioneer Humor

By CHRONICLER

WHILE the Mormon pioneers of 1847 and the years immediately following were, as a rule, very serious in their habits and deportment, on occasion, they did indulge in levity, and many incidents are recorded which reveal humor of a high order.

An incident of this kind is related of the late Hon L. E. Harrington in connection with President Brigham Young and a number of other churchmen and legislators.

Mr. Harrington, as was quite the custom in early days, was not only a member of the legislative council from Utah and Wasatch counties, but he was also a bishop in the Church, the bishop of American Fork.

DURING one of the legislative sessions, President Young desired a conference of all the leading men available, so he called the interested parties to meet with him and other Church officials in the old Social Hall. At this meeting Bishop Hunter, who was then presiding bishop of the Church, was first called upon to



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speak. The bishop launched out on a sort of biographical sketch, saying, among other things, that he was born in Chester County, Pennsylvania, and that he was very proud of that distinction, etc. After he sat down Bishop Woolley of Salt Lake was called on, and he, too, was proud to say that he was born in Chester County, Pennsylvania; Bishop Weiler of Salt Lake, in giving an account of his stewardship, was pleased to say that he was born in Chester County.

FINALLY, Bishop David Evans of Lehi, in giving account of his ward said it was one of the very best, if not the best, branches in the Church, and he was proud to say that he, too, was born in Chester County, Pennsylvania. At this point Bishop Harrington was called on and proceeded to say that he was getting on fairly well with his ward, and that he could not account for it in any other way than by the fact that he "passed through Chester County once when he was a boy."

The audience thus being fed up on Chester County, greatly enjoyed this *bon mot* or wit, as it humorously implied that surely there must be some magic about Chester County.

As a matter of fact, Bishop Harrington was born in Otsego County, New York State, not far from the Pennsylvania line, so as an historical fact, he had passed through the celebrated county as a boy.

What Shall I Do This Day?

Keep cool in temper; cheerful and wholesome in feelings and attitude; lofty in thought.

Do the right for its own sake, rather than to please, that my life may be independent.

Think solidly on my work.

Look to see the beautiful, listen to hear the good.

Keep body erect, but without strain, that it may reflect dignity and ease; but make it a useful tool to serve the eternal spirit within.

Have God before me constantly in all my relations, and be conscious that my fellowkind are His children.

Then shall I be a man
Roy A. Welker

The Centennial Pageant

(Continued from page 461)

*God rides the dawn to answer him in
vision—
The message of salvation is reveal.*

Follows the exodus of the Pioneers. Driven from place to place, persecuted and cruelly hated, they make their deadening trip across the plains. Handcarts pushed by women, babies carried by older sisters, all prove the united faith of the people in the accomplishment of this almost unendurable journey.

*From domiciles of mansion-house and
cot,
From fruited fields and marts of industry,
From all they love, from all their toil
had wrought—
On yet and on they moved in banishment.*

THE scene is inexpressibly poignant, for the hearts of the people of the west are bound irrevocably in love and gratitude toward those whose sacrificial pilgrimage laid the foundation for prosperity and happiness.

The establishment of Zion is suggested in a white plastique formation in which, high upon the top stage, culture, education, manual labor, play and worship are mystically represented, eternally white, symbolically beautiful. To this the nations, in representative costume, come seeking freedom and peace in the tops of the mountains.

*Across the seven seas Thy children come
From every land and island of the deep,
To merge their boundried nationality
And rear a lasting empire unto Thee.
Of such as these, the salt of all the earth,
And as they wend in hallowed pilgrimage
May grace of thine enfold and lead them
on
To lave their souls in Truth's resplendent flame.*

The finale is reached in a colorful suggestion of the Church of today. At the topmost point of the stage the Priesthood quorums are represented, robed in tones of cream and pale yellow. Light, radiating from above, makes of them almost unearthly beings, through whom the organizations and activities of today are directed. The temple and genealogical workers, with their record keeping and other

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efforts in behalf of those gone on are pictured; the Sunday School as the educational agency; the Relief Society with its ideal of womanhood, its helping hand for those in need, its work and care and mercy; the M. I. A. showing the pursuits of youth—dancing, drama, music, athletics, and cultural interest in painting, sculpture, literature, architecture and handicraft; and finally, on the first level, the Primary children, bearing the garlands of childhood, who in time will advance to and through the variously represented phases of temporal and spiritual development.

The color scheme of the final picture merges from ivory white through deepening shades of cream, corn-color, yellow, peach, pink, violet and purple. Arranged in transverse lines, the costumes complete an effective color harmony, into which the audience is drawn, when at a signal word with arms raised high all join in a song of praise to him who is the Creator of heaven and earth, and all the inhabitants thereof.

1 1 1

The Battle of the Cereal

(Continued from page 496)

or oatmeal instead of the cream of wheat. Also, magnanimously stated the specialist through his handsome moustaches, I was allowed to experiment with additions of salt, sugar or butter to coax the jaded appetite of my eight months old daughter.

Utterly crushed, I had gathered up my incorrigible offspring with our safety pins and our other impedimenta, and had returned home. Each morning thereafter the battle was resumed. Farina sweetened, farina salted, farina buttered; oatmeal with sugar and milk, oatmeal with butter, cream of wheat with everything and with nothing—all had been tried and every day that infant was the victor and I retired from the field vanquished, to clean up the cereal which be-spattered us both.

AND now had arrived the morning of my next visit to the doctor, and I was de-
(Continued on page 511)

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Eight Out of Eight Thousand

(Continued from page 489)

ideal,—so great that further provisions must still be made for its realization. More divisions of M Men play are sure to be organized. Inquiries from southern Utah indicate that Director Warner will have the responsibility shortly of working out a schedule for the many strong teams in Utah's Dixieland. Branches of the Church at Portland, Ore; San Francisco, Oakland and Los Angeles seek permission to enter their Mutual quintets in the championship play. There is no end in view. Wherever a group of young Latter-day Saint boys are gathered, there will follow, as the night the day, an M Men basketball team, all striving toward the same goal and teaching the same great truth,—to play the game square.

There are three dominant factors in successful athletic competition and M Men basketball has been quick to grasp these things and stress them in its mammoth activity program. The first is justice as it applies to the lesson of sport. It is not that blind justice that we see on so many court houses, that figure of justice, taken probably from a misguided interpretation of the Greek antiquity of a blind-folded figure with scales in her hand, the implication being that justice is to weigh the factors with blind impartiality.

Justice is not merely weighing the facts or sizing up the situation. Justice in the Christian sense and in sports is training yourself to see the other fellow from his own viewpoint. You have to be able to put yourself in his place if you want to be just as an opponent. There is no institution like athletics to teach a man how to get into the other fellow's place without treading on his toes, without interfering with his personality, without breaking in on the reserve of a gentleman. That is the great service Mutual Improvement association athletics have to render, to teach young men justice, not in the old pagan sense but in the modern Christian sense.

THE second great lesson to be obtained from this stupendous athletic program is the lesson of temperance. Now that might suggest the Eighteenth Amendment, but let us look upon it from a different angle. In this sense temperance means the mixing of the elements of life in the proper proportion. We get boys in the M. I. A. at the age when they are becoming aware of the elements of life. They are mixing these elements, some of them, so that those mixtures simply result in a kind

of effervescence of enthusiasm. You recall the boys in the Vanguard and M Men classes you just had to sort of cork up,—they were just effervescing—foaming with useless enthusiasm. You have to have temperance, to keep these boys from going off into tangents. They are extremists. It is easy to be an extremist. Temperance is to keep from following one instinct to the point of mere pleasure seeking. It is the development of self reliance in sufficient quantities to assure self control so that this thing we call self expression does



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L. E. Adams, General Sales Mgr.

not turn into self explosion. We have to have self control before there is any self expression worthy of the name and it is in Mutual work, with its amazing blending of the material and the practical with the spiritual, that a boy learns how to mix the elements of his developing life.

The last ideal of athletic competition is courage.

COURAGE in its physical sense can be perpetuated in young men and boys by a true idea of sportsmanship,—the kind taught by the M Men basketball directors. But there is another kind of courage that the Mutual Improvement Association develops in a man and that is mental courage, the courage to face facts that may disarrange your mental household when you let them in, courage to think with the minority and think independently.

Then along with mental courage is moral courage so closely related to it. It may be all mental courage, courage to act independently. "Everybody's doing it," is the slogan among young people and it is doing more damage than most adults realize. Athletics hold such a different theory of conduct before a young man that he cannot follow the two paths and as basketball, baseball, swimming and all the other physical activities appear more attractive to him, he is shunted out of danger of the influence of crowd morality.

ATHLETICS such as M Men basketball teach courage—mental, moral and physical,—that makes a young man live more heroically. The result of this development can be illustrated by the story of the sinking of the Titanic which struck an iceberg about eighteen years ago as it was speeding over the Atlantic. The boat was ripped wide open and sank.

After that tragic event an American pictorial publication carried two illustrations. One of them was the picture of that great ship striking the iceberg and being ripped apart, the very symbol of fragility. Underneath the picture was this caption:

"The weakness of man; the supremacy of nature."

The other illustration was that

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1404 Deseret Bank Building,
Salt Lake City, Utah.

Gentlemen:

Please send, without obligation to me, one of your free books on THE SUNSET MAUSOLEUM.

.....

of one of the passengers, stepping back to give his place in the last life boat to a woman with a child. Underneath that illustration was this caption:

"The weakness of nature; the supremacy of man."

Activities like M Men basketball develop that courage which makes a young man supreme over the natural forces around him.

The Willow Trees

By MAUD CHEGWIDEN

FAR off in the pasture which slopes gently down from my garden to the cold mountain stream are two willow trees, planted so close together that their trunks have now only the space of a hand between them, so that they have become as one tree.

Their branches are so lovingly intertwined that it is impossible to tell which twigs and which leaves are sprung from which root.

THE twin trees form a symmetrical head of lovely grey-green; and so well nourished are they by the limpid water flowing constantly at their feet that their leaves, thick and lush, cast cool gracious shade on the very hottest day.

I never look down at these trees in summer without seeing some of the patient cattle and tired farm horses standing motionless beneath the outspread arms of the willows.

BIRDS build their nests year after year in the gracious branches; and all winter, these same boughs cast graceful tracery against the alabaster snow.

And I have learned many lessons from the willow trees.

The Football Game

Gertie—Why did they stop that man and knock him down as soon as he touched the ball?

Dick—Because he was trying to get a goal.

Gertie—But isn't the object of the game to get goals?

Dick—Yes, but he's on the other side. He was going the wrong way—towards the wrong goal.

Gertie—Well, I don't see why they should knock him down to tell him that. Everybody makes mistakes.

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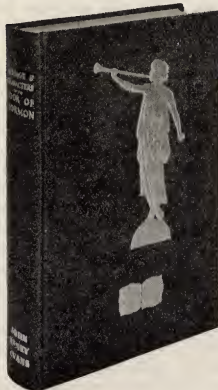
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SALT LAKE CITY

Does It Pay to Rear a Large Family

(Continued from page 492)

only wholesome, delightful, and cheering disease in or out of the medical book is lovesickness. When we grow past its agonizing stages ourselves we still ought to see it in others around us; it leads to one of life's choicest experiences, the mating, and then the wedding, the making of another home; the raising of other children.

IF there are some peculiar folks and pessimists in the world is it perhaps because they have been deprived of that wholesome flow of the human ties that comes from a full set of relations?

I answer the question. It pays and pays to raise a large family; every day, every hour, every minute brings joy and compensation. Our lives are so full that there is no room for unhappiness or discontent. The large family demands great love and much service, the keynote to real happiness, and it is a glorious privilege to be a mother.

AN angel from Heaven was sent to earth to find the most beautiful thing in the world. He wandered from place to place, searching everywhere. At last he came to a garden where beautiful flowers grew. He found a rose, glorious in its perfection, exquisite with perfume, and he said, "I will take this rose back to Heaven with me, for surely nothing on earth is more beautiful."

But he traveled on a little farther and saw a baby sitting on a door step with a happy smile upon its face. And then the angel said, "Surely this baby's smile is more glorious than my rose. I will take this back to Heaven with me," and then looking beyond the baby he saw a mother sitting by a cradle and the light of a mother's love shone from her face. The angel was overwhelmed by its beauty, and then he said, "I have at last found the most beautiful thing on the earth. The rose may wither, and baby's smile will fade, but a mother's love lives on forever and ever!"

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Porter-Walton Co.

Seed and Nursery Specialists
Salt Lake City

Burial a La Mode

(Continued from page 493)

dead who embark from here on the long journey, none are more beautifully garbed than the Latter-day Saints clad in their white robes. Marriages are also solemnized in this picturesque edifice.

Cremation

AT the conclusion of the funeral the casket is either cremated, buried, interred in the mausoleum, or placed in a waiting chamber for final disposition by relatives. Cremation in large centers of population is fast growing in favor. A number of caskets, each in a separate division, is placed in the furnace at the same time. Friends, as a rule, do not witness this. Ashes may be disposed of at will: scattered from an airplane, carried to a mountain top, sprinkled on a rose garden, cast into the sea. Or they may be sealed in metal tubes and sent through the mail to a foreign country. If placed in the marble mausoleum they may be put into a small bronze chest, a silver urn, or an alabaster vase. These in turn are put into an aperture in the wall covered with plate glass. In front is a name tablet and a cornucopia for holding flowers.

The Mausoleum

THE dim-lit corridors of the mausoleum are adapted for meditation. They are misty with ferns and ghostly with white marble figures. Replicas of opened books on pedestals bear sentiments that offer food for thought. A stained glass window to the east bears the inscription of Tennyson's "In Memoriam:"

"Sunset and evening star; and
one clear call for me.
And may there be no moaning of
the bar when I put out to
sea!"

The aisles bear the names of flowers such as "Azalia" and "Verberna."

The crypts, or walled-in groups may contain an Italian stone bench or red velvet-lined chair for a mourner to sit on, or there may be an immense jar filled with peach

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CONDENSED REPORT

OF CONDITION OF

UTAH STATE NATIONAL BANK

At the Close of Business, March 27, 1930



RESOURCES

Loans and Discounts		\$ 4,085,165.42
U. S. Securities	\$ 1,479,747.50	
State, County and Municipal Securities	\$ 335,045.50	
Railroad Securities	\$ 536,113.30	
Other Marketable Securities	\$ 917,255.50	
Call Loans (New York)	\$ 1,400,000.00	
Cash on Hand and Due From Banks	\$ 2,116,208.91	
Total Cash and Liquid Assets		7,284,377.71
Banking House	287,768.15	
Less Reserve for Depreciation	40,972.36	
		246,795.79
Furniture and Fixtures	84,652.81	
Less Reserve for Depreciation	54,551.14	
		30,101.67
Real Estate	67,799.11	
Less Reserve	50,000.00	
		17,799.11
TOTAL		\$11,664,239.70

LIABILITIES

Capital Stock	\$ 500,000.00
Surplus	250,000.00
Undivided Profits and Reserves	284,863.44
Dividends Unpaid	614.00
Deposits	10,628,762.26
	\$11,664,239.70

SECURITY comes first in Banking. The Utah State National Bank invites attention to its remarkable statement of condition. The funds of its depositors are invested with such care and in such high-grade securities as to give the maximum of safety and availability. The Bank's statement must be examined to be appreciated. Its enviable financial position did not just happen to be. It is the result of a conservative, progressive policy that warrants and inspires confidence.

A BOARD OF DIRECTORS COMPOSED OF STATE LEADERS

A BANK is operated by a Board of Directors. Under their power and authority, the officers and employees are retained, the deposits received, and the loans and investments made. The safety and service of a bank, therefore, depend largely on the character and attitude of the Board. Examine the personnel of the Board of Directors of the Utah State National Bank. You will find names of long standing and high reputation in the community. You will know the men. You have confidence in them and you will be assured that their direction of the bank spells safety, service and progress.

Such assurance will bring to you complete confidence in "safety savings," the old-fashioned, dependable savings of the Utah State National Bank at the old clock corner.

OFFICERS

Heber J. Grant	President
Anthony W. Ivins	Vice President
Charles W. Nibley	Vice President
John F. Bennett	Vice President
Orval W. Adams	Vice President
Richard W. Madsen	Vice President
Edwin G. Woolley, Jr.	Cashier
Alvin C. Strong	Assistant Cashier
John W. James	Assistant Cashier

DIRECTORS

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John F. Bennett	George S. Spencer
Charles W. Nibley	Willard R. Smith
James G. McDonald	Monroe Heiler
Henry T. McDonald	John C. Howard
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blossoms, or poinsettias, according to the season.

In the more costly sections caskets may be pulled out from their marble-lined resting places. Other places they are walled-in permanently. The mausoleum is being enlarged and new sections added.

The statuary is singularly appropriate: mother and child, the three graces, Cupid and Psyche (an exquisite tribute to young love outlined against a background of ivy), children reading.

Out-Doors

IF a person prefers to lie under the trees cemented sepulchres under greensward are provided. A nameplate, lying flat on the grass and two vases, sunk in the earth, for holding bouquets are all that are allowed for each grave. Relatives are not allowed to plant shrubbery nor rear monuments according to their own ideas, all this being under the planning commission of the grounds. Flowering trees and somber evergreens are interspersed with fountains and statuary.

The section where the babies are buried is in the form of a great mother-heart shielded with Italian cypress, trees of mourning. Pigeons swirl around the loft of the English-style administration building. Nearby is a duck-pond where graceful swans mirror their images while the ducks themselves troop up the grassy slopes, so in the midst of death there is life!

Under a fairy-like cupola of gold filigree imported from the shores of the Mediterranean stands the raised sarcophagus of the younger Doheny. It was rumored that the casket of the oil magnate who died so tragically a short time ago, cost \$50,000.00. Time was when a casket of crushed plush costing \$200.00 was considered the last word in burial splendor. All-metal caskets today cost a thousand or two,—or three!

A VISITOR, who had the time, could reconstruct a sketchy Outline of History from the sculpture scattered throughout the grounds. Notable is the immense figure of Moses looming on a knoll. This is an exact replica in marble of Michel Angelo's fig-

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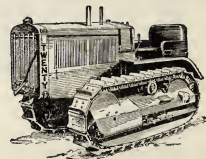
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ure of the Jewish lawgiver at St. Peter's in Rome and is many times the size of a man.

On a calm pool Pharaoh's daughter rescues the infant Moses from among the bullrushes. Cherub-like figures of children are the work of modern American artists.

The group that excites the most interest is "The Mystery of Life," by Ernesto Gazzeri, a contemporary of Rome, Italy. These life-size figures are placed in an alcove at the top of a stone terrace. As they gaze at a thin trickle of water that issues from the rock they are all trying to solve life's mystery, each in his own way. There is the mother and her babe, the boy, the maiden, the lovers, the old lady, the nun, the strong man, the philosopher and the fool! People linger here all hours of the day, for the work of this modern sculptor is itself a Mystery.

Radios placed in the trees near here discourse melody. "And the air shall be filled with music!" Truly, when the tree-tops sing, it is the last word in cemetery luxury!

The Battle of the Cereal

(Continued from page 504)

termed that I would force that child to consume the cereal or die in the attempt.

Horrible visions crossed my mind of the fat little rascal starving to death for lack of oatmeal: of the withering scorn of the doctor should I again confess that she and not I was master. Well, now we would see who was boss!

I pinned a big bath towel round my squirming child so that her arms were pinioned to her sides. I took her up on my lap, and smiled—Judas-like—to make her open her mouth in an answering grin, and promptly popped a spoonful of mush into the pink cavity.

The cereal was instantly ejected, but just as quickly I scraped it from her chin back into her mouth. She became indignant and blew it out in bubbles.

TAKING a fresh spoonful, I tried to pry open the tightly
(Continued on page 528)

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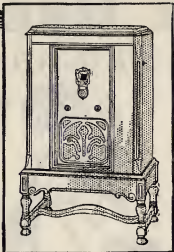
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United Electric Supply Company

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SALT LAKE CITY, UTAH
Distributors

The Corsage

(Continued from page 490)

eyes turned again to the carnations—

"How—how much are your pink carnations?" he asked hesitatingly, "Those in the corner?"

THREE dollars a dozen; would you like some."

"No—no thank you."

Of course he had known about what they would cost, but he couldn't refrain from asking.

Some? His lone twenty-five cent piece would buy one carnation. Mother, of course, would welcome that as gratefully as she would a dozen, but it took money to send things through the mail.

Walt left the shop with the gay tissue-covered box and started up the street.

He tried to forget the carnations in thinking of Marian and what Fred had told him about Dick.

Walt would have been more than human had he not felt exultant over the fact that Marian Schofield, who in the opinion of more than Walt Reeves and Dick Ballanger, was the finest and prettiest girl in the class, had shown preference to him over Dick.

Walt's dislike for Dick dated from the day of their first meeting, on the train coming to school. Walt had been riding for six hours when Dick and two or three other students had entered the train at Glenhurst. He had discovered that they were students, from the good-bys and admonitions on the platform before they entered the train, and his heart had warmed with expectancy. It would be great to make some acquaintances before entering the big university city.

BUT as soon as the boys had entered the train Walt had known the words with which he had planned to introduce himself were not the right ones. He had known it somehow instinctively from the general effect of Dick's flashy sweater and sox, and the swagger with which he had strutted down the aisle. The train had been almost full and the boys found some trouble finding room to deposit their large traveling bags, as well as themselves. Dick

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Salt Lake City, Utah

had hoisted his shiny bag, covered with stickers which indicated trips to the East and West, up into the rack beside the well-worn valise containing Walt's meager supply of clothing.

"Sit up there by Methuselah," he had said, winking at his companions, and grinning insolently at Walt.

Walt had slumped back into his seat, his face burning, and had made no attempt during the journey to become acquainted with these boys who were to be his school mates.

THEN there had been the first class party to which he had taken Marian. He often wondered, a bit puzzled about that date. It seemed incredible, for he had not been in the university more than a fortnight before he knew, as every one else knew, that Marian Schofield was the most popular girl in the class.

All the way home from the Zoology Lab, where the date had been made, he had wondered if it were really true that he was going to take her to the party. He wondered if he were a big fool who couldn't tell when people were laughing at him. But no—Marian was not the kind of girl to laugh at anyone.

The fact was, he had not had the faintest idea of going to the party until Marian had asked him point blank if he were going, as they worked together on their specimens.

HE had looked up in surprise and had shaken his head—

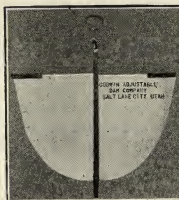
"No, I—I guess I'm not going."

"Oh, but you ought to go. This is our first real class party you know, and it is going to be lots of fun—I know, because I'm on the committee. Won't you come and help me carry some things over, for a stunt you know. I've got to take loads of things."

"Sure," he had told her and hadn't realized fully until he and Marian were walking alone toward the gymnasium that he was to have a date with the prettiest girl in school.

DICK BALLANGER was in the vestibule as they entered and had called out sneeringly,

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"Hello, Walt. I didn't expect to see you here. Did you get all your sweeping done?"

Marian had pretended not to hear, but Walt was humiliated, and his dislike for Dick had leaped almost to hatred.

Suddenly Walt's reminiscing was broken. Someone was calling to him from across the street. He turned and saw Tom and Eliza Mathews hurrying toward him.

HIS throat tightened at the sight of someone from home. "We've been looking for you," Tom said as he shook Walt's hand vigorously.

"We promised your mother that we would sure see you," Eliza confided, "and I told Tom I wouldn't feel right to face her without keeping that promise even if we had to wait over, which he said we couldn't do."

"Well, how are you, anyhow, Walt? You're looking mighty fine and fit." Tom's eyes were studying his young friend appraisingly.

"Your ma'll have a hundred things to ask us about you. She's sure wrapped up in you, Walt, and was so proud when the accounts of your winning in that debate came out in the papers—wasn't she, Liza?"

"Yes, and so were we all."

"How is mother?" Walt asked hungrily. "There are so many things that letters don't tell you. Is she well? She's working too hard, isn't she?"

"Yes, she is, Walt," confided Eliza, "I know she wouldn't want me to tell you this, but I think you ought to know. Your ma's going her limit trying to give Betty every chance so's she can graduate from high school this spring. She goes nearly every day sewing for somebody and never has a minute to read or enjoy pretty things as she likes to. Your ma's different from some women, Walt. She has a kind of passion for beauty. I remember when we were girls she could sit and look at a sunset or a flower or a pretty picture and get real joy. She used to say such things rested her and fed her soul, and that she would starve to death without having time for beauty."

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WALT understood. There flashed before his mind visions of ecstasy on his mother's face on various occasions when his father had brought her some little gift—a vase, a picture, a flower. There flashed again that vision of her flushed cheeks and shining eyes when he and Betty had given their little offering of Mother's Day carnations.

His fingers tightened on the box of flowers in his hands. A queer struggle began in his heart as he stood asking and answering questions.

FINALLY Tom said, "Well, Liza, we really must go. We want to get as far as Henly tonight, then we can make it on into home in time for Sunday School."

"We're sure glad we got to see you, Walt. Your mother'll be happy to hear how fine you're looking. She worries a lot because you have to work so hard and don't have as much money as most of the boys here at school. Did you want to send anything—any special word I mean?"

"Yes," Walt said decisively. "I'd like you to take these flowers—for Mother's Day. They're not carnations, but I—they're pretty and I believe she'll like them. Could you wait just a minute while I go into this drug store and write a note and get them put in some damp gauze?"

IT took all of Walt's courage to ring Marian's bell without the corsage he knew she would be expecting. He had tried and tried to think of some plausible explanation. Should he pretend the flowers were to have been sent and have the florist take the blame? That would be all right. It was only because he had been confused that he had taken them. Or should he tell her he had been detained at his work until the shop had closed? What should he tell her? The question was still undecided when he reached the door and miserably rang the bell.

He thought Marian looked expectant, then disappointed as she greeted him. He opened his mouth to make his explanation, but no words came, and in a moment they

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Marian all about that corsage, she could think of him what she would.

Marian brought one after another of her friends to dance with him and he went through the program mechanically.

Worse than the dance was the supper at Bessie's where he had to sit opposite Dick Ballanger. Dick was unusually hilarious. In fact Walt was quite sure that Bess Daniel's guess was right when she had whispered to him:

"Walt, I do believe Dick has been drinking. He was awfully sore that Marian invited you instead of him."

DICK had a line of jokes that kept the crowd laughing. Once or twice while they were eating he made some pointed jest that brought the blood to Walt's face. But it was not until the party was about to break up that the thing happened that caused Walt weeks of shame and regret. The crowd was standing near the door of the living room putting on wraps and getting ready to go, when Dick suddenly looked belligerently at Walt and said,

"Say, kids, let's all go around by Marian's and see that corsage Walt sent her. What do you say?" And then Dick laughed.

Walt saw red. All restraint left him. He flew at his tormenter and gave him a stiff uppercut on the point of the chin that sent him reeling through the open door to the porch. Oaths came hurtling back into the room as Dick steadied himself and came toward Walt with a menacing, distorted face. In a moment the two were grappling on the front steps. The girls were screaming and wringing their hands. The other boys were trying to pull the fighters apart.

PRESENTLY Bessie's father came to the door in his dressing gown and demanded sternly,

"What's this disgraceful affair? Shall I call the officers? Bessie, get into the house, and the rest of you get home as fast as you can. I'm disgusted with the whole outfit."

As Dick slunk after the crowd he muttered between closed teeth,

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"I'll get even with you for this. you yellow-livered—"

Walt, his mind now clear but burning with shame, turned to make an explanation to Mr. Daniels. But that gentleman closed the door with a bang. Walt saw Fred walking between Marian and Ethel, turn the street corner.

IN utter self-loathing he went home. He felt that he could never look anyone in the face again.

During the days that followed he went through purgatory.

He tried to avoid meeting everyone. He went to all his classes a few minutes late and sat by the door so he could be out and away before anyone should speak to him.

Once Dick thumbed his nose at him in the geometry class to the suppressed amusement of about half the class who saw it.

The days dragged by. The letter Walt received from his mother telling how lovely the flowers were only made him feel more debased.

"Wally dear," she had written, "It was so sweet of you to send me those beautiful flowers. I know you must have made real sacrifices to do it. They are the loveliest ones I have ever had—so different from ordinary carnations the other mothers received. You don't know how their color and fragrance have rested and fed me. I am going to press them and keep them always to remind me of my boy's thoughtfulness and love."

ONE morning about a week after the dance, Walt read in the school paper that the competitive school play was to visit several high schools in the state. His home school was among the list. Marian was in the cast. Though he had scarcely seen her since the disgraceful episode of Girls' Day, he had not been able to keep her from his mind. He had written dozens of notes of apology, only to find each one inadequate and had torn it into bits.

Now he wondered if she would see Betty and his mother. He hoped not. They would be sure to ask about him. He wanted his mother and sister to be spared the scorn of any reply Marian could make.

IT was Monday morning of the last week before com-

ment. As had become his custom, Walt entered the botany class late. Marian was standing just inside the door, and as he passed, she slipped a note into his pocket. He raised his eyes to hers for an instant, then dropped them in embarrassment.

After the next class, Walt went to his room, where, with unsteady fingers, he opened Marian's note.

"Dear Walt,

"I've wanted so much to tell you that I didn't blame you at all. Dick had all he got and more coming to him. But you won't give me a chance even to speak to you. I was in your home town last Friday night, Walt, and met your darling mother and sweet little sister, and I think I solved a mystery.

"Your high school had arranged that members of the cast should be entertained by different families. After the play, your mother and Betty came up and made themselves acquainted with me, and told me they had spoken for me.

"I felt so much at home with them right at once and was happy to answer all their questions about you.

"But this is the thing I wanted to tell you, Walt. In front of that large picture of you your mother keeps on her dresser, is a pressed corsage on a background of orchid lace.

"Betty saw me looking at it and explained that you had sent it to your mother for Mothers' Day. She told me your mother loved it because it was different from the ordinary Mothers' Day carnations.

"Walt, like a flash I understood.

"Why didn't you tell me? Even a girl can have a sense of values and can honor courage. Can't we be friends?

"And, say, I'm awfully behind in my botany lab. Why not be a real pal again and bring me a corsage of last week's specimens, and come and help me classify them this afternoon? Won't you to save me from flunking?

"Marian."

THAT afternoon as Walt, his hands full of mosses and twigs, made his way toward the science building, he met Dick Ballanger face to face. Instead of turning hastily aside and pretending he had been going in some other direction, Walt looked his enemy straight in the eyes and said,

"Hello Dick."

"Hello, Yeller," Dick responded with a curl of his lips. Somehow Walt didn't mind the insult. He really felt sorry for Dick instead of angry at him, as whistling a gay little tune he hurried on toward the Botany Lab.

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Out of the Burning

(Continued from page 487)

"I work my Governor, Judge. He works twenty hours a day and I work to separate him from the necessary dough."

"Portia," added Judge Harrison resignedly, "did you digest that chapter of Blackstone I assigned you?"

"Gladstone, Blackstone, Firestone," drawled Portia provokingly. "Gladstone made an empire, Blackstone made stupid laws, but Firestone makes lovely tires that whiz you into new worlds! I did not read any of those old *wereases* and *aforesaids*, Dad; I'm fed up on presupposes and preambles!"

JUDGE Harrison passed into the house without comment. After dinner he broke a time-honored custom and shaved before retiring. He announced to Portia that he would skip her lesson the next morning. If the mountain would not come to Mohammed, Mohammed must go to the mountain.

Not since he had followed his father to the cemetery, had James Harrison entered his boyhood home. Hence his early morning visit was actuated by conflicting emotions. Stubborn pride held him back; paternal pride urged him on. The once scorned girl was now much desired. If she would not claim to be his child, he must prove he was her father.

MISS Eunice made his visit easy. The old leather chair which had belonged to the father was drawn up; the two precious sets of baby clothing were laid out upon the old mahogany secretary that had graced the library in bygone days. Miss Eunice was gracious and kind. Pamela was deferential, beautiful and mild.

The two sets of identical baby clothes, the two lockets and the battered tin box were carefully exhibited and explained. The judge saw the similar engraving, the mildew on the tiny coat, the bungled French knots where Echo had tried to decorate the dresses, and the knotted silk thread on the lockets, where Echo had marked them with different colors. Miss Eunice

described the coming of Pamela, the dyed hair, the emaciated body. She rehearsed the details he had once rejected.

"Echo knew her instantly," concluded Miss Eunice. "She has been marvelous all these years. A real mother. She has provided clothes and necessary money. She made musical education possible. The child was under-nourished, insufficiently clothed, poorly educated."

"I am convinced," Judge Harrison announced his decision as though the lives of the two women hung in the balance. "I will take Pamela to my heart and home now; *at once*." He rose and walked over to Pamela's chair. He stooped and kissed the golden curls.

"A daughter to be proud of," he admitted. "Intelligent and beautiful. What a lawyer you will make!" He raised her face toward his and kissed her reverently. "Your first kiss from your father," he added. "Up to the time of your disappearance I had not kissed either you or Portia. My disappointment over your sex had been too keen. Come with me now, daughter."

WITH this sweeping gesture he felt he had atoned for all previous neglect. He rose as though the interview were ended, but Miss Eunice played her trump card.

"You cannot take Pamela so, James. I have cared for her for four years. She came in answer to prayer. The duty has been a joy. But you cannot have her unless you deem she that farm in Crow's Nest. I am willing to pay for it, or you can give it in exchange for services and care rendered your child."

"I'm going to be a nurse," this first remark of Pamela's was indeed sort of a thunderbolt. "I shall enter Dr. Locke's hospital in September for three years' training."

"No child of mine shall carry bathtubs and trays for a mere pittance." The voice was again that of the judge, accustomed to obedience. "And Eunice, I cannot grant

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your request. It is mere sentimentality with you. I have already contracted for the immediate development of my coal field. Pamela shall enter a life of ease and luxury. Her days of toil are over."

"I'm going in training to be a nurse," reiterated Pamela, her manner a replica of her father's calm dignity.

WE have overlooked one item," added the judge, choosing to ignore Pamela's announcement. "Who is it that dared to keep my child until it suited his convenience to return her? Who kept her out of school, poorly clothed, under-fed, overworked? Do you know Eunice?"

"Yes," replied Miss Eunice, shooting a quick glance of warning toward Pamela, "I know where Pamela was living all the time."

"Well," added the judge, "I want to know. I shall punish—"

"You will never know until you deem me the Crow's Nest land."

"It's worth a half million!" cried Judge Harrison thoroughly exasperated. "You think father stole it, or at least acquired it unfairly. He was within the law!"

"It wasn't fair," persisted Miss Eunice. "Poor illiterate mountain folks. Some of them can't read, and others can't count beyond ten!"

"You are actuated by sentimental sob stuff. I suppose you would re-deed it to those shiftless people who wouldn't even bother to pay the taxes!"

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"I want it," persisted Miss Eunice with a determination that showed she also was a Harrison. "You could well afford to gratify that one whim of mine, James. The taxes you have paid on that forlorn spot are negligible. And you are getting in exchange a wonderful daughter, for whom you have never even purchased a pair of shoes!"

"Pamela," Judge Harrison turned from his sister to his daughter, "who kept you incarcerated for thirteen years? Where did you live?"

"If you will deed Aunt Eunice," began Pamela, but her father interrupted vehemently,

"Prearranged intrigue! Black-mail!" This man who had never been crossed, who was accustomed to fawning bailiffs, to obsequious clerks, who instructed juries as if they were puppets, found his plans thwarted by two mere women. The experience was not gratifying. He mustered all his dignity and prepared to leave.

"I fancy," he smiled enigmatically, "that deeds or no deeds, Pamela will come to me when dividends roll in from coal sales. I will send her to the best law college in America, and give her every advantage."

"I'm going to be a nurse," added Pamela evenly. She stood watching her parent until the erect figure turned a corner. "Poor father!" she muttered. "He can't understand why twenty years of different standards cannot be wiped away just because he wills it!"

"We are the first people in twenty years who have dared to contradict him," added Miss Eunice. "I simply can't let him turn Cassie Turner out of her home. And that forlorn Millie too."

"I'm glad poor old Granny will never know," added Pamela. "She used to tell Pap, I mean Mr. Turner, never to give up the farm. And he kept a gun especially for that purpose. Always clean and loaded. It makes me shiver."

"We'll have to divert James from exploiting that theory of coal," Miss Eunice looked worried. "No coal field, however large, is worth human life."

and planned, trying to devise means of preventing a clash between the judge and the mountaineer. But while she worried and lost her appetite, more powerful forces formed the solution.

The capitalist came, large, florid, highbrow and overdressed. The geologist wore khaki and puttees and spoke in strange, unintelligible terms. The mining engineer tramped over the hills, measuring and figuring. Finally the five men set out for Crow's Nest in the judge's car, the surveyor's tools strapped on the side.

Judge Harrison had never been in this remote section before. He had been content to punish such of its people as digressed from the set ritual of law foreign to the valley. He did not know that the bleak, rain-marred building on a hillside was the place where his daughter had learned to read. He had no suspicion that her bare feet had been bruised as she trailed the family cow. He did not dream that she had slept in the windowless leanto of Steve Turner's cabin, and dropped corn in the long hillside rows.

While the geologist dug up samples of surface coal, examined them, broke them, burned them, the capitalist wandered about hunting huckleberries and dusting his clothes. The surveyor sought to locate a "place of beginning" corner. The mining engineer studied slopes and grades and inspected the scrub timber growth for its possibilities.

ALL their movements were carefully observed. Bud Turner had been reared on a diet of hatred for the "judge" who had stolen their birthright. Steve had trained the boy to know that someday the judge would attempt to turn the entire family out. Bud knew the value of coal. So he watched the varied movements of the party from the screen of a thick mountain mahogany. His own gun rested against his shoulder. Bud knew the dreaded moment had come; that the tall man, wearing a silk hat and carnation, was the despised judge. Bud also knew he was the father of Curly, whom he intended to marry.

From his bench beside the cellar house, Abe Walters espied the approaching car. This was a

MISS Eunice studied

diversion! A funeral and two visiting cars within a month. He stopped whittling and the rollicking song died on his lips. Suddenly he jumped up, sensing the purpose of the visit, and started off in search of Steve.

A puff from the big mahogany tree, and a bullet stirred the earth in front of him. Abe stopped abruptly, then turned to retrace his course. Another puff and more scattered earth. Knowing the accuracy of Bud's aim, Abe stood still until Bud approached.

"Whar youns goin'?" demanded Bud.

"I'm a goin' ter find Steve. Thet thar jedge air hyar! Five of 'em, Bud. Them air a takin' the coal, them air. I knows 'bout et. They'll make weuns go way. Ets hsin, et is."

"Youns set," admonished Bud. "Pap needn't ter know, ef they don't stay. He air a huntin' out yonder. I wouldn't feel proud ef my Pap killed my gal's Pa."

FROM their point of vantage, the two young men watched the visitors. The judge

moved about, talking with first one, then another. One dug for coal, examined samples, cast them aside, moved on to other places. He seemed worried and tried out many specimens. Bud and Abe smiled at his seemingly unnecessary labors.

"Weuns ain't nary dug coal yet," commented Bud. "Jest had ter pick et off'n the ground."

The surveyor tramped about, stepping off distances, setting up his tripod. Finally they all gathered around the car and listened attentively while the geologist talked. His explanations were technical, but his conclusions definite. There was no tangible vein of coal; no buried treasure; no mine to develop. The jutting points or outbursts of surface coal were all superficial. The lower strata was lava or slag. Due to intense violent eruptions in earlier periods, and faults in the earth's crust, small deposits of superficial coal had been evident. They followed into no traceable vein. There was nothing worth mining.

"And so Judge Harrison," continued the geologist in exasperat-

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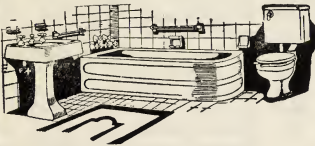
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ing calm, "that's that. I would advise against the expenditure of more money here. It will merit no return upon the investment."

"Am I to understand," gasped James Harrison, "that I and my father before me, have paid taxes on this land for nearly thirty years, only to find it worthless?"

"It contains no coal deposit worth mining," reiterated the geologist, trying to be patient. "I do not know how long you have owned it, but it is not a coal field."

"And let me add," said the engineer, "that it would be expensive to market it, even if you had plenty of coal. These hills are so steep you'd have to put in a cog wheel track."

JAMES Harrison gazed out over his lands. Stunted native walnut trees, scrub mountain mahogany, sickly huckleberries and small vines. No fertility; no animation; no prosperity. The corn in the makeshift garden looked pale, the squash vines were puny. The creek was sluggish and shallow. Even the sunflowers by the house drooped listlessly. One hundred sixty acres of barrenness; thirty years of wasted taxes!

The capitalist waved a plump, ringed hand toward the hills. "If you could guarantee deer back in those hills and trout in the stream, I'd buy it for a hunting lodge. It's quaint and rather unique." He beamed benevolently upon them all. He had lost nothing. He could afford to be affable.

The geologist dusted his sleeves and climbed into the car. The surveyor gathered up his tools. "Some one gave my father a false tip," explained Judge Harrison. "We thought we had a sure fortune here!"

"Others have had the same disappointment," added the geologist, meaning to be kind. "These superficial deposits of coal are very deceptive."

"Mighty glad you only lost taxes, Judge," the surveyor was optimistic. "You could have buried a lot of expensive machinery up here. Taxes on that forlorn hole can't have been much."

THE watchers on the hillside breathed more freely as the car drove away. They had been

unable to hear the conversation, but the judge's dejected bearing, the abrupt departure of all the party, the surveyor's failure to drive stakes, all told the observant Bud much that he wished to know. The judge had not approached the house, so the women did not know of the visit.

"Thet thar judge ain't so proud 'bout thar coal," mused Bud. "He nary found what he war a lookin' fur. Mebbe thar warn't so much as he wanted."

"Et ain't deep," added Abe. "I hed ter bring Millie a hunk onct," he admitted reluctantly, "an' et rolled out like a rock. Warn't none under et."

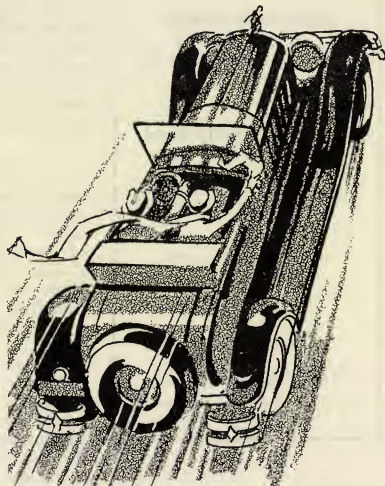
"Youns say nuthin' ter Pap," admonished Bud in a tone that Abe well knew how to obey. "Weuns don't want nary shoot-in's. I mind thet thar judge ain't a comin' back no more."

WHO had misled the old judge into buying the tax sale deed? Was some person still living to laugh last when the joke became known? Who had kidnapped the infant Pamela? Would Pamela ever feel an urge to come to his home now there was no fortune in sight? All these thoughts raced through the judge's brain, while the geologist and the engineer discussed various kinds of coal. Through all the conflicting emotions, there was only one comforting thought. He would now humor Eunice. He would deed her the farm, thus avoiding future taxes. No use sending good money after bad. In that way he would get the whole story of Pamela's abduction, and punish the offenders. This would be some compensation. No one could get by Judge Harrison with such a heinous crime!

All these plans were reassuring and nearly reestablished his good humor. But through them an unpleasant vision of Pamela in nurse's uniform persisted in marring the picture. He wanted to imagine her only in the cap and gown of a law college.

JUDGE Harrison did not ask Pamela and Eunice to come to his office again. As soon as he felt collected, he prepared a deed conveying the Crow's Nest hold-

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ings to Eunice Harrison. She could now gratify any sentimental whim she chose. He washed his hands of the whole affair. What a people! Shiftless, ignorant, lazy, indolent! The old farm fitted them to a nicety.

He sent Eunice the deed, together with a brief note, explaining he had met her terms, and asking for the history of his daughter's youth. He was rewarded with a summons to come to her home one week hence, when full explanations would be made.

ACCORDINGLY two men of marked contrast met in the cheerful sunny library of Harrison Home. The judge was conscious of perfectly fitting tailored clothes. Steve Turner's tall, lank figure was ill at ease in the store suit Miss Eunice had provided.

The judge and the mountaineer faced each other on similar ground; both guests in a lady's home. The judge was robbed of the dignity of his office; the mountaineer lacked the sense of security which his gun always gave. Man to man they faced each other, both ignorant of the other's part in the little drama.

"James," said Miss Eunice sweetly, "this is Mr. Turner. He has always felt you were rather high-handed when you bought his father's farm for taxes. Now that a deed is in his pocket, from me to him, however, he feels differently. It's a warranty deed, Mr. Turner. The farm is really yours again."

"I was strictly within the law," defended James Harrison. "I gave you the land voluntarily, Eunice. I was not cowed."

"And Mr. Turner," continued Eunice, ignoring her brother's outburst, "my brother is most anxious to know more of the early life of his daughter Pamela, often called Curly."

STEVE Turner crossed his legs, felt of the bulky envelope in his pocket. Thus assured he started to talk in a drawling monotone.

"Curly lived in my house 'til she war 'bout thirteen. Granny sent her hyar, cause she war too purty. Abe wanted ter marry Curly, 'stead o' my Millie. Weuns

told nobody she warn't weuns least one, 'til she left. Even my old woman, Cassie, thought Curly war ourn!"

"You stole my baby!" James Harrison was no longer a dignified judge. Paternal rage was uppermost.

"Youns stole my land," came the calm rejoinder of Steve.

"You kept her there in Crow's Nest! In your dilapidated insanitary home, among slatterns, leading a bedraggled existence, eating poor foods, working her in the fields! You kept her thirteen years!"

"Youns hed my land ten years 'fore weuns hed youns least one." Weuns sent Curly back four years gone by, but youns, wouldn't hev her then. I come ter town ter kill youns, fur stealin' my home. Cassie war most dead from her dead baby. I aimed ter shoot you, the day youns sent Si Hoggan ter jail. Thar war two babies in a buggy, under a big bush. No one ter watch 'em. Stead o' shootin' you, I jest took a least one back ter Cassie. No one knowed, but me an' Granny!"

"You stole a child for revenge!"
"You stole a farm ter get rich!"
"You'll go to the pen yourself," cried James. "I'll see you get the limit. You'll die there. Your farm will do you no good now. I repeat, you'll die there!"

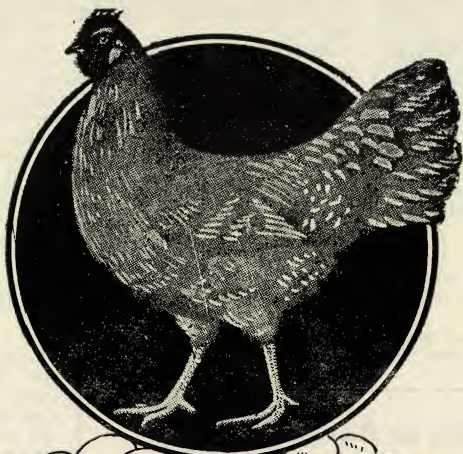
PAMELA had been a silent and intensely interested listener. She could keep still no longer. She jumped up, indignant over her youthful sense of justice.

"You won't send him to prison!" she flashed. "You mustn't; you can't. It would kill him. I won't let you. Can't you understand his training, father? 'An eye for an eye' is the creed of the mountain folks. They kept me, but they were kind as they saw life. I shared all they had. Cassie nursed me; loved me; mourned my going. I learned the strength which comes only from privation. Because I went barefoot, I learned the luxury of shoes. Because I was denied schooling, I learned the value of an education. I have been hungry and cold; so also have they. I knew privation; now I know appreciation. They are my friends; you cannot punish them.

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"He has broken a higher law, and must be punished," commented the judge sternly.

"If you send him to jail I will never enter your home!" Pamela rose to her full height and faced her father defiantly, unflinchingly. Her voice was ominously calm.

"You must obey," began the judge and stopped. Something in the voice and eye of the girl before him showed she would keep her word. His daughter! So near, yet so perilously far away. She had Harrison determination too!

JAMES HARRISON leaned across the old mahogany desk and extended his hand to the lean mountaineer.

"Mr. Turner," he said gravely, "I have returned your farm. It is

yours forever. Go in peace. But remember to pay your taxes!"

"Jedge," Steve Turner returned the grip with interest, "weuns gev you back your gal. She's purty and she's got larnin' ways. I sure am proud I didn't shoot you that day!"

Again feeling to make sure the precious document was safe in his pocket, Steve Turner put on his hat and stalked out, head erect, shoulders squared; a landholder once more.

Pamela immediately lost her defiance. She threw her arms around her father impulsively. "I am so proud of you, father," she half sobbed and half laughed. "I never could have enjoyed my new life, knowing Mr. Turner was in prison. Aunt Eunice, my only regret in going home with father will be leaving you."

(To be continued.)

Those Who Passed on the Torch

(Continued from page 477)

of the day has broadened to include Spanish-American soldiers and the American Legion men, each addition increasing the deep significance and tender solemnity of the ceremony—a ceremony marked neither by the joyousness of Christmas nor the tumult of Independence day, but which is, as it were, a sort of sacrificial offering of gratitude at the graves of those brave defenders of our land who so gallantly "passed on the torch" when their turn came to offer the supreme sacrifice.

The Battle of the Cereal

(Continued from page 511)

shut mouth with my finger, but couldn't. I held her infinitesimal nose with my thumb and finger, and as she opened her mouth for breath I pushed more cereal in. It came out again.

We kept this up for half an hour, spooning it in and pushing it out. The baby shrieked until she was purple, and I trembled and wept, torn between sympathy for my offspring and determination to do my duty by the darling. Finally, when I realized that not one grain of cereal had passed down that stubborn little throat, and that no living mortal could make it, I unspinned the towel. The battle was won by the baby, as it had been from the very first encounter.

Eating up the remainder of the despised cereal myself, I bared my breast to the sweet, hungry little lips.

LATER in the day, at the imposing office of the baby specialist, my rosy cherub was placed in the white basket to be weighed. She had gained nine ounces! The doctor, delighted and self-congratulatory, said in his charming way:

"There, that's what cereal has done for her. She takes it all right now, doesn't she, now that she understands you will stand no nonsense?"

Without so much as blinking an eyelash, I meekly replied:

"Oh yes, she takes it," adding to myself, "vicariously."

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{Z. C. M. I.}

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