



The Improvement Era

July, 1939

SEE PAGE 386

VOLUME 42 NUMBER 7

RETURN POSTAGE GUARANTEED

SALT LAKE CITY, UTAH

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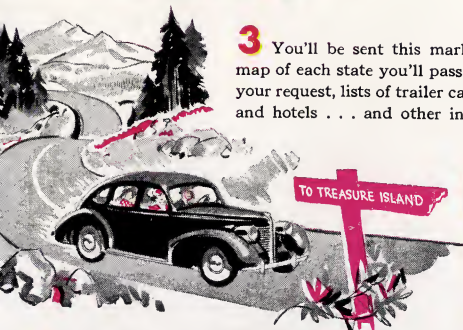
1 Tell him where — and when — you want to go. He will send a special card to Shell Touring Headquarters requesting this information



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3 You'll be sent this marked map, plus a map of each state you'll pass through. And at your request, lists of trailer camps, auto courts and hotels . . . and other information



4 You'll start out without a worry to your name. You'll know the roads to take — the sights to see. You'll have a truly *carefree* vacation!



Free Folder "Budget Trips to Treasure Island on San Francisco Bay"

This handy folder contains tips that can make your World's Fair trip as *economical* as it is enjoyable! Included is a form to keep day-by-day expenses. Also contains mileage chart and driving time to San Francisco from principal cities, and other handy data. For **FREE** copy, write Shell Touring Bureau, 100 Bush St., San Francisco.



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The Improvement Era

"The Glory of God is Intelligence"

JULY, 1939

VOLUME 42 NUMBER 7

"THE VOICE OF THE CHURCH"

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

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John A. Widtsoe,
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Richard L. Evans,
Managing Editor
Marba C. Josephson,
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George Q. Morris, *General Mgr.*
Lucy G. Cannon, *Associate Mgr.*
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The Cover

EAGLE GATE, Salt Lake City, one of western America's oldest and most significant monumental landmarks, was built by the Mormon Pioneers under the direction of Brigham Young. In this month of traditional patriotism, this dramatic study of a national symbol soars near the Beehive, Utah State emblem, which is seen at the bottom, center, of the cover picture, capping the Beehive House, historic home of Mormon leaders. The study is by Jeano Orlando.

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EXECUTIVE AND EDITORIAL OFFICES:

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MEMBER OF THE AUDIT BUREAU OF CIRCULATIONS

A MAGAZINE FOR EVERY
MEMBER OF THE FAMILY

The Farmer's Place in the Marketing Program

By C. Orval Stott,
Field Representative, General
Church Welfare Committee

THE time was when the farmer could produce according to his own inclination, thus satisfying his own likes and dislikes and paying no particular attention to effective market demands (the likes and dislikes and inclinations of the consuming public), and get away with it—or at least make some kind of disposition of what he produced. Not so today. Keen competition and rapidly changing conditions must be taken seriously into account by not only producers of agricultural products but by all business interests.

The farmer of today is 66 times more dependent upon outside markets, economic conditions, and organizations than was the farmer of 150 years ago. This statement is based on the following statistical data: In 1787, the year the Constitution was framed, the surplus food produced by 19 farmers went to feed one city person. In recent average years, 19 people on farms in the United States have produced enough food for 56 non-farm people plus ten people living abroad.

Pioneer agriculture is simple. Commercial agriculture is complex. Therefore, marketing was not a problem in the self-sufficing agriculture of the past because the farmer was both the producer and consumer of virtually all that his farm yielded. Products were utilized almost entirely where they were created. Today, marketing is a vital part of specialized or commercial agriculture because the surplus products thus created must be distributed over long distances to a large number of consumers.

Complications in commercial farming and misunderstandings of the marketing system arise because of the difficulty of telling what and how much to produce. The change from the simple problem of raising what a man's own family needed to producing for hundreds of people what would result in profit to the farmer has been so rapid that few fully realize the responsibilities imposed by the new agriculture.

The middle man has been called into the picture as the result of these changed conditions. The organization of Farmer's Co-operative Marketing Associations is one way of supplying the middle man's service, or at least a part of it. Generally speaking, too many people are attempting to render these services and, as a consequence, the entire volume of business is divided among units so small as to be inefficient.

The farmer and his cooperative organization must of necessity take into account the following production and

(Concluded on page 421)

...you'll look lovely, too
in
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STYLE No. 4062: A regally elegant 3-piece Purple Parisian Brocade Suit, subtle and flattering, worthy of the grandest lady!

STYLE No. 4059: Spicy, liltin', gay... are the adjectives that best describe this charming 2-piece suit of Burgundy Boucle Nub. Note jacket's high waist line and other novel style effects.

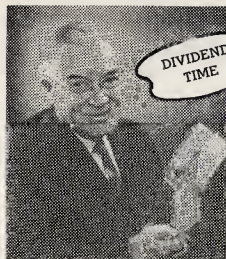
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Salt Lake City, Utah



The United States of America

By Nephi L. Morris

Big enough to be impressive;
Rich enough to be envied;
Strong enough to be profoundly respected;
Resourceful enough thus far to have successfully met every emergency;

Tolerant enough to endure complacently alien mendacity without becoming vindictive;

Generous enough to be heartily imposed upon;

Sympathetic enough to lend a generous, helping hand, where needed, to all sections and all nations;

Brave enough to rid the Western Hemisphere of intolerable tyranny and then to provide patiently time and opportunity for the liberated to work their way out to self-reliant freedom;

Inspiring enough to move the people of France to commemorate eloquently the One Hundredth Anniversary of American Independence by rearing the Statue of Liberty on our shores, which, with torch of freedom held against the sky, the "Mother of Exiles" cries out to the world of the unfreed:

Give me your tired, your poor, your huddled masses yearning to breathe free. The wretched refuse of your teeming shore. Send those, the homeless and tempest-tost, to me. I lift my lamp beside the golden door.

Hospitable enough to welcome from those shores, whence many of her people were driven, the oppressed, down-trodden of mankind;

Broad-minded and clear-visioned enough to recognize superior qualities in those who thus voluntarily came to this land—men of character, courage, self-reliance, and self-respecting independence, and promptly style them "the best blood of Europe." They must be brave who would be free;

Christian enough to return good for evil and consistently play the role of Good Samaritan to all the world;

Honest enough to make voluntary reparation for probable wrongs done and pay in gold for territories that could

have been easily acquired and maintained by force;

Brotherly enough in victory to waive the prizes and spoils of war and to say to the noble, surrendering army:

No, take your horses. You'll need them for your spring plowing;

Magnanimous enough to say to defenseless China, indicted by a self-appointed jury of foreign adjudicators:

We will accept the indemnities awarded us on the one condition that the monies paid us shall be used in the education of your own sons in the finest universities of our land;

Peaceable enough to have maintained for more than a century a border-line between herself and a neighbor democracy "without a break," without a guard, a fort or other means of provocation, offense, or defense, and

Grateful enough for this happy, enduring, peaceable relationship to join hands with her neighbor in erecting a monument that the bonds of civility might weld two peaceable nations together indefinitely and do for them and the rest of the world what war and force have never been able to do;

Dependable enough to be trusted with more than half of the world's gold as the only safe depository on earth;

Constitutional-minded enough to affirm in all American citizens, irrespective of race, creed or color, wealth or poverty, absolute equality before the law, and thereby demonstrate that a democracy is a place where "the strongest have no supremacy and the weakest need no defense";

And because of all these things, America is humble and reverent enough to acknowledge the source of true liberty as she sings:

Our fathers' God! to Thee,
Author of liberty,

To Thee we sing;

Long may our land be bright

With freedom's holy light;

Protect us by Thy might,

Great God, our King!



Cove Creek Ranch Fort, which once sheltered the pioneer Mormon leader, Brigham Young, from Indian attacks, has now become a haven for the tourist.

Recalling Cove Fort

By N. C. CHRISTENSEN

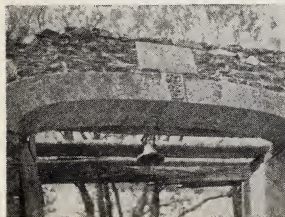
ONCE a haven for Brigham Young, pioneer leader, an old desert fortress has now been converted into a shelter for weary travelers.

Cove Creek Ranch Fort was erected in Millard County, Utah, soon after the close of the Civil War. Brigham Young, the colonizer and churchman, exposed himself to hostile Indians on one of his journeys to isolated Mormon settlers, saw the need of a place of refuge for travelers and, furthermore, of protection for the telegraph and mail service.

Completed in 1867, at a point 200 miles south of Salt Lake City on what is now U. S. Highway 91, main route to Los Angeles, the structure has been virtually unchanged by time. Walls, two feet in thickness at the top and wider at the base, are constructed of volcanic rock. Twelve rooms provide living quarters under the shelter of the walls of the old fort. The gateway, through which often trundled the ancient wagons used by the pioneers, is fourteen feet in width.

Now the rooms, which sheltered Brigham Young on several of his expeditions to the settlements, have been opened to the tourist. But the urge for streamline convenience has not taken hold of the spot where Cove Fort stands. It is still primitive, unique, and weather-beaten, but sturdy and unyielding.

Gateway through which Mormon Pioneers entered Cove Fort to protect themselves from hostile Indians soon after the close of the Civil War. Built at the command of Brigham Young, no record is made of the reason for the bell suspended over the entrance.



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Ask any Standard Service Man for our free Expedition Booklet, containing a map and many suggestions that will help you see more and enjoy more at the Fair. And use our National Credit Card—good in your neighborhood and from Coast to Coast.

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They all wear LEVI'S!

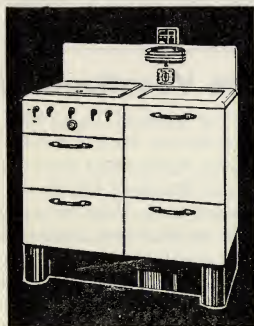
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Exploring the Universe

By FRANKLIN S. HARRIS, JR.

Lotus plants, from seeds between 300 and 500 years old, are being grown today at Field Museum of Natural History, Chicago. This is probably the longest delayed germination on record. The seeds were taken from the bottom layer of a peat bed that was once the bottom of a lake in Manchuria, known to have been drained about 200 years ago. The oft-repeated story of the germination of Egyptian wheat is now well-known to be erroneous, the germinating grain coming from the straw packing in which the Egyptian specimens were shipped to Europe.

A NEW 82 inch glass mirror has been dedicated at the McDonald Observatory in western Texas. Second now only to the Mt. Wilson telescope, the McDonald mirror is so powerful that it could pick up an object man size 3,000 miles out in space.

ARTIFICIAL radio-active elements have given new knowledge of the body. Important in creating bony structure, 62 per cent of the phosphorus absorbed into the body goes into the bony structure within 5 days. It has also been

found that the phosphate compounds of the brain are constantly being regenerated. In rats the fatty acids in the body are replaced about every 3 days, and further fatty acids are converted one into another.

THE best gasoline mileage for motor cars is at moderate speeds, around 25 miles an hour. In tests at North Carolina State College it was found that this gave 20 miles to the gallon, while at 5 m. p. h. the mileage was about 14, and at 60 m. p. h. only 12.

THE sound effect of thunder for motion pictures can be produced by shaking steel shot in an inflated football.

VIKING sword and armor uncovered in northern Ontario indicates that the Norsemen reached the Canadian interior about 1000 A. D.

SPIDERS can live foodless in a tube for 4 or 5 years and be as spry as ever.

THE largest fly is found in South America and attains a length of under two inches.

SIR FRANCIS DRAKE's famous plate of brass, on which he claimed the California coast as a kingdom for England, has been definitely found, chemical tests show. Sir Francis referred to the plate in a book published in 1628.



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For health, milk is conceded to be the almost perfect food. It contains practically all the elements that the human body needs: minerals, vitamins, proteins, sugars and fats—all necessary for building a healthy body and for warding off disease. . . . In choosing your foods be sure that milk—Golden Glory Milk—is among the first on the list.

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LOS ANGELES

"TWO PERSONS — ONE CHARGE"

TEMPERATURES can now be mapped by pyrometric paints. These paints change color reversibly at one or more temperatures, showing the approximate temperature. One of the uses has been charting the various temperatures of individual regions of an air-cooled motor engine. After heating, the motor had, like Joseph, a coat of many colors.

IN Italy, it is claimed, from fish has been manufactured a form of wool, which is then used in the textile industry.

IN THE American tropics the four-eyed fish has developed the habit of floating with the upper half of each eye thrust above the surface to see from afar prey borne on the surface. The upper parts give good vision in air, while the lower half has the near-sightedness of the normal fish eye.

THE amount of the total energy used by a muscle which goes into work and that given off as heat has been carefully studied with a frog's muscle. It was found that the maximum power developed by a muscle is about $3/10$ of the maximum load it can bear, and the highest efficiency (work / total energy) is with a load of about .45 of the

maximum, so that maximum power and efficiency occur at about 37 per cent of the maximum load.



THE cost (about 5c) of a bottle is an important item in what consumers pay for milk. A study found that the commonest life length of a bottle was from 20 to 30 trips, with an average of 25. If no special efforts are made to get bottles back the average is 22, but charging for them increases the number to 51. Bottles now have competition from new disposable fiber containers.

FEBRUARY is the only month in which the small egger moth will emerge from the chrysalis. If conditions are not just right for its emergence it will not appear until the following year, or later. It has been known to wait eleven years and then to come out successfully.

UNDER which type of government will children develop better, democratic or dictatorial? Several careful studies by psychologists found that government by free debate and majority judgment in laboratory tests gave better results in creative and other types of intellectual work. The personality was strongly affected by the other type of government, children becoming hostile, apathetic and vying for attention under dictatorial restraint, but were thriving and happy under democratic self-government.

FLUORESCENT lamps are now developed to a stage where they may greatly influence home and commercial lighting. The bulbs of the new lamps are a foot or more long, tubular in shape, with many colors and shades available and not limited to the neon or helium colors now so familiar. The fluorescent lamps use mercury to produce intense, mostly invisible light, which is transformed by powders on the glass walls to visible light, of a color depending on the nature of the powder. In some cases there is as much as 120 times the illumination, for the current consumed, as filament lamps of the same color, with only a fraction of the heat.

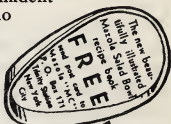


HERE'S EXCITING NEWS—THIS ELEVEN-INCH BUFFET SALAD BOWL COMPLETE WITH NATURAL WOOD SALAD FORK AND SPOON..CERTIFIED VALUE \$3.00 ALL FOR ONLY \$1.00 AND THE "TAB" FROM ANY SIZE CAN OF MAZOLA..THE SALAD OIL OF CHARACTER

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appreciate the quality and flavor of delicious Mazola salad dressings, will want one or more of these wonderful bowls.



TAB

Send dollar bill, check or money order with the "TAB" from any size can of MAZOLA, to MAZOLA, P. O. Box 171, Trinity Station, New York, N. Y., Department I. E., and this exclusively designed bowl will be forwarded to you.



This offer good only in the United States. Expires, Aug. 31, 1939

To the
GUARDIAN
OF
EAGLE
GATE
•

By EDNA S. DUSTIN



Photo by Jeano Orlando.

Y OUR wings have never raked the endless blue
Nor brushed the orchid east at break of day;
The somber clouds have not been pierced by you;
No cliffs have held your nest above the bay.
You've seen no waves splashed high, breaking unheard,
Nor watched the sun bow low and kiss the night;
You've never held within your grasp a bird
And felt its rapid heart pulsate with fright.

•
Yet you've watched sweat-dripping oxen pass your way,
And small adobe shanties mount the sky,
Electrons harnessed turning night to day,
Then noisy horseless coaches crowding by.
Yes, you have felt a *city's* heart vibrate.
• You armored knight, you guardian of the gate.

The EDITOR'S PAGE

Some Things for Our Young People to Remember^{*}

FIND SOME WORK IN THE CHURCH; GIVE SOMETHING FOR THE
GOSPEL CAUSE; LOVE OUR LORD AND SAVIOR; AND DO GOOD
CONTINUALLY.

By PRESIDENT HEBER J. GRANT

I HAVE been very deeply interested in all that we have heard here. I am happy indeed to listen to the remarkable and wonderful tributes that have been paid here to *The Improvement Era*. I think that all of these same tributes should also go to the *Young Woman's Journal*. The young women made a very great success of their magazine from the start.

One of the reasons that I was very anxious after the *Contributor* failed to have a magazine started was that we had got so far behind the young ladies that we could not even "see their dust," and I wanted to catch up so that we could at least swallow some of the dust, figuratively speaking. I am very thankful for the remarkable success of the *Era*.

If there is one thing more than another that I would like above all other things to impress upon young men it is a desire to find some labor, some work in connection with the Gospel of Jesus Christ, through which they can give something to this Gospel.

The most glorious thing that has ever happened in the history of the world is that God Himself saw fit to visit the earth with his well-beloved Only Begotten Son, our Redeemer and Savior, and to appear to the boy Joseph. It is the most wonderful and marvelous thing that ever happened, and no wonder that the good people of the world cannot and do not believe it. We not only believe it, but there are thousands and tens of thousands (counting those who have gone on before, hundreds of thousands) who have had a perfect and individual testimony and knowledge that this vision was given to the boy Joseph Smith.

We are told that if any man will do the will of the Father he shall know of the doctrine, whether it be of God or of man, and we as a people have that knowledge.

The Mutual Improvement Association for the young men was established under the inspiration of the Lord to Brigham Young, that the young men should have an opportunity to stand upon their feet and speak, and he announced that more people received the witness of the spirit and a knowledge of the Gospel while standing upon their feet than while upon their knees praying. As an individual I can bear witness to this from my own personal experience.

I entered an office as a young man fifteen years of age and I labored among those not of our faith until I engaged in business for myself at nineteen. Then I was connected with institutions at home and abroad, none of which were Mormon institutions—companies in England, France, Germany, from New York to San Francisco. All of my contacts in a business way were with those not of our faith.

Years rolled on, and before I was twenty-four I was made the president of the Tooele Stake of Zion. I announced in a speech that lasted seven and a half minutes that I would ask no man in Tooele to be a more honest tithepayer than I would be; that I would ask no man to give more of his means in proportion to what he had than I would give; I would ask no man to live the Word of Wisdom better than I would live it, and I would give the best that was in me for the benefit of the people in that Stake of Zion.

That night I heard in the dark a man say in a contemptuous way: "It is a pity if the General Authorities have to send a man out here to preside, if they could not find one in Tooele County, that they could not have sent one with sense enough to talk at least ten minutes, and that they had to send a boy to preside over us." When I heard this, I remember thinking: "The boy is the only one who has any right to complain." My income fell off \$4,000.00 the first year that I was in Tooele in comparison with what it was the year before. However, I was not able during the next three or four Sundays to talk as long as I did the first one—I ran out of ideas in five, six, and six and a half minutes.

I went to the little town of Vernon in Tooele County, took two others with me to do the preaching, and I got up to say a few words and spoke for forty-five minutes with perfect ease under the inspiration of the Lord. That night I shed tears of gratitude to the Lord for the abiding, perfect, and absolute testimony that came into my life of the divinity of this work.

At the lunch table after my first short speech which lasted seven and a half minutes, President Smith said: "Heber, you said you believe the Gospel with all your heart, and propose to live it, but you did not bear your testimony that you know it is true. Don't you know absolutely that this Gospel is true?"

I answered: "I do not."

"What, you'l a president of a stake?"

"That is what I said."

"President Taylor, I am in favor of undoing this afternoon what we did this morning. I do not think any man should preside over a stake who has not a perfect and abiding knowledge of the divinity of the work in which we are engaged."

I said: "I am not going to complain."

Brother Taylor had a habit, when something pleased him excessively, of shaking his body and laughing. He said: "Joseph, Joseph, Joseph, he knows it just as well as you do. The only thing that he does not know is that he does know it. It will be but a short time until he does know it. He leans over backwards; you do not need to worry."

(Concluded on page 437)

^{*}Opening address, 44th Annual M. L. A. Conference, in the Tabernacle, June 9th, 1939.

Purpose . IN LIFE .

For behold, this is my work and my glory —to bring to pass the immortality and eternal life of man.—Moses 1:39.

At the first organization in heaven we were all present and saw the Savior chosen and appointed and the plan of salvation made and we sanctioned it.—Compendium, p. 288.

IN THE Council of Heaven we understood the Gospel. The Lord's purposes and ours were identical. We understood that we should have our agency to exercise as we willed to do, having placed before us good and evil, and that in the end of life we should receive of salvation according to merit. We came here gladly, as it was the only way in which to clothe our spirit bodies with tabernacles of flesh and to form eternal relationships necessary to our exaltation. We understood that we were to work out our salvation according to the plan of the Gospel.

Our recollection of the former life is withheld from us and we are required to live by faith and acquired knowledge. So much of our time is required to provide the necessities of life that we are prone to place the secular or material things of life before the spiritual, notwithstanding our religious education teaches us to do otherwise. The Savior's teachings on this point are as follows:

Seek ye first the Kingdom of God and His righteousness and all these things shall be added unto you.—Matthew 6:33.

Lay not up for yourselves treasures upon earth, where moth and rust doth corrupt, and where thieves break through and steal, but lay up for yourselves treasures in heaven.—Matthew 6:19, 20.

We did not come to earth to acquire the wealth of this world. These things in life are intended to be but a means to a nobler end, that of preparing for the life to come, which is everlasting.

We will go down, for there is space there, and we will take of these materials and we will make an earth wherein these may dwell; and we will prove them herewith to see if they will do all things whatsoever the Lord their God shall command them.—Abraham 3:24, 25.

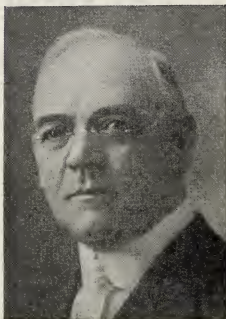
And I give unto you a commandment, that ye shall forsake all evil and cleave unto all good, that ye shall live by every word which proceedeth forth out of the mouth of God.—Doctrine and Covenants 98:11.

A village shoemaker was once asked what was his business. His answer was: "My business, sir, is to serve the Lord; I mend shoes for a living."

By ELDER GEORGE F. RICHARDS

Of the Council of the Twelve

When we finish our labors here on earth we shall have no further need for accumulated wealth.



ELDER GEORGE F. RICHARDS

According to the plan of the Gospel, which we understood before coming to earth, there are certain principles to be accepted, ordinances to be received, commandments to be kept, laws to be obeyed, service to be rendered, and a righteous, Christian life to be lived, doing the will of the Father in all things.

Add to your faith virtue, knowledge, temperance, patience, godliness, brotherly kindness and charity [which is the pure love of God].—See II Peter 1:5-7.

We believe in being honest, true, chaste, benevolent, virtuous, and in doing good to all men; indeed we may say that we follow the admonition of Paul—We believe all things, we hope all things, we have endured many things and hope to be able to endure all things. If there is anything virtuous, lovely, or of good report, or praiseworthy, we seek after these things.—Articles of Faith, No. 13.

But without faith it is impossible to please him: for he that cometh to God must believe that he is and that he is a rewarder of them that diligently seek him.—Hebrews 11:6.

Faith is the first principle of revealed religion, the foundation of all righteousness, the moving cause of all action.—Lectures on Faith 1:1-3.

The faith of all intelligent beings

is centered in God, and to have a living, active faith, such as will lead us to worship and serve God, we must have a correct conception of Him, His personality and attributes and the relationship we sustain to Him.

He has revealed Himself and His Son Jesus Christ unto us and to the world through Joseph Smith, whom He raised up to become the mighty prophet of the last days, the dispensation of the fulness of times.

This new revelation of God was and is the world's greatest need, and to make known to the world this greatest of all revelations or visions is one of the most important responsibilities we have as members of the Church, in connection with all the principles of the Gospel.

Our standards of life are of the highest possible type. We believe that as man is, God once was, and that as God is, man may become.

Be ye therefore perfect, even as your Father which is in Heaven is perfect.—Matthew 5:48.

Let this mind be in you, which was also in Christ Jesus: who, being in the form of God, thought it not robbery to be equal with God.—Philippians 2:5, 6.

We do not claim or pretend to be perfect, either as a people or as individuals, but we are trying to live by the perfect law of the Gospel, which teaches that we should love the Lord with all our hearts, and our neighbors as ourselves; to love even our enemies and to bless them that curse us, to do good to them that hate us, and pray for them that despitefully use us and persecute us. These are the standards of life by which our Savior lived while in the flesh and which made Him what He was and is, enthroned in glory at the right hand of the Father. They are intended to make us like Him and to save us with Him in our Father's Kingdom.

(Continued on page 442)



Photos 1, 2, 3, 7, and 8 courtesy Deseret News.

Photos 4, 5, 6, courtesy Salt Lake Tribune.

Some Pictorial Highlights of the Forty-fourth Annual June Conference

- On the grounds at Temple Square old friends are found and new ones made. A convenient point of gathering is the attractive display of M. I. A. department manuals.
- Between rows of flags held by Boy Scouts and Gleaner Girls, delegates walk to the opening session in high spirits, greeted by members of the General Boards, who compose the reception line.
- President Heber J. Grant and General Superintendent George Q. Morris are seen in the Tabernacle wearing the delegate's flower and insignia.
- There's music in the air—strolling minstrels serenade prominent conference-goers: left to right, Elders Melvin J. Ballard and Albert E. Bowen of the Council of the Twelve, General Superintendent George Q. Morris of the Y. M. M. I. A., and Apostle George Albert Smith.
- Gleaner Girls in gold and green attire contribute to the festival of gay colors, happy faces. They are prepared to decorate each delegate with the official flower and ribbon.
- Youth has its day—Superintendent May Anderson of the Primary Association, General Superintendent George Q. Morris, and Y. W. M. I. A. President Lucy Grant Cannon are surrounded by some of the Primary children who took part in the three-day Primary meet.
- At Saltair accomplished couples perform in the Churchwide Dance Festival.
- This group of dancers from the El Paso Ward, El Paso, Texas, enact their version of the old Texas frontier square dance, demonstrated at Saltair.

"MUSIC and The ————— SPOKEN WORD" *from Temple Square*

THE STORY OF A CHOIR,
AN ORGAN, AND A BROADCAST

By WILLIAM MULDER



CHOIR MEMBERS, BENT UPON AN ENJOYABLE ERRAND OF SERVICE, FILE INTO THE CHOIR ENTRANCE ONE HOUR BEFORE BROADCAST TIME.

IT is Thursday evening on Temple Square in Salt Lake City. Nothing seems to distinguish it from any other night. But on the west side of the Tabernacle, a door marked "Choir Members Only" stands ajar. It is back-stage to the triple-tiered rostrum within, where, at the foot of the great organ, an amphitheatre of choir seats is fast filling up. When every seat is taken, there will be 313 men and women who have left office and shop and the kitchen to sing together—for this is the most important night in the week for the Mormon Tabernacle Choir. It is rehearsal. Thursday night is the key to what the Choir is and to what it accomplishes.

There is little audience at this hour. Only a few expectant tourists hover in the semi-darkness of the vast auditorium. Temple Square is never without its visitors, and the open doors of the old Tabernacle bespeak a cordial welcome. In spite of the emptiness, there is a characteristic atmosphere. This is the setting in which, every Sunday morning, "music and the spoken word" shape themselves into a fabric of quiet reflection.

In a building where whispers begot echoes, a congenial confusion of sound now fills the roominess of the hall: the cheerful banter of greeting mingles with the recording of last week's radio broadcast being played for early-comers who care to hear themselves sing. The big hand of an electric clock gives another half-minute jerk, and it is 7:30. The chatter subsides. A little knot of men

who have been conversing together breaks up. One takes his place at the console. He is Dr. Frank W. Asper, thoroughly at home among rows of organ stops and pedals. He is an ideal accompanist and can adjust himself to any situation—and does. Frequently the broadcast requires impromptu modulations, transpositions, time adjustments, and improvisations, and he does them all with almost unbelievable facility and musicianship. Recently returned, also, to the Tabernacle console is Alexander Schreiner.

Another man, much younger, hides himself in a little glass-encased room under the balcony. He is C. R. Evans, KSL technician assigned to the Choir, who finds it profitable to attend rehearsals. At the controls of an originally designed panel in the booth he follows the score as

THE TABERNACLE CHOIR, THE TABERNACLE ORGAN, AND THE CHOIR STAFF IN CONCERT DRESS.





The "spoken word" is a vital part of the Tabernacle broadcast as indicated by the heavy mail response requesting copies. Members of the First Presidency and the Choir staff are here shown examining the files of nearly ten years of Tabernacle radio continuities by Richard L. Evans. Seated: left, President J. Reuben Clark, Jr.; right, President Heber J. Grant. Standing: left to right, Earl J. Glade, Executive Vice-President of KSL; Dr. Frank W. Asper, Tabernacle Organist; J. Spencer Cornwall, Choir Conductor; Lester F. Hewlett, President of the Choir; and Richard L. Evans, KSL Director of Special Features, and writer, producer, and announcer of the Tabernacle programs.

carefully as any singer. Another is J. Spencer Cornwall, a diminutive man whose energy is inversely proportionate to his size. He mounts the conductor's stand. Baton in hand, he speaks. Brevity is the soul of his wit, and a ripple of laughter breaks the surface of attentive faces. A winning sense of humor puts every singer at his ease and at his best.

PRAYER PRECEDES PERFORMANCE

A warming-up tune or two, and someone is called to offer prayer. It signalsizes the spirit of the whole undertaking: the work of the Choir is a calling. Conductor Cornwall sheds his coat, works in his shirt-sleeves. "We have a lot to do tonight," and every section takes him at his word. No time is wasted. Every singer has in his lap a folder of the music for the month. Everything possible is reduced to routine, an economy of effort which frees time and the brain for the creative business of singing. And with a director who has the score in his head rather than his head in the score, a great deal is accomplished.

Richard L. Evans, producer, writer, and announcer of the Sunday radio program, is there to check the minutes and seconds of the rehearsal against the program time and to get the spirit of the music around which, the next morn-



Members of the First Presidency (seated, left to right): President David O. McKay, President Heber J. Grant, and President J. Reuben Clark, Jr., look over Tabernacle Broadcast audience mail with members of the staff. The mail represents every region of the United States and Canada, and all manner of people, with all manner of requests for copies of the spoken comments, musical information, and special numbers. The staff members are (standing, left to right): Richard L. Evans, Dr. Frank W. Asper, J. Spencer Cornwall, and Lester F. Hewlett.

ing, Friday, he will weave the "spoken word" as he sits down at his dictaphone and talks out the comments which have become so much a part of the broadcast tradition. The whole thing is done under the pressure of an undeviating broadcast schedule, and with a volunteer choir always learning new

numbers there is never time for complete rehearsal—the program that goes over the network is the first, last, and only time the program is ever put together or timed as a unit. But there must be no bungling on Sunday morning. Producer Evans remembers the only time the broadcast concluded ten seconds short of the network cue: by the time he had walked from the Tabernacle to the studio across the street, a telegram had arrived from Columbia network headquarters in New York, inquiring as to the discrepancy—ten seconds!

Still not far past thirty, Richard Evans has written, produced, and announced the Tabernacle broadcast for two nation-wide networks during more than nine of the Choir's ten

years' broadcasting and still remembers when one said what occurred to
(Continued on page 439)

In the sound-proof Tabernacle control room C. R. Evans (left, seated) operates the control dials that control the six microphones used for announcer, organ and each choir part. Frequent official observers and advisors following musical score and continuity, are (standing, left to right): Richard P. Condie, assistant choir conductor; Wade N. Stephens, assistant organist; and Earl J. Glade. At the extreme right is Mel Wright, recording the broadcast for checking quality and for future record.



MORAL EDUCATION

Whether we will or not, our children are being educated through vicious propaganda, and the most un-American thing today is the propaganda by the liquor and tobacco interests



DURING my life time we have had three eras in our attempt to control the use of alcoholic drinks: first, the old-time saloon; second, prohibition; and third, the present control set-up. To my mind the present set-up is the worst of all three, because there is carried with it a subtle assumption that the whole business is respectable. Make intoxicating drinks easily accessible as they are today, put around the whole business the glamour of respectability, and back it up by the endorsement and authority of government as we are doing today, and there can be only one result—continuous temptation and the continuous falling of great numbers of boys and girls and young people.

I began my teaching in the rural schools of Indiana. Then we were required to teach in every grade the effects of the use of alcohol. This education brought results. Boys and girls came to feel that here was something to be avoided. Since that time I have been in touch with no school which insists upon the systematic teaching of temperance. Teachers are usually crowded for time, . . . yet they get done the things that are expected of them. Even if something else must be dropped from the curriculum to make time for it, society is going to demand that education provide the instruction that will develop self-reliance, self-control, self-discipline, knowledge of things harmful, and a desire to live on the best terms with others—in other words, instruction in temperance and morals.

Whatever teaching is done in the field of temperance and morals must be based on scientific knowledge. Such teaching must be done in the field of reality. Vast harm has been done in the past by some teaching which dis-

regarded the actual facts. This is a questioning age, but I am confident whenever youth knows that our desires and our aims in their education are based on reality, and that we are eager to appropriate all that is good in a new generation, they will respond to a program of education in temperance and morals.

So far we have spoken of alcohol, but . . . I am glad that someone is concerned about the effects of cigarette smoking. It is habit-forming. It is a narcotic. Cigarette smoking is inconsistent with the highest culture. We dread the smell of a skunk but many people prefer that smell to the smell of cigarette smoke. There is something soft about the smell of a skunk, but there is something hard and steel-like in the smell of cigarette smoke. It is not culture or refinement to blow in the faces of friends a smell that they do not want. Cigarette smoking is an anti-social habit.

The problem of rearing a respectable, intelligent, self-disciplined generation is being made many times harder today by the attitudes and methods of the liquor and tobacco manufacturers. They are determined to make the American people users of their products. Their talk about temperance is nonsense. There is something inconsistent about a business that preaches moderation and then drives its salesmen to meet impossible sales quota, as the liquor manufacturers are doing. The tobacco companies are determined that every man, woman, and child shall smoke. Newspapers, magazines, and the radio give large blocks of space and time to induce the people to use the products of the distillers, brewers, and the tobacco factories. Whether we will or not, our children are being educated through these means, and the things they learn are the most vicious kind of propaganda. The most un-American thing that is going on today is not the propaganda of the Communists, but the propaganda of the liquor and tobacco interests.

Facing the kind of situation we have, our program of education must take into account a number of factors:

First, we ought to teach that the use of alcohol is harmful, that it is habit-forming, that it oftentimes makes wrecks of individuals and homes. So-

By DR. A. W. LYONS

Pastor of Immanuel Baptist Church
and Past President of Salt Lake
Ministerial Association.

WITH the permission of the author, the excerpts reprinted here have been taken from an address delivered by Dr. Lyons before a section meeting of the Utah State P. T. A. Convention, April 21, 1939. Dr. Lyons was speaking at the time of two bills passed by the latest Utah legislature which stipulated, among other things, that there shall be education in the public schools of Utah as to the harmful effects of alcohol, tobacco, and other narcotics. Dr. Lyons prefaced his remarks with a statement that he was speaking as an individual, "but with the feeling that I speak the mind of the majority of the members of our Association." [The Salt Lake Ministerial Association.]

ciety has been putting the mantle of charity around the wrecks of the liquor business until young people have not known what miserable creatures alcohol can make out of them.

Second, young people need to know that it is a serious business to be in the grip of a habit which they cannot control. Teaching ought to be such that boys and girls early learn something about the formation of habits, and teaching ought to go far enough until they resolve that they will keep far away from some habits. I have never found a cigarette smoker who said he was glad he had the habit. I have found hundreds of them who have said: "I wish I had never started."

In the third place our education must build up a resistance to the terrific wave of propaganda which has broken upon us in the last few years. This might well take two directions. Boys and girls must be taught early to be independent in thinking, ready to question every advertisement, suspicious of everything that looks like propaganda, able to take the far view to see in their imagination where they may come out, and to have the willingness to stand alone.

All of us more or less are subject to the herd instinct. The tobacco and liquor companies are appealing to that instinct with all the force that millions of dollars can command. We must say that the tobacco and liquor companies are masters in the use of psychology. Then, boys and girls must be taught to develop a sales resistance. In mental attitude we are not prepared to meet the tidal wave of advertising which science has so recently made possible.

(Concluded on page 425)

WHY SHOULDN'T I?

A SHORT SHORT STORY — Complete on this page

By CALVIN McMILLAN

"I'M no longer a child; why, I'll soon be seventeen. Doesn't he think I'm getting old enough to know my own mind, and when I'm out with the gang and want to, why shouldn't I? Oh, he's old-fashioned because he doesn't. Does he think I want to be like him? Well, I don't; I want to be like the rest of the gang. What if it does do a little harm? I'm young; I can take it. anyhow, it's smart. All the celebrities do it. It's fun to be like the rest and be a good sport."

Many such thoughts rushed through his mind as he slowly opened the door, walked down the long, winding staircase, and shuffled across the floor to the study. The large oak door of the study was closed, and he cautiously lifted his hand to it and knocked.

From within, a kind yet sturdy voice said, "Come in."

Slowly the boy pushed into the room and came to a stop in front of the paper-strewn desk. "Sit down, son."

The boy sat down very uneasily; his eyes were focused upon the floor.

The man seated at the desk looked soberly at the boy who was nervously twitching in the chair across from him. He wondered just what he should say that could possibly change this opinionated young man.

It was then that the boy shifted his glance toward the desk. He exclaimed: "Well, what do you want? You sent for me." He then turned his gaze back to the floor.

"Son, you know what I asked you here for. I wanted to talk with you just as we always have." The tense figure across from him loosened up a fraction.

"I wanted to know how your school work is coming along. Did you get your 'math' problems?"

The reply was formed with one lone word, "Yes."

There was a short pause. He asked how the new tennis outfit was. The answer again was short, "Fine."

He again attempted in vain to regain the boy's confidence in him. Then he continued: "There is one thing that I believe we should talk about, man to man. At your age,

a young man gains habits which will stay with him throughout his entire life. Most of these are for his benefit. There are many, though, that will never benefit, no matter how hard people try to make him think that they will.

"But, of course, it may be different when a boy gets out with a crowd; he has to do everything they do to be a good sport."

THE man looked across the desk and seeing that the boy agreed, he continued: "But, to be a good sport, a boy shouldn't think what will be best for him, but think only of what his friends want him to do. He mustn't consider that he is the one that should decide, but let his friends decide."

Again he looked at the boy and was not surprised to see him surrounded by a rim of doubt.

"And when a boy has made up his mind, he shouldn't try to find out what good his newly-gained habits will do for him, but do it because his friends and many others do."

"Well, son, think it over before you decide anything. By the way, don't forget we're still going for that swim in the morning."

The boy assured him that he would not forget and left the room quite rapidly.

Now alone in the study, the father sat and gazed after his son and wished that he could have made the decision.

Seated on his very neat bed, the boy's mind was filled with thoughts.

He asked himself: "Was he going to let anyone else decide for him?" The answer was "No."

He stood up and rapidly walked across the room to where his dresser stood. On opening a drawer, a handkerchief dropped to the floor; but without stooping to pick it up, he quickly searched the disorderly drawer. At last he found that which he was looking for—a small, brightly-colored, box-like object. He reached down and put it in his pocket. Then crossing the room he descended the stairs and continued to the back of the house. He went down another flight of stairs, walked across the room, and opened a door. Inside, he saw the yellow flames lick the burning sides of the water heater. He reached into his pocket, took out the small packet of cigarettes, and tossed it into the blaze.



WHY THE NAUVOO TEMPLE?

By PROF. N. L. NELSON



THE NAUVOO TEMPLE,
FROM AN OLD PRINT.

*An anniversary recalls an
epochal event in temple
building history.*

OUR attention is being called to that remarkable epoch in the evolution of Zion known as Nauvoo, the One-Hundredth Anniversary of the founding of which is now taking many back to its quiet and memorable scenes. Perhaps most remarkable are the events relating to the second temple built in this temple-rearing era of Mormonism.

The building of a temple, whatever else it may signify, is always the expression of self-sacrifice, and that, too, in the hardest aspect of self-denial, the opening of the purse. But for trying men's souls, the personal renunciations that served to lift the Nauvoo Temple, stoned upon stone, deserve place in the same trial-realm as that which tested the soul of Abraham. For not only did these faith offerings take food, as it were, from the "mouths of babes" and warmth from their backs, but the horizon against which they were laid was black as night, with no rift save a sheer, blind trust in the undisclosed purposes of the Lord.

Following the terrifying days of the martyrdom, the westward exodus had not only seemed inevitable, but had become month by month increasingly, even tremblingly, imminent. Why, then—so argued hard-headed common sense—why this feverish throwing away—this fanatical waste—on a building that must in all probability be abandoned before it could be completed? How much wiser it would be to husband the means of the community to buy wagons and equipment for the long trek beyond the Rocky Mountains!

So might wise friends have confronted Abraham at the foot of Mount Moriah: "Why think of sacrificing the child of promise for whose coming thou and thy wife

Sarah waited fourscore years? How then, in thee and in thy seed, should all the nations of the earth be blessed?"

As to what became of the would-be revisers of God's plans in those ominous days of Nauvoo, listen to the words of Wilford Woodruff:

It is hard for men who have strong wills to yield to other wills, even though it be God's will which is at variance with their own. Men were taught then, as they were taught in ancient Israel, *to wait upon the Lord.*

The over-anxious, the ambitious, the rebellious would not wait upon the Lord. They went their own way, and were scattered abroad. Not having learned the lesson of self-restraint, the light and truth of the Gospel became obscured in their minds and their own will they mistook for God's will. They fell by the wayside.

Here are some general principles which will prove safe guides to faith, when we are up against an apparently insurmountable barrier:

Jesus made it the rule of his life: "*Father, thy will, not mine be done.*" Nor would it be difficult to prove philosophically that this simple formula is the law of eternal progress throughout the universe.

Dr. Karl G. Maeser commended to his students, oftener and more emphatically than any other rule of life, the daily guide of the Prophet Joseph: "When the Lord commands, do it!"

It is difficult to conceive how, on any other principle, heaven, or the kingdom of God, could be set going or be long maintained on this rebellious footstool. Conceive our Savior's having to meet men on the plane of debate, and for good reasons be forced to produce better, before those men would exert themselves to do His will!

Must it be thought, then, that men doing His will, as the soldier obeying his commander, are acting blindly? On the contrary, at least in the case of the divine Commander, the assurance guiding them may be brighter and more compelling than any reasons that could be set down in words: the testimony of the Spirit, an flooding sense of *truthness* or divine intuition beside which the syllogism is a very clumsy device.

Nevertheless, coming back to the theme, the "better reasons" behind hastening completion of the Nauvoo Temple by every possible sacrifice and even in the very sight, as it were, of the burnings and mobbings which were to drive the Saints to a merciless winter across the river—these reasons were inherent in the great event itself, as we are now able to

THE NAUVOO TEMPLE LOT AND WELL TODAY.



see, after the passage of one hundred years.

Consider first the most obvious of these reasons as set down by President Woodruff:

The temple might be destroyed even before its completion, or the Saints might not be permitted to enjoy, at any length, its blessings after it was finished. With them that was not the question. Their highest guidance was found in the observance of God's will. He had said so, and if so, enough. The Spirit bore testimony long before the mind had evidence of the great truth.

"Their highest guidance"—and consequently also their immediate reward: for what wages could be more effectual than sensing the daily joy of working for, and in collaboration with, the divine Architect? Let this, then, be set down as inherent reason number one for obedience without stopping to question.

It was really this inward sanction that built the temple. No other power—not even the lashes of Pharaoh's taskmasters—could have rallied the slender resources of the Saints to so splendid a million-dollar outcome in so short a time.

WE are apt to think of Nauvoo during these years as of a people under an oppressive cloud of deprivation, accepting stoically their hard mission as one of sheer duty on the sordid plane. But duty is leaden only when conceived in connection with self-pity—in this case, with the giving that "hurts" (real giving never hurts). On the contrary, duty may be golden when, as with these builders, it is the expression of love, of the desire to bless.

And so we must believe that these devoted men and women who stripped themselves bare—from the widow who darned socks for the workers, to the Elder who gave all his time and overtime—were full of joy from morning to night; indeed, were storing up memories of the happiest period in their lives—memories which were to rise again and again to relieve and bless the hard years of pioneering that followed. Let these memories be counted as inherent reason number two.

But these same men and women carried westward with them three other rewards, far and away more tangible than blissful memories. The first of these were the anointings, sealings, endowments, and ordinations, which only a temple dedicated to the Lord can bestow.

Sidney Rigdon, soured by the Saints' rejection of his claim to leadership of the Church, had prophesied



AN OLD SKETCH OF THE NAUVOO TEMPLE.

that the roof would never cap the rising walls of the temple. Lest this overhanging fear, probably shared generally, might prove true, each part was dedicated and made to function as it was completed, from the baptismal font in the basement to the sealing rooms on the topmost floor.

Rigdon's prophecy failed; nevertheless, the building was not finished until most of the Saints had been scattered in transit along the bleak trails of Iowa. Its final dedication as a completed whole, took place May 1, 1846, by twenty-two Elders, who had lingered in the torn and desecrated city, or returned by sufferance of the mob, to offer this farewell oblation of devoted human hearts before the throne of God. Let the temple blessings carried westward by the Saints be counted inherent reason number three.

What next? Here in carved stone, on its prominence above the stricken city, stood the finished temple, beautiful within, ornately magnificent without, forsaken perforce by its builders, no longer of spiritual service to man, only a symbol, a monument to the pulsations of ten thousand eager human hearts! How long was it destined to adorn the landscape, how long receive the earliest ray of the rising, the latest benediction of the setting sun?

The evil forces behind the veil, whose lurking hate and gnashing of teeth had followed every step in its up-rearing, now materialized into bands of thieves and robbers who, not satisfied by looting for gain,

went to extremes in desecrating, even with human excrement, the rooms set apart for holy purposes. A few months sufficed to demolish and lay waste all that had, only yesterday, as it were, held together the aspirations of a people whose only motive was to bless mankind.

Gone forever then? Had Satan and his cohorts triumphed? Impossible! True enough, the external record of the heroic labor was soon obliterated. As an aggregation of earth materials the finished temple could never hope to compare, say, with a lofty mountain, or even a noble oak overshadowing an acre of ground.

But the internal temple—the temple as interknit with the souls of its builders—this could never be reduced to dust. It was more beautiful viewed by the light of scattered campfires than ever before. Nor can inner achievement ever be destroyed, either in time or eternity!

But lest the reader think I am toying with a figure of speech, let me work out in more exacting detail this soul-challenging thought: "Men are," says the Lord, "that they might have joy." Pleasure He has evidently ordained to make man cling to his earthly habitat; happiness is best conceived as the fulness and overflow of the natural life; but joy is a cosmic blessing whose source is traceable among the stars; joy transcends all natural—that is to say, solar—influences, which impinge primarily upon the body. Joy is the elixir of the soul and the daily

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CROSSING

By MARGUERITE CAMERON



A STORY OF GREEN RIVER FORD AND OF THE
YOUTH WHO SERVED A STURDY GENERATION.

"W^{HOA!} who a!" shouted Steve Christensen, driver of the team of horses leading in the train of nine emigrant wagons.

"W-h-o-a!" echoed sharp commands of the other eight drivers. Horses and oxen drew to a standstill. Wagons creaked into rest.

"What's up now?" Julie McConkie asked her husband; "can it be the river?"

"That's it, I bet," and Father Johnnie McConkie, who was leader of the company of settlers, jumped down over the wagon wheel. Whatever Papa did, Eva did too. She was only four years old but she climbed down over the wheel and was now at her father's heels on the way to the river bank.

"It is the river, Pa," she sought to assure him now. "The oxen know it. They're sniffing."

"Everybody's going," Julie told the young infant in her arms. "We'll go too, precious."

The whole company gathered there on the bluff, every eye fastened upon the gray green water of the plunging river. Without doubt this was Green River, and this was the beginning of the ford from the west bank. They had talked of it for days, dreaded it! Now they looked out upon the full, icy, snatching current.

Yesterday when they had stopped at Peter Hart's place Old Peter had warned them: "The ford's yonder to the east. Ten miles and ye'll be there. If ye get off, ye'll start driftin' and the falls ain't no more'n a half mile below. . . . Goin' to Mcab, be ye? . . . Down behind the rocks? . . . Well, good luck and cut shy of the falls."

They had driven on. Old Peter led a lonely life, they thought, all alone in this desert wilderness. Now

as they looked out over the gray green water of the river they shielded their eyes with their hands. The early morning sun in blinding reflection stung with its fiery glare.

"Here it begins," Cousin Bunker pointed out.

"Where does it come out on the other side?" someone asked. They all studied the opposite shore line with searching eyes.

"I can see an open place about three hundred feet down stream," Johnnie McConkie spoke up. "Crossing on the diagonal this way we allow for the current. It must be strong here. Don't you let it pull you out of the ford. The sign says the falls are just a mile below us but old Peter Hart said half a mile. We had better look out for them."

The drivers turned back to their wagons. It seemed good to turn away from the gray-green water of the river. If just a horseman were to cross, the strength of the current and the depth of the water had to be noted. There were many more things to be considered if wagons were to cross: A smooth, stony river bottom was good—but not a rough, stony one, where jagged rocks might catch at wagon wheels, shake them loose, sometimes pull them off midway over, to the destruction of the wagon, the loss of the load, and the peril of those who rode.

There was the uncertainty of the current itself, sometimes vigorous and grasping underneath a calm watery surface. It might pull a wagon under, overturn it. It might drown people. And certainly if it could, it would pull a wagon away from the ford into a precarious crossing, like as not into quicksand.

These frontiersmen knew well the rules for any crossing through quicksand. The wagon, the team, whether horse or mule or ox, must be kept in constant motion. There must be no stopping, or sink they would into the water and out of sight.

Frequently this deadly quicksand would be next door to the ford.

Sometimes, if others had gone before and if they had been thoughtful, there would be a sign of warning. But generally quicksand came as a surprise.

In this party of nine wagons and nearly forty souls, were two lads in their late teens. There were other brave hearts among the children but these two—Cousin Bunker McConkie and Eric Jensen—always traveled in the van of any exploring venture.

ERIC led his horse down to the break in the bank which meant the beginning of the ford. He swung his right leg over his pony, drew rein, and to those who were examining the river with their eyes he called:

"I'll try it out."

Johnnie McConkie nodded.

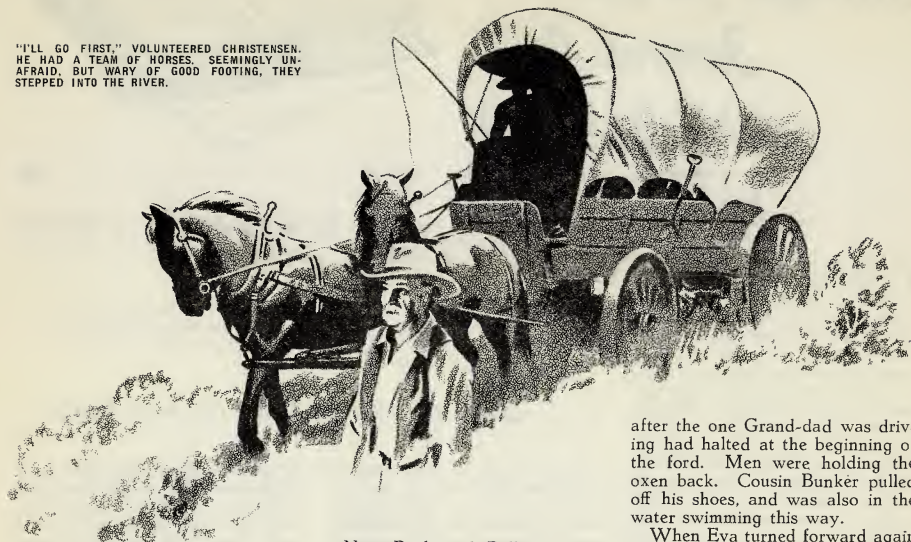
The others fastened their gaze upon Eric, marking his progress down the bank into the water deeper and deeper, fighting the swirl and energetic pull of midstream. They watched him climb up on the far shore. They also noted that except where the ford entered and left the stream, the bank was high and too abrupt for a landing. Either there could be no landing at all on such a bank, or with the aid of ropes the wagon would have to be brought up in pieces. This meant frightened oxen, sometimes loss of life, a damaged wagon, and more often than not the loss of all the wagon carried.

Above the boom and slapping clamor of the water, Eric was shouting something. What was it he said? He would remain on the far side to help teams to land. Let someone else drive his oxen over.

These oxen belonged to Papa Johnnie. Eva knew Buck and Bollie. When she saw Grand-dad climb to the seat where Eric Jensen had sat, she felt a great desire to sit beside him and behind these two ox friends.

In response to a shouted warning Eva jumped aside, conscious of oxen headed her way. But these were Buck and Bollie. They came instantly to a stand. They knew Eva. They would not step on her. Per-

"I'LL GO FIRST," VOLUNTEERED CHRISTENSEN. HE HAD A TEAM OF HORSES. SEEMINGLY UN- AFRAID, BUT WARY OF GOOD FOOTING, THEY STEPPED INTO THE RIVER.



haps they thought Eva had some sugar for them. With their great bulging eyes they looked her over. They stretched their necks to be petted.

"Lift me up," Eva bade Cousin Bunker who stood beside the wagon. The line was made.

"Keep together," directed Johnnie McConkie, "Keep going. Don't stop."

Eva saw that Mama Julie with Baby Joey in her arms had gone. Other mothers with their children were now hurrying after her. They must be ready when Captain McConkie signaled them to move up to the ford.

"Eva, Eva," Julie called. But in the commotion of "Giddap" and go who could hear anything that was not right at hand?

"I'll go first," volunteered Steve Christensen. He had a team of horses. Seemingly unafraid but wary of good footing, they stepped into the river. They bent their heads low, seeming to sniff the water.

Eva saw Father and Johnnie standing on the high bank directing Steve down into the ford. Next came the team of Heber James, who sat on the front seat, whip-lash in hand shouting until he found himself following Christensen directly into the stream.

Now Buck and Bollie were to have their turn. Behind them the great prairie wagon lurched down into the sidewash of the west bank. Eva was overjoyed to sit beside Grand-dad all alone with no one pulling her back, telling her to be careful. Into the water of the ford the oxen stepped. Eva felt the wagon wheels slip over stony river bottom. Deeper and deeper the water became. Higher and higher it marked the flanks of Buck and Bollie. It swirled about them as a tide conspiring to send this ox team, wagon, and precious load downstream. The wagon swerved to the right.

It seemed now to Eva that they were drifting away from the track of the ford. There was Heber James' wagon which they should have been following way over to one side. Eva could hear her father yelling from the high bank. But Grand-dad made no answer, no move. What was the matter? Eva looked back. She saw Papa Johnnie in the water swimming toward them. But if he were to help them he knew certainly and Eva knew well that he must work around to the other side of the wagon. To approach the oxen from the right side was to invite an upset or a stampede. Eva knew all this. She saw that her father was making slow progress. The water must be cold and the current strong.

She saw that the team next in line

after the one Grand-dad was driving had halted at the beginning of the ford. Men were holding the oxen back. Cousin Bunker pulled off his shoes, and was also in the water swimming this way.

When Eva turned forward again she could see, instead of the end of the ford before them, only a high forbidding jumble of rocks.

Why didn't Grand-dad get his whip-lash into action? Why didn't he talk to the oxen? If he did neither, how could the oxen ever get back to the path of the ford?

The oxen were looking for direction. Eva fancied she saw Buck jerk his head lower under the yoke as if he would like to look back, as if he wished to set eyes on this strange driver who did nothing to save himself or them from destruction.

And what was that roar she was hearing in her ears louder and louder as they neared mid-stream. Just what the falls were she didn't know—a monster ready to pounce from some rock pile, a band of hostile Indians. But she was quite sure that the falls were bad. They meant destruction. She had heard the grown-ups say when they had still been on land: "Look out for the falls."

Now Eva peered up into Grand-dad's face, and in her four-year-old consciousness she realized that some terrible thing was happening and that something infinitely worse might still befall them. Grand-dad sat there, the great whip of braided rawhide clutched in his hands, but he made no move. Silent, too, was Grand-dad's voice, for the great

(Continued on page 437)

Things To Be Found In MORMON LITERATURE



By ROSANNAH C. IRVINE
Of the Relief Society General Board

IN THE early days of the Church, the Prophet Joseph gave this advice to the Saints: "Seek ye wisdom from the best books." This counsel, good at that time, is doubly necessary now when the market is flooded with books of all types, some good, many questionable, and a host that are really vicious. Thomas Carlyle, after reading a popular French novel, said: "I feel as if I should go and bathe seven times in the River Jordan." That type of reading, salacious, prolific, and "popular," is the kind that should be displaced in all our homes by the literature of our own writers.

As with all people who have endured, we have accumulated a vital and distinctive memorial—a literature which is an authentic and graphic chronicle of our people. The works peculiar to our Church are to be found in all the great libraries of the nation. They are as important to our national records as are those of any other outstanding movement.

It has been said by some, not of our faith, that the Book of Mormon is the most significant book of the century. The Bible, which of course does not belong to us alone, together with the Book of Mormon, the Doctrine and Covenants, the Pearl of Great Price, our histories, our biographies, our hymns and other poetical writings, with their wisdom and philosophy, form a veritable storehouse of truth.

If we are searching for spiritual treasures, there is no better place to seek them than in our Mormon books. But we, generally, perhaps because of our proximity, have failed to appreciate their worth. There are many people living in London who have never seen the Tower, nor visited Westminster Abbey. We often need perspective to help us evaluate things. Many of our youth are unfamiliar with the lives and labors of our stalwart leaders of the long ago; many young people of today could not name, or perhaps even recognize the portraits of, most

OUR LITERATURE IS AN HONEST SAGA OF MORMONDOM, BUT MUCH OF IT HAS BEEN OVERLOOKED AND FORGOTTEN—AND THIS OUR YOUTH MUST HAVE AND MUST READ IF THE FUTURE IS TO BE TIED IN WITH THE PAST.

"Seek ye wisdom from the best books"

of the great men of a few decades past; many have not so much as heard of some of our valuable early literature—those priceless booklets, which, half a century ago, were used so commonly in teaching the principles of our Gospel, *The Faith-Promoting Series*. These extraordinary books are almost forgotten.

We have not yet produced either a Milton or a Shakespeare, but the early writers, both men and women, have recorded the luminous history of our people in simple, direct, unornamented language. In straightforward fashion they have told the events of a vital, a fascinating, a most dramatic story. Today the simple, matter-of-fact words of our early authors must be recognized for their exalted morality and zeal. Their language is more rugged than elegant, more sincere than graceful. Their brevity exceeds their brilliance. They practiced no art. What they wrote, they wrote in the language of their time. They had no thought of fashion or style in authorship. They had no literary ambition. Neither fame nor fortune lured them on. In enforcing a truth they used severity rather than brilliance. In reading their words one may fail to see beyond the plain expressions the glow and glory of an awe-inspiring reality.

Of course, there were some among our early writers who were highly educated and gifted, but all were filled with a divine and righteous fire. All wrote as they thought.

It is a pity if public taste has become pampered, and must be so

fed on exaggerated, imaginative, and highly flavored food as to reject the homely fare of the writer who relates an intense story in his own simple way. Here is an excerpt from the *Journal of Heber C. Kimball*, describing a scene in the dark days before the martyrdom of the Prophet:

On the 30th day of October, 1838, we discovered several thousand of the mob coming to Far West under the pretense of being Government troops. They passed through our corn and wheat fields, making a complete desolation of everything in their way. The word came that Joseph Smith and several others were to be given up, otherwise the mob would massacre every man, woman, and child. In order to prevent the execution of this threat, Joseph gave himself up.

A simple statement, calm, laconic! But how eloquent in its brevity. What a tragedy is embodied in those brief sentences.

If we become imbued with the spirit of these valiant souls who inscribed a life-time of effort and pathos in ordinary, unemotional phraseology, we shall be able to visualize in rare and radiant colors the dramatic actions, intense hopes, and heart-breaking frustrations gleaming through the written words. The older books among Mormon literature are priceless. For inspiration and information they should be in the hands, in the memory, and in the heart of every Latter-day Saint. These wonderful stories can become a strength in weakness, a guide to our understanding. Only let our young people read of the sorrows, the struggles, the endurance, and the magnificent faith of their fore-

fathers, and they cannot help being built up in the faith.

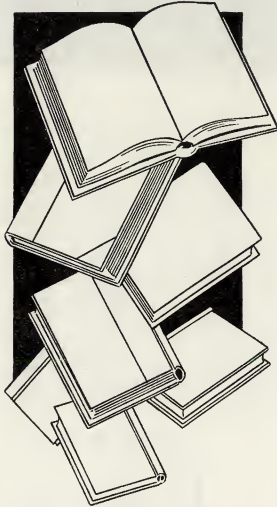
Would you have your children gain an invincible and fervent testimony of the divine mission of the Prophet Joseph Smith? Let them read his autobiography. Let them learn and sing that inspiring song, "Joseph Smith's First Prayer." Would you establish an undying faith in your sons and daughters? Have them read the *Faith-Promoting Series*: "Leaves From My Journal," "The Life of Nephi," "Lydia Knight's History," "A String of Pearls," "Helpful Visions," "My First Mission," and so on, through the entire list.

Would you have your young men and women prepared to battle with the keen, antagonistic minds which they will meet in the mission field? Have them read *Mr. Durant of Salt Lake City*, by Ben E. Rich, and the accounts of the sudden and blessed inspiration that came to George Q. Cannon and Jedediah M. Grant and hosts of others in their hours of need. Would you increase their knowledge of the faith and fortitude which sustained our pioneers? Have them read the *History of Utah*, by Orson F. Whitney. Would you have them quicken and thrill with the desire to accomplish noble deeds? Have them read the biographies of our great men and women. Would you have them become loyal successors to their sturdy ancestors? Have them read our Mormon literature.

For stirring, powerful, fascinating narrative it is unequalled. If you want to make of our present generation of boys and girls the leaders of tomorrow, worthy of their heritage, acquaint them with our history. There is no way to establish virtue, honesty, faith, and enthusiasm in our youth so powerful as the teaching of these themes. The visions and ideals of these heroic men and women should become the reality of their offspring. Let our youth, through their study, learn that the strength of the early members of our Church was gained through suffering and sacrifice; that their mastery over self was the result of high thinking; that their serenity and power to endure trial and sorrow came through faith and steadfast prayer.

Do we devote enough time to the teaching of our inspiring hymns, and of the circumstances under which they were written? They all have a history. Do you know that President Charles W. Penrose wrote

"Oh, Ye Mountains High" before he had ever been in America? That he wrote it after he had been called by President Young to remain in England for a year after he was prepared—and longing to come to Utah? In spite of his disappointment, he still maintained his spirit of valor and obedience, and wrote of the Zion of his dreams and ideals.



Do you know the words of this lovely hymn? Do you teach them to your children and sing the hymn with them? Have you taught your children the circumstances under which "Come, Come, Ye Saints" was written? Of how President Young called William Clayton to write a song that would cheer the discouraged Saints and give them strength and courage to continue their weary way? And how, through the inspiration of that song, they did go on? Have you ever sat around a real or an imaginary campfire and dramatized the story and the song? Try it. It will awaken in your children an appreciation of the afflictions and bravery of our people which they perhaps have never realized before.

FOR Mormon fiction there are short stories and longer stories to be found for those who desire that type of reading. Our Church magazines, both old and new, are full of good material. It is a joy to find an old

volume of the *Juvenile Instructor*, the *Contribution*, or the *Woman's Exponent*. They all contain a wealth of excellent reading matter, as do also our current publications.

For beauty and philosophy expressed with charm and grace we have poetry from the pens of our gifted writers. Sarah E. Carmichael, one of our earliest and greatest poets, wrote many exquisite things. In her tribute to President Brigham Young, written in the old Salt Lake Bowery, August 8, 1857, is this stanza:

We do not call thee Chieftain,
Thy cheek would flush to hear
Earth's titles woven with thy name,
And whispered in thine ear.
As well presume to gild the sun,
Or paint earth's brightest flowers;
We only call thee Brigham Young,
We only call thee ours.

And from Orson F. Whitney's "Elias," the only epic poem in our literature, we find this:

Truth taught me more,—but bade me silent
be,
And I had teachers else,—toil and prayer,
and pain,
With days and nights of misery's martyrdom.
Alone and torn in Grief's Gethsemane;
Till storm above and earthquake underneath,
Shook down thought's prison house, broke
bolt and bar,
And Agony set Inspiration free.

It is a temptation to quote more from these writers. There are so many that are worthy of consideration and intensive study. President John Taylor wrote that inspiring hymn, "The Seer, The Seer, Joseph, The Seer." And we love the hymns of Parley P. Pratt, W. W. Phelps, and many others, too numerous to mention. In one of Eliza R. Snow's most-loved hymns, "Oh, My Father," we have a revealing bit of Mormon philosophy. A part of one stanza bears this message:

In the heavens are parents single?
Nol! The thought makes reason stare.
Truth is reason, Truth eternal
Tells me I've a Mother there.

If you are fortunate enough to have a copy of the *Journal of Discourses*, read to your children, and encourage them to read for themselves the wise and good counsel of President Brigham Young. He said: "Do not get so angry that you cannot pray. Do not allow yourselves to become so angry that you cannot feed an enemy." And again: "No man can be exalted unless he be independent." And then again, he said this: "Persecution and hatred

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The NATIVE BLOOD



Photo by Harry Goulding, Monument Valley Trading Post Operator.
NAVAJOS WATCHING A RACE ON THE DESERT.

By ALBERT R. LYMAN

THE STORY THUS FAR: Down in the land of the Navajos, where the great, weird shapes of Monument Valley punctuate the skyline of the Southwest, Yoinsnez and his son and his daughter, Eltceesie, lived in a hogan, neighboring Husteete and his little son, Peejo. But despite their neighborliness in all other things there grew a bitter rivalry between the two for the capture of a phantom horse—Beleeh thlitzhen (blackhorse)—a stallion of Arabian type that appeared full-grown on Huskaniny Mesa on the Utah-Arizona line, and which defied all efforts for his capture, whether of trickery, stealth, or force. As the occupants of each hogan would attempt his capture, the occupants of the other would lie in wait to see if their rivals were successful. Suddenly, however, the dread influenza struck the hogan of Yoinsnez, crushing the life from his son and prostrating all others. While their rivals were so stricken, Husteete and Peejo sought again to capture Blackhorse—but without success. Then the devastating plague visited the hogan of Husteete. Ten days later, after Yoinsnez had finally gained strength enough to visit his neighbor and rival, only eleven-year-old Peejo was still alive. Yoinsnez took the boy to his own roof and cared for him. He also took Husteete's horses and herds and mingled them with his own, and burned down Husteete's hogan in an effort to blot out the dread epidemic. Yoinsnez's first feeling of compassion soon, however, turned to rising resentment and bitter distrust when Peejo seemed reluctant to tell all that he and his father, Husteete, had learned of Blackhorse. Before an adequate period of convalescence, Peejo and Eltceesie were out caring for the sheep, and as a rival for Eltceesie's favor there came Natauney Begay, vain and favored son of the tribe's big medicine man. In boyish physical conflicts he bested the sick-worn Peejo. Yoinsnez's open approval of Begay's attentions widened the breach between Yoinsnez and Peejo, and, driven to anger, Peejo told Yoinsnez that he would never find Blackhorse until he had returned to Peejo the sheep and horses taken from his father's corral, and then Peejo disappeared. Months had lengthened into years when Begay returned home from a celebration in New Mexico to tell brooding Yoinsnez of having seen Peejo—a new Peejo, now the adopted son of a wealthy white man, who sent word that he would come back some day—a day of triumph for Peejo in which Yoinsnez will

crawl on his belly and beg me to help him." Then there came further to plague Yoinsnez's life a burly white man who set up a questionable trading post, operated on gambling principles, and who finally goaded the reluctant Yoinsnez into a bet for high stakes on a horse race and a foot race, which the Navajos won, but which proved merely to be bait for another race with higher stakes. At the big race the horse and runner backed by the Navajos came in last, but Peejo arrived on the scene from his far-away adopted home to advise that the white man's horse and runner were Navajo and he could prove it. Yoinsnez was induced by Eltceesie to seek Peejo's help, which he did in reluctant humility. Peejo presented his evidence, and by the terms of the wager the issue was left in confusion.

CHAPTER IX

ELTCEESIE told her father what had happened, that they would have to run both races again—probably against a faster man and a better horse.

"Yaw de law!" he breathed with despairing emphasis, and turned his eyes with pleading to the resourceful Peejo and his able white father. Eltceesie turned to them, too, her face a cast of anxious fear, "Can't you do something? Can't you think of some way? Surely, that's why you have come after all this long time!"

"What would it be?" Peejo half pleaded, and was stung with her show of surprise and disappointment at his confession of helplessness.

"Oh surely something!" she implored. "You have always known things we could not understand."

She had taken him to be a superman—her faith challenged his weakness to a point of desperation. He looked questioningly at the Colonel—the older man understood the query, but he shook his head discouragingly.

"No—" he answered in an under-

tone, "I would have no faith at all in that—this case is lost!"

"But I've got to do it! Simply got to!" he insisted in a hoarse whisper. "After my long plans to make this trip—and now come all this way just to quit? I can't do it!"

"All right, boy, but I know what it'll mean—you know, too."

"Yes—I know. But if I have something to shoot, I shoot it. I'll not quit till I'm licked."

The Badger still waited for an answer.

"We'll run the races again," Peejo announced, "but we want the distance to be a mile and a half."

"That wasn't in the agreement—" and the storeman was about to explode with objection when a friend bolstered him with a whisper, "You've got the whole United States to pick from."

"Youbetcherlife!" and he expanded from a half whisper nearly to the big laugh! "I've got the whole world to furnish me a white man and a white man's horse. It's a go. All the other conditions the same as before—thirty days from now—right here—another Nahohi."

"The foot-race will be at ten in the forenoon, the horses at three," Peejo added and had all hands agree.

With the arrangements completed he made them known to the shepherdess and her father, and told them he would have to return to the ranch in Texas, but he would be back in plenty of time for the races. He looked away at the big hands on the horizon as if he wished nothing were to take him away.

"Which horse will you run and what man?" asked Yoinsnez fearfully. "They must be Navajos."

"I know—" Peejo admitted slowly, almost despairingly. "You'll have

to leave it to me. If we lose, I'll lose more than you. If we win, I'll claim everything the Badger has put up."

"No if about it," interrupted the Colonel with the impatience of a father who loves his son, "you'll lose—that is," and he added in an undertone, "unless you have some ulterior prize to win."

"If I win I win, and if I lose I may still win," put in Peejo cryptically, with hopeful gameness in his tone, and the Colonel nodded approvingly.

The red car vanished with a cloud of dust in the desert, and the two upraised hands that Peejo loved reached still to the sky in perfect trust that he would return.

The Badger regained his full volume, casting all anxiety to the wind. "Ha! ha! ha!" he broadcast for Yoinsnez when the old man got up courage again to go in the store. "So you want me to beat you again. Youbetterlife! I have three hundred million people to choose from, and they have the fastest horses and the fastest men the world has ever known. Your man has to be a Navajo, and your horse of the same mongrel breed. You've already run the fastest horse and the fastest man on the reservation, so you'll have the job of herding my sheep a month longer."

The old man went silently and humbly from the store. He had just one slim prospect on which he tried to hang his hopes: The mysterious wanderer and his masterly father from Texas had surprised everybody by delaying the calamity; maybe they would come with a magic trick to head it off altogether.

NATAWNEY BEGAY, delighted to be still in possession of his brown horse, was disturbed to know of the famous part Peejo had taken in bringing it about, and worse disturbed to know Peejo was coming back. He scowled his eagle-eyes down to narrow slits when Eltceesie gave her glowing account of it.

Before the time for the big races the Colonel and his adopted son returned from their mysterious far-away, bringing with them a special truck carrying a black horse, a proud and challenging stallion. Their coming set everything astir in the neighborhood. It was announced in echoing yells from the hogan to the herd and thence to the passer-by on the trail.

Eager and hopeful after the days of suspense and waiting, Yoinsnez

rushed out and peered through the railings. When they backed up to a bank and led out a horse, the old man raised his hands and gasped—wondered of wonders, it was *Beleeh thlizhen!* It was the mesa king! He was gentle and tractable, and he loved Peejo as a dog loves his master. It must be a dream.

"*Beleeh thlizhen!*" exclaimed the old man in a wild ecstasy, and he reached with his stiff old fingers to stroke the glossy coat of what had been the untouchable phantom of the desert, while the kingly creature raised high his proud head, turning his shapely ears towards the hands on the skyline and uttered his imperious challenge to the familiar desert.

"*Yaw de law!*" the old man went on in a transport, oblivious to the pleased interest of Peejo and the Colonel. "*Beleeh thlizhen!* He is a Navajo horse, and he can run faster than the wind."

Yet when the black horse moved off he showed he was lame from the long ride, and would have to be rested and cared for before he could run.

The Badger was going to challenge the nationality of the black stallion, but after listening to the recognizing ecstasies of Yoinsnez, he gave that up, and looked him over grudgingly.

"I reckon I can use him to knock around with," he chuckled deprecatingly.

Peejo flinched, and put his arms caressingly around the arched neck.

"You ain't forgot the winner takes both horses," added the Badger tormentingly, but the Navajo boy

pressed his lips firmly together and his cheek against Blackhorse's mane.

A special trainer had come from the big school in Texas to keep Peejo in fitness for the race. And Peejo, the trainer, or the Colonel was with the black horse every hour of the day and night, both to protect him from meddlesome hands, and to try by every known method to rub the stiffness from his limbs, but the trip had been a hard ordeal, and he refused his grain.

A string of cars rolled in from California—another truck—another horse, a bay, with racy legs and long neck. What heavy lungs and light flank! He was built like a coyote.

"Youbetterlife!" gloated the Badger as they led Comet out on the sand. "No question about his pedigree, nor about his speed. Hey, old man," he called; "that's the first and only racehorse you've ever seen," and he reached to slap the insult into the old man's stooped shoulders.

ONE of the cars from California brought a man with legs like a mustang and lungs like a buffalo. This strange man and the long, wolf-like horse—they disturbed the confidence inspired by the coming back of the mysterious *Beleeh thlizhen*. And the Badger was so cocksure! Tormented with dread, the old man went with Eltceesie to get what comfort they could from Peejo's confidence.

"I'm troubled," the shepherdess confessed, her face beautiful with

(Continued on page 436)

RANGE HORSES
Photo by Jeano Orlando.



The PROTESTORS OF CHRISTENDOM

xvi. Ulrich Zwingli

(CONCLUDED)

By JAMES L. BARKER

Head of the Department of Modern Languages at the University of Utah, and a Member of the General Board of the Deseret Sunday School Union

Much more important than any difference of opinion between Zwingli and the generalvicar is the fundamental difference revealed by these brief quotations and the decision of the council: Zwingli, in agreement with the Roman Church that no public revelation had been received since the time of the apostles, desired to cling to the revelations contained in the New Testament to the exclusion of all else not prescribed by them; the generalvicar claimed authority for the church to decide the questions at issue as the apostles in Acts 15 had decided the questions then confronting the church.

"In this vast religious quarrel, it was not a question of this or that dogma, of the maintenance or the reform of this or that disciplinary law; in reality the discussion was concerned with one subject only: the acceptance or the rejection of the infallible doctrinal mission of the church. The protestants denied this doctrinal and infallible mission."

In principle, the position of the generalvicar was sound. Peter and the apostles were entitled to the inspiration of the Lord in directing their work in matters of doctrine, and they received that inspiration; what they decided "seemed good to the Holy Ghost and to us."⁴ But this inspiration had ceased; any decision the church would make would be a purely human decision.

Evidently Erasmus felt that the Reformers also were not guided by the Spirit in their interpretation of the scriptures. Erasmus said to them: "All of you appeal to the

true word of God, and you believe you are the true interpreters of it? Agree then among yourselves, before giving the law to the world."

If the books of the Bible were written with the inspiration of the Holy Ghost, then the same inspiration is necessary for their proper interpretation; neither Zwingli nor Luther nor the Roman church was in a position to interpret the scriptures without the aid of the Spirit. All of the Reformers differed in their interpretation of the scripture. The bishops and the councils of the Roman church have also differed, one council sometimes undoing the work of another; at times majority decisions have been enforced. If there is unity, it is the result of force."

Zwingli felt that the only safe course was to adhere to the scriptures and to reject whatever was not specifically contained in them.

In 1524, the Council of Zurich reformed the public worship. In so doing they followed the advice of Zwingli. Zwingli subordinated the state to the church.

In the second disputation, Zwingli took the position that a truly Christian congregation was a better church than all the bishops and the pope together and that they had the right to settle questions in dispute.

FOR THE direction of ministers in the canton and elsewhere, Zwingli prepared "A Short and Christian Introduction." It was sent by the council to the bishops in Coire, Con-

⁴In Mourret, *La Renaissance et la Réforme*, p. 340.

⁵The matter of the interpretation of the scriptures is not a question of translation only, but also of reestablishing the original text—in doubt in many cases where there are variants. The revision of the scriptures undertaken by Joseph Smith was conceived in the only way that the task can be accomplished.

stance, and Basel and to the ministers in thirteen cantons. In sending these instructions, the council, advised by Zwingli, was exercising the function of a bishop of the Roman church.

Because they were not warranted by anything in the scriptures, Zwingli rejected the Roman mass and images in the churches. In their favor the bishop of Constance cited several universities he had consulted.

The Swiss Diet expressed a willingness to help in the abolition of the sale of indulgences, of church offices, and in the reform of the clergy, but desired that century-old customs—the mass and the use of images—should be retained, even though they had come into being centuries after the time of the apostles.

The abolition of the Roman worship was thorough: all images, relics, frescoes, and ornaments of every kind were removed from the churches and the walls whitewashed; even the organs were taken out. In 1525, the city authorities "melted, sold, or gave away the rich treasures of the Great Minster and the Frauenminster—chalices, crucifixes, and crosses of gold and silver, precious relics, clerical robes, tapestry, and other ornaments. . . . Zwingli justified this vandalism. . . ."

As in Germany, the bishops opposed the Reformation, and the civil rulers assumed their rights and functions. A first synod was held in 1528 in which each congregation was represented by its minister and two lay delegates.

In Germany where the governments were monarchical, the people had no voice in the government of the church and could not even choose their pastors; in Zurich, a republic, the church was dependent on the state, but the action of the civil rulers was not only inspired by the religious leaders, but supported by the sentiment of the people.

In his *Archeteles*, 1522, Zwingli further defended the eating of meat which he had already justified in *On the Choice and Freedom of Food* earlier in the same year. In this second work the "debate turned upon church authority and custom as

⁶Schaff, *History of the Christian Church*, vol. vii, p. 59.

⁷Janssen, vol. III, p. 193, cited by Mourret, *La Renaissance et la Réforme*, p. 344.

⁸Acts 15:28.

against individual freedom."⁸ In another tract, he gave an unsystematic explanation of the theses for the first disputation. At his instigation, the council abolished baptismal and burial fees.

By 1525, Zwingli's work as a reformer was complete. Afterwards, his action is either political or directed against the radicals (Anabaptists) among the Protestants. Like Luther, he came into conflict with the radicals of the reform movement. "The Reformers aimed to reform the old church from the Bible; the radicals attempted to build a new church from the Bible."⁹ Like Luther, Zwingli believed that the Christian church had had a continuous existence from the time of the apostles; the radicals believed there had been an apostasy, and tried to construct a church on the model of the apostolic age. Some even looked to inspiration in the accomplishment of the task.

The radical movement began in Zurich. The radicals aimed to establish a pure church of converts, not being satisfied with the churches composed of converts and nominal members, who were members because of intolerance and church and state compulsion. They "could find no trace of infant baptism in the Bible, and denounced it as an invention of the pope and the devil. Baptism, they reasoned, presupposes instruction, faith, and conversion, which is impossible in the case of infants. Voluntary baptism of adult and responsible converts is, therefore, the only valid baptism. . . . The demand of rebaptism virtually unbaptized and unchristianized the entire world, and completed the rupture with the historic church."¹⁰

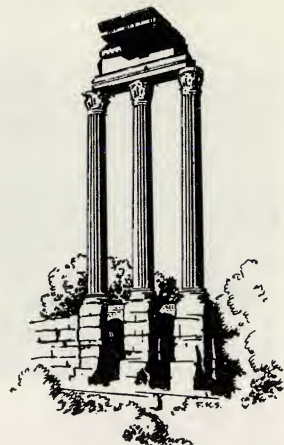
Had the radicals considered baptism necessary for salvation, their attitude in regard to the church and their own right to baptize would undoubtedly have been more decisively negative: they probably would not only have attacked infant baptism, but would have considered the question of the authority to baptize, and reached the conclusion that, because of the acceptance of heretical baptism and the baptism of infants, there had been in reality no baptism for centuries and, consequently, no Christian church other than in name.

In 1525, the Council of Zurich, following Zwingli's advice, pre-

scribed the baptism of all unbaptized children within eight days. Parents who did not comply with the regulation were to be banished.

The Anabaptists seemed to have attached at first no particular importance to the form of baptism. For a time after the Reformation, immersion was practiced in England, and Luther preferred it. In Switzerland, the Anabaptists (rebaptizers) baptized at first by sprinkling, by pouring, and by partial or total immersion. The baptists of England and America adopted immersion.

ZWINGLI, appealing to circumcision, tried to persuade the Anabaptists to accept the baptism of infants. He both wrote a book, *On Baptism*,



Rebaptism, and Infant Baptism and held two disputations with them. The council decided in Zwingli's favor and ordered the parents to have their children baptized. They refused either to leave or to have their children baptized.

The leaders were imprisoned and ministers sent to convert them. Some were "converted," others demonstrated in the streets. The magistracy threatened "those who stubbornly persisted in their error, with death by drowning. He who dips, shall be dipped—a cruel irony."

"It is not known whether Zwingli really consented to the death sentence but he certainly did not openly oppose it."¹¹

¹¹Schaff, *History of the Christian Church*, vol. vii, p. 83.

"Six executions in all took place in Zurich between 1527 and 1532. Manz . . . was bound, carried to a boat, and thrown into the river Limmat near the lake. . . . The foreigners were punished by exile and met death in Roman Catholic countries. Hubmeier . . . recanted and was sent out of the country to recant his recantation. He . . . was burnt at the stake in Vienna, March 10, 1528. Three days afterwards his faithful wife . . . was drowned in the Danube."¹² The other cantons of Switzerland treated the Anabaptists in a like gentle manner. "The Diet of Speier (Catholic, 1529), decreed that 'every Anabaptist and rebaptized person of either sex be put to death, by sword, or fire, or otherwise.'" One may perhaps ask why the Gospel was restored in the nineteenth century, but one may hardly ask why it was not restored at the time of the Reformation.

Neither Zwinglians nor Catholics had any idea of tolerance, but each forbade liberty of worship and persecuted the other wherever they had the power.¹³ After a first threat of hostilities between the Catholic Forest Cantons and Zurich, a peace slightly favorable to Zurich was concluded. However, the Catholic cantons would not tolerate Protestantism, and Zurich placed an embargo on food supplies sent to them. War broke out and the Protestants were defeated at the battle of Kappel between Zurich and Zug. Zwingli accompanied the Zurich troops and was slain on the battlefield. His body was quartered for treason and burned for heresy, and his ashes scattered.

Protestants and Catholics were alike intolerant, but intolerance was an inheritance many centuries old, and they were unable to shake it off. Their ideas of the functions of the Holy Ghost were vague—and, as evidenced by the infliction of the death penalty for heresy, they had no firsthand acquaintance with the Spirit. The church was dead.

The battle of Kappel stopped the progress of the Reformation in German Switzerland. However, the reform movement in Switzerland was continued by Calvin and came to have more influence in France, England, and America than Lutheranism.

¹²Ibid.
¹³Though the Anabaptists were tolerated neither by the Catholics nor the Lutherans nor the Zwinglians, an idea to which they were very much attached, the independence of church and state, has tended to prevail in modern times.

⁸Cambridge, *Modern History*, vol. ii, p.

⁹Schaff, *History of the Christian Church*, vol. vii, p. 71.

¹⁰Schaff, *History of the Christian Church*, vol. vii, p. 77.

In the Interest of

BETTER ART IN OUR CHURCHES

By PROFESSOR B. F. LARSEN

*Head of the Department of Art,
Brigham Young University*

THE desire to worship is inherent in man. Among people of all races we find some sort of ritual in which color, movement, and sound contribute to make the ceremony more agreeable and impressive. In the early life of man on the earth, community devotion became a major consideration. Men built altars and offered sacrifices to Deity. The crude shrines were improved upon as we gradually discovered new architectural forms and principles until cathedrals and temples were evolved. Architectural styles have changed, but from each of the great period styles of the past, most of the finest monuments preserved to us are buildings which in some way have been associated with the worship of Deity.

Religious thoughts and ideals express our finest achievements. Since this is true it is natural that we should endeavor to make our houses of worship really worthy places where men at their best can meet and enjoy the Spirit of God—a place worthy of Deity.

In the new world the New England colonists patterned their church buildings after the prevailing styles

CONSUELLA, BY J. W. CLAWSON



PIONEERS ENTERING SALT LAKE VALLEY, BY
HENRI MOSER

in the mother countries. Many of our first churches in the West were replicas of New England types. They were good in proportion and possessed classic restraint. The western expansion brought builders who were trained in the classic tradition.

But with the westward expansion came also the spirit of romanticism. We disregarded tradition and built homes and churches which were often very limited in aesthetic quality. Some of the churches built during this period lack the fineness of expression which should be associated with the spirit of worship.

Today we are in the midst of a new era of church building. Structural and decorative design is being dominated by function. Again we are giving attention to good proportion and harmonious color as vital elements of the design. We know that inharmonious shapes and poor arrangements may be as disastrous

to the spirit of worship as discordant sounds are. Good design expressed by form, color, and texture has much to do with our thoughts, our moods, and our attitudes.

All good design needs spots or areas of enriched color and pattern properly balanced against more quiet areas. In churches, as in homes, good pictures furnish ideal concentrated design units which give character and personality to the interior. Good pictures have all of the desirable qualities expressed by other types of structural and decorative design. They have also the added advantage of presenting interesting stories which stimulate our thinking and take our attention from the cares and worries of our every-day work. Highly conventional and abstract design may express great aesthetic achievements, but it cannot compare with good pictures, in calling to mind



EL TRAUMEREI, BY LEE GREENE RICHARDS

great human thoughts, struggles, and achievements.

Pictures utilize fine color and lovely shapes to reinforce important ideas expressed in vital story form. They are more than mere centers of interest in a good interior design; they are sermons enriched with color, texture, and pattern.

Pictures are focal points for attention. Their value in mass concentration is well understood. A group of people, gazing at a fine picture, will forget hate and envy. In proportion as they are united in understanding and appreciation they will become brothers and advocates of peace and good will. The early churchmen understood this truth. They secured the finest paintings available for altar pieces as aids in both individual and group worship. Chapels were adorned with pictures and statuary because these helped to visualize worship.

One of my best teachers advised us repeatedly to be careful in accepting new ideas and discarding the old, that we do not throw out the essentials with the waste. During the process of the Reformation much great art was thrown out. In the attempt to rid the church of certain evils, men became severe in their condemnations and unwise in some of their actions. We must be reconverted and rededicated to the idea that art is a desirable aid to worship.

PICTURES in churches should be worthy in subject matter and in art quality. Their selection requires understanding and careful thinking. Sentiment in favor of the home town artist should not alone be allowed to dominate in the selection of proper church pictures. We must remember that discordant form and color may be as disturbing to the spirit of worship as continuous unrelated noises. Pictures should fit the environment where they are placed or the environment should be changed to fit the pictures. Harmony in size, shape, color, and idea is important.

Many old world chapels are sickening because of the jumbled and cluttered-up appearance of unworthy, weak, sentimental pictures hung in disorder where they must compete with varied and unrelated ornament clamoring for attention. The expression, "It is a scream," applies to such places. If carried to the extreme this disorder may promote feelings of discord and even horror.

Buildings such as Westminster Abbey are essentially museums in which many things are stored which have no relationship to the architecture of the building. This tires one and detracts from worship. One moves about with a feeling of curiosity rather than reverence and feels refreshed and relieved when contacting the fresh air of the outside again. The other extreme is the bleak, barren, unadorned, desolate

chapel or classroom. Neither extreme is desirable.

Church interiors must be planned wisely by men who understand both religion and art. Very often the architect knows very little about pictures and he therefore makes inadequate provision for them when he plans the building. The writer asked a prominent Utah architect, who has erected many public buildings, why he made no provision for easel pictures and murals. In his answer he stated that the architect planned the shell and by the time that was paid for there was no money left for other things. "Let some one else worry about the furnishings."

Many of our public buildings have been erected in this way. There is a certain amount of money available. It is all used to erect the shell. Often the caretaker, or some other equally inexperienced person, provides the color scheme. The pictures are a neglected after-thought. A few trees and shrubs are added according to the fancy of some novice. We sometimes have as a result a discordant hodge-podge. With careful and consistent planning we might have enjoyed a worthy, unified work of art.

There should be collaboration of architect, painter, sculptor, and landscape artist in the planning. Until all these are consulted, a Church planning board can be only partially successful.

DEVIL'S GATE, BY B. F. LARSEN



CONFERENCE AT BERNE

By Lewis W. Smith

SITUATED at the foot of the majestic Alp wonderland is the quaint old city of Berne, fascinating capital of beautiful Switzerland. Berne with its narrow over-arched sidewalks, its unique tile-roof houses, and its numerous statues, representing the living tra-



THE ROOFS OF BERNE.

ditions of centuries, is among the most interesting cities in all Switzerland.

According to one legend the founders of Berne could not unite themselves in the selection of a name for the new settlement. They finally agreed to arrange a special hunt and name the city after the first animal to be shot. This animal was a bear.

Today the bear is the emblem of the city, and is on the coat of arms of the canton. Since 1513 bears have been maintained at public expense in the now internationally-famous Bernese bear pits. At only one time have these pits been empty. That was in 1798 as Napoleon's victorious troops captured the bears and carried them off to Paris. In spite of modern day trends Berne still retains its old Renaissance atmosphere and is known as old Berne, city in bloom, golden gateway to the Alps.

Berne was the setting for the second general mission conference of the recently-organized Swiss Mission, which was held April 8-10 under the direction of President Thomas E. McKay. This conference concluded the first year's independent existence of the Swiss Mission. Formerly Switzerland was only a small part of the extensive Swiss-German Mission. In January, 1938, this large mission was divided and the German-speaking districts in Switzerland, together with the Vienna district in Austria, were united to form the Swiss-Austrian Mission. The following October conditions made the return of Vienna district to Germany advisable, and Switzerland became a mission of itself.

Geographically it is one of the smallest missions in the Church, for it comprises only the Alsace region in France, and the German-speaking section of this small country in which four nationally-

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As a Pioneer Girl Remembers Brigham Young

By

ALMA ELIZABETH MINEER FELT

WHEN Brigham Young led the Pioneers to Utah and they settled in Salt Lake, he felt that all work and no play would be very discouraging to the Saints, so as soon as he could he built theatres, first the Social Hall and then the beautiful Salt Lake Theatre. Here the people would gather for the recreation they needed and would enjoy themselves with plays and dancing. For their dancing parties a sectional floor was laid over the seats of the parquet, making the floor even with the stage. President Young loved the drama and wanted plays that would teach culture and refinement, so he gathered together a very fine stock company.

When I was fifteen years old I decided I wanted to go on the stage and become a great star. So sure was I that I had talent that I asked for a part in one of the plays, but they would only let me be a peasant or a court lady to stand around and look wise, for which I was paid fifty cents a night which was good pay at that time. They were the happiest years of my girlhood life.

When President Young's daughters attended the theatre they would all sit on the east side of the dress circle, and the strangers who came here to live would sit on the west side of the first circle and gaze at these beautiful girls through their opera glasses. Who told me, and how did I know? I peeked through the curtain and saw them.

President Young was a good and an indulgent father. He was a great lover of children and would always notice them. He did not think parents should whip their children to make them mind. He said that children had rights as well as their parents and that there were other ways to make them understand.

When I was six years old I came here with my parents, who brought their five other children with them also. We walked all the way from Omaha to Salt Lake City, over rough roads, through valleys and canyons. When we came out of Emigration Canyon ragged and foot-sore, I heard my mother say, with tears running down her cheeks: "Are we at the end of our journey, and is this Zion?" Salt Lake was then just a small village of fourteen years' growth. With other families we went to live in Mt. Pleasant, Sanpete County, to help populate the place. There was a band of Ute Indians there and we had to live in a fort for protection against their fighting. We lived in a room built against the inside wall surrounding the fort, where we slept in straw beds on the floor, and had a fireplace to cook in. We lived here for two years.

We left a beautiful home and garden in the city of Landskrona, Sweden,

but my parents were glad they came to Zion. When the Indians became more friendly we moved out of the fort and took up some land. President Young said that to keep peace with the Indians we should feed them, not fight them. It became quite a hardship as they were terrible beggars. On one occasion mother had baked two large loaves of bread, and gone to call on a neighbor a block away, leaving me alone. A big Indian chief came in and said, "Me want bread." I told him, "You one loaf and me one." He raised his bow and arrow at my face and said, "Me two loaves." I was so frightened that I ran out of the house and up to where my mother was as fast as I could. I know now that he did it to frighten me into giving him both loaves, for when we returned there was no bread for our supper.

In '64 we had plenty of wheat and I gleaned ten bushels for which I bought my first calico dress. My sister made me a straw hat to go with it. In '65 it was a very dry summer, but we were made happy when the news came that our beloved President and the Apostles were coming down to visit us. We so loved our leader that we all dressed up in our best and lined the streets, waving our handkerchiefs in greeting as he passed by. We had built a bowery of evergreens where we held a meeting in the morning. He asked that all the children should come up and shake hands with "Brother Brigham." When I went up to him, he put his hand around me and, kissing me, said: "You are a sweet, beautiful child." I am sure he told the other children the same thing.

After the banquet we went to a meeting in the meetinghouse, and before dismissing us President Young said: "All you brethren who have teams, put the covers on your wagons and follow me with your families from place to place, and I promise you in the name of Israel's God your crops will be watered." As we left there the rain came down in torrents, and I knew then, when only a child, that Brigham Young was a prophet of God. I have never forgotten that testimony.

My father was a very fine violinist and when we came to Salt Lake he organized the first string orchestra, calling it the Andrew Mineer Band. He played dance music for every ward in the city. When President Heber J. Grant sees his picture on my wall, he says he never danced to better music when he was a young man.

I will soon be eighty-four years old and am thankful that my parents accepted the Gospel in their far-off land of Sweden. It has meant everything to me and my posterity. I am grateful I was born of such noble parents and glad I am still alive.

*A Letter from Brigham Young
To His Family*

WRITTEN ON THE PLAINS AND MADE
AVAILABLE FOR PUBLICATION IN
THE "ERA" BY FERAMORZ L. CLAWSON,
GRAND-NEPHEW OF BRIGHAM YOUNG.

By CHARLES JOSIE

REDMESA. To many, that may mean only a wild, forgotten place, but to a valiant group of Latter-day Saints it means home. Just take your map and follow Utah's eastern border to the only place in the Union where four states intersect. Then trace the top of New Mexico's line, past Shiprock, down to Farmington, then due north into the Colorado highlands about twenty miles. There you have Redmesa.

Redmesa was settled by a group of sturdy pioneers some 35 years ago and its population today remains almost 100 per cent Latter-day Saint. You feel so at ease when you enter their homes and find *The Improvement Era* and other Church publications. Cut away from the Church geographically, and surrounded by towns and people who are not of their faith, these faithful members read, study, and observe the instructions given in these Church publications.

A school-teaching assignment found me in Redmesa a few years ago during the great drought. Struggling against great odds to remain upon that high land which cries for water to support well those who till it, the majority of the people are found nevertheless to be diligently laboring with patient fortitude and faith. The Church has spent some money building a reservoir to catch the precious water in the spring, and President Taylor of Young Stake has given much attention to the irrigation problem there.

The land is rich and is surrounded by cedar, pine and thick sagebrush to prevent erosion by dust storms. The elevation permits the raising of a great variety of produce from hard wheat to fruits. And where you find natural resources and a pioneer spirit you will find God's greatest crop—children. Nowhere have I seen larger or more wholesome families. One does not hear bad language or see drunkenness, or smoking. The Word of Wisdom means more than a written code to these Saints.

Outstandingly useful among Church organizations in this community is the M. I. A. It is a

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9 o'clock p. m.

April 20, 1847

Pioneer Camp of Israel, 95 miles from Winter Quarters.

My dear Companion Partner in Tribulation: I should have written you by Brother Rockwood but had not the time, the Camp was to be organized and a great deal to do to prepare for moving. On Sunday I should have written but I did not feel able to. I laid abed and thought of a great deal I should like to say to you. The Camp is in good health and first rate spirits. They have never felt better in their lives I think. My health has been very much improved yesterday and today. You mention in your letter that you heard that I laid on the ground the night I left home. I did but do not think it hurt me, but when I arrived in camp I found myself completely tired out. I thank you a thousand times for your kind letters to me, more especially for your kind acts, and still more for your kind heart. I pray for you and the children continually and for all of our family. I do think the Lord has blessed me with one of the best families that any man ever had on the earth. I do hope the children will be good and mind their mother while I am gone. My son Joseph, you must not go away from home; and Brigham also must stay at home. How do you suppose I would feel when I come home and find one of my children destroyed by the Indians? I pray this may not be the case. You mention there is a great many calls for money. I do not want you to pay any of my debts till I come back. I made arrangements with Brother Whitney to pay all I wish paid. Do you make yourselves comfortable and let other folks do so too.

May 4th, 1847, about 20 miles above the head of Grand Island. This morning we have a chance to send letters to Sarpa by some traders. I want to write a long letter but have not the time. We are all pretty well at present though my labor has been very hard for me on the journey. I pray for you continually. The Pawnees have watched us close and we have watched them but they have got two of our horses, Brothers Richards' and Little's. Our cattle stand well. Edmond wants I should say a word to Elizabeth for him. Edmond has been sick but is now well and in good spirits. John Green wants Charles to bring the things that Conn Cane sent him for; he thinks he shall not go back.

We stop every Sabbath and have a day of rest. The Lord has blessed us in all things for which we are thankful. I am glad you are not going to come on this summer for I want to be with my family when they come this journey. On Saturday last we saw buffalo for the first time; they went on a chase after them and got four old ones and five calves which has made us plenty of meat. If the first letter reaches there before the calves are killed, please to send three cannots that are there. Keep up a thorough good every night, tie the horses tight to the cattle and do not let them go to cross the Plate River here on account of feed. The prairie is all burnt over on the North side of the river. The Pawnees have gone ahead of us and burnt it. The next company had better keep up on the North side of the river. I think it is a good route for us hereafter. I want the Brethren to help my family whilst I am gone and not oppress them. Joseph and Brigham, be good boys and mind your mother and also your father. Little Johnny and finally all my children and family, be you blest for ever and ever.

Brigham Young.

Keep me ever
for the more often I want
the women to help my family as well as you
and not oppress them. Mother and Brigham be good
Boys and intend your mother and Eliza Carpenter little
Famine and poverty all my Children and poverty be gone
Bless for ever and ever
Brigham Young



The ST. GEORGE TEMPLE

Renewed

BY

JUANITA
BROOKS



A PICTURE OF THE ORIGINAL CONSTRUCTION OF THE ST. GEORGE TEMPLE RAISED TO THE SQUARE.

RECENTLY renovated, both inside and out, the St. George Temple is witness of renewed interest in all seven of the stakes which comprise the adjoining temple district. Several things have contributed to a new state of mind. The physical changes have, without doubt, had an important effect. Entailing a total outlay of over \$105,000, the entire interior has been made over, the floor plans changed, an elevator installed, and the whole re-plastered and re-decorated, with the result that all is clean and new and modern in every detail. The outside is fresh with white paint, the grounds landscaped to give added emphasis and beauty to the building, until now it seems fairly luminous with a new spiritual significance.

This work has furthered and enhanced the work of the original planners and builders. For at least seven

months before the ground was broken, Brigham Young had clearly in mind what the finished building would be, Charles L. Walker gives interesting evidence of this in his diary:

Saturday, April 15, 1871: This p. m. I went to the school of the prophets. A letter was read from Brother Brigham stating that the time had come that the Saints could build a temple to the Most High in St. George. A thrill of joy seemed to pass over the assembly of Elders present at the announcement. It is to be built of stone, plastered inside and out. The length 190 feet, width 142 feet, and 80 feet high, two stories with a large hall in each story, with rooms on each side, and a baptismal font in the basement. Brother Brigham and George A. Smith will be down next October to commence the work and give directions concerning its erection.

The people in St. George were still very poor, although the town had been established ten years. Flood, drouth, and cricket scourge had driven back numbers of the less hardy and less determined, and had made the struggle for existence a severe one for those who remained. Nevertheless, John Lyman Smith was able to say in his record:

For the year ending December 31, 1875. Since April 12, we have traveled 3,342 miles, held 161 meetings, and collected over \$15,000.00 and offerings for the temple. [The offerings included food, flour, potatoes, cheese, meat, and other commodities.]

Ground was broken on November 9, 1871, as the climax of impressive ceremonies, and the work began. The difficulties encountered were legion. When the excavation was being made, it was found that part of the ground was swampy. Fourteen thousand tons of black rock had to be driven into it to form a solid footing for the massive walls. There is actually more stone below than above ground.

The timber, one million feet of it, had to be hauled eighty miles over a desert stretch, where it was necessary to take water and cache it in

order that the teams might not suffer on the return journey. It took two yoke of oxen seven days to bring in one of the large timbers. Under such conditions, and with the primitive equipment of the early builders, it seems remarkable that they could have finished the building in only six years. Charles L. Walker gives a vivid picture of their activities in his description of the celebration when the walls were up to the square:

March 5, 1875: Pleasant day. All hands at work crowding the work along very lively. This afternoon about half-past four the last rock was laid for leveling the walls for the roof timbers, amid a tremendous shout of joy from the workmen. Many congratulations were given to each other and joy seemed to pervade every heart and face. The brass band came down and enlivened the ceremony with tunes. The workmen formed into line and headed by the band marched up town. Brothers Erastus Snow and McDonald accompanied them to the square where they were dismissed with loud cheers.

The next day was spent in meeting and social recreation before the men should return to their homes.

SO THE work went on until the dedication on April 6, 1877. Since that time, six presidents have presided there and the work has been carried on with increasing numbers. During the years when it was the only temple in the Church, people from all sections went there to be married. It was not uncommon for them to make a three-weeks' trip to have that ceremony rightly performed. People were not able to spend

(Concluded on page 435)

JOSEPH A. F. EVERETT, PHOTOGRAPHED AS HE WAS PAINTING ONE OF THE NEW MURALS FOR THE ST. GEORGE TEMPLE.



Poetry

NAVAJO LULLABY

By Ann Buell Stark

GO to sleep, my beautiful one;
The stars are small white sheep
That walk across the desert sky
While you are fast asleep.

The night wind blows from distant hills—
Where pinion trees grow tall—
And sings the song of lonely things.
The owls and coyotes call.

Go to sleep, my beautiful one:
The moon will soon grow dim.
Dawn Boy will come on swift, light feet
Across the canyon rim.

IN TEMPLE SQUARE

By Jessie Miller Robinson

HERE peace so coveted, so lost, is found
Within a green and temple-hallowed
space.

A sanctuary from the rack of sound,
Away from Mammon's mad and futile race.
Now in our hearts is fanned a holy fire,
With tapered breath of purple hyacinth,
And doves are cooing round each Gothic
spire.
Protected by old walls of greying plinth.

We linger near the seagull fountain's rim;
In quietude, we watch the water flow
In rippling charm; and breathe a silent
hymn
Of springtime joy, while lilies float below.

Here is a place with love's tranquility
To barricade the world from you and me.

KATHLEEN

By Estelle Webb Thomas

WHAT is she like? O, a thousand things:
Like the phosphorescence of a butterfly's wings,
Like the iridescence that sprays from fountains.

Or the misty mystery about the brows of mountains;
Like the dancing laughter of a brook among willows.
Or the deep, translucent hue behind cloud billows;
Like a spray of apple blossom, lovely, slender,
White, yet radiant, fragrant tender.

Early morning matings of each happy little
linnet,
Always have a special note to tell that
Kathleen's in it,
And the breath-taking beauty of the bird's
salute to dawn
Is but the obligato to her soul's theme song;

April brought her—April gave her her
enchancing ways.
The magic of her Midas touch lies upon
all our days;
Essence of all Aprils, as she lightly trips
along,
There will linger echoed laughter, lilt of
song!

THE VIGIL

By Lavenia B. Horsley

I WATCHED the dawn come softly to the
world
And quietly unlatch the gates of day.
I saw the night with pinions still unfurled.
Recede across the bosom of the bay.
The stars, the tired sentinels of night,
Put out their tiny candles with the sun.
The dawn and I stand uptoe to the light,
And breathlessly await the newborn one.
The dawn, the sun, a new day to be won!

FLYING BLIND

By Kathryn F. Clyde

THIS morning early through the rain and
mist
I heard an airplane's drumming cry
I raised my eyes, but could not see the out-
spread wings,
So dark and gloomy was the leaden sky.

My flimsy craft I too am flying blind
Through murky fog so dense I cannot
soar—
Trying—trying with desperate need to see
my way—
Please, God, I pray, send me a semaphore!

THE OLD RAG RUG

(Dedicated to Grandmother Allphin)

By Ida Allphin Bischoff

THE old rag rug that Grandma made
Hangs now on a line in the summer
shade.

An intricate thing made of many a hue—
Orange, yellow, green, and blue.
I recall the memories of the one who made
The old rag rug hanging now in the shade.
Such careworn hands wove the colors there!
If she were here, she could tell us just where
Each color, each fabric, each strand came
from:

The red, an apron that Ruth gave Mom,
The blue, I believe, from an old nightgown.
She would know the history of each, 'tis
true,
Each piece of yellow or green or blue.

It has served its purpose these many years,
Been trampled upon and sometimes caught
tears.

Now, washed and faded, it hangs there to
dry,
Provoking a tear from the passerby:
Recalling fond memories of her who made
The old rag rug that hangs in the shade.



MY TULIP

By Helen Turner

AGAINST the somber
Garden wall,
I want a tulip—
Candle tall.
I'll plant a bulb,
A simple trick,
And let the sunshine
Light the wick.

MY WORLD

By Helena W. Larson

MY FRIENDS, to you I introduce
My world. It's very small,
But yet it is so lovely that

I do not mind at all
Its confines. I can always see
The sky, green leaves against it,
And sometimes birds that stop to swing
And blithely to me twit,
"Hello." I see sometimes the wind
Blow down the tender leaves
And shake the bird's nest until one
Oit fears and even grieves
For those who have to buffet it.

Within my cheery room
I have peace: books, a radio,
A vivid plant in bloom.
A crackling fire burns on my hearth,
A scarlet shawl is o'er
My bed. I know you're coming, friends,
To bring sunshine even more
Than usual. You pity me

And often mourn my blow.
You wish to light my burden dear.
And show me your world, though
It's full of hurry, worry, too,
And gay but part the time.
Your sky is larger but oft gray,
Yet mine is blue meantime.
For I draw azure curtains
To shut the darkness out.
Oh, friends, know my world. Do not
grieve
That I can't get about.
Know my friends' books, the radio,
My fire, you, all the rest.
Feel my content and joy each day,
The fact that God knows best.

BOOMERANG

By Alma A. McHugh

MY SOUL cries out against
The littleness of times and men:
"The littleness"—God hurls
The verdict back to me again.

PREFACE TO A DIARY

By Virginia Scott Miner

WHEN that day comes which knows no
more
Of me, beloved, than is held
Within these fragile pages which
The timid breeze now fingers—
Perhaps some other woman then
May pause and idly comment on
These "quaintly fashioned phrases."

But in her heart she will not care
What year I lived, or by what name.
For two things only will she seek—
Or deeply long to know:
What dealings here I had with love—
What knowledge, there, of God!

Editorial

Nauvoo

IN THE spring of 1839, ragged companies of Latter-day Saints, driven by mobs, outlawed by the state, crept wearily over plain and hill, away from Missouri to an unknown haven.

Only a few years before, with songs of joy, they had gone westward to fit themselves through lives of purity and industry to meet their Lord, should He come, in temples that they would build.

Now, their Prophet-Leader lay in a prison dungeon. Abandoned were their prosperous farms and comfortable homes. They were outcasts. As they moved into the darkness, muddy pools splashed upon creaking wagon, tired beast, and heavy-hearted man.

Was this the end of that which had so gladdened their souls? The bold assertion that God had spoken, in their age, to mortal man, and again set up His Church in its fulness—this was their offense!

Poor human eyes! Leading the saddened caravans was the God of Israel, who "slumbers not nor sleeps," whose care is ever for His people. Joseph Smith, the Prophet, was in chains, but Brigham Young, the chief of the Apostles, was free, and directed the exodus. The people were not forsaken. The spirit of the latter-day work led them, even as a brightly burning torch.

Another abiding place was found, on the banks of the Mississippi. Soon, through faith and toil, a city arose there, Nauvoo the beautiful, none greater or lovelier in all Illinois. Thousands of converts to the Church came from home and foreign lands to swell the population of the city. One after another the things that provide human happiness and comfort became available. The fertile land yielded bountifully. The necessities of life were within reach of all. Music and art, dramatics and sane recreation relieved the labor of the day. Education flourished in school and university. On the hill arose a mighty temple to Almighty God. The visions of heaven were opened; glorious truths were revealed to bless the living and the dead. The "order of heaven" guided the people. The city became the example for Saints living elsewhere. The future of the Church had never before seemed so bright and secure.

Again, poor human eyes! The Saints continued to make their steady claim of divine guidance. Satan was furious. Envy and jealousy looked upon the prosperous city. Hate entered the hearts of men. A mob masquerading as state troops murdered the Prophet and the Patriarch. The Saints were driven out of the city built with their own hands. In the bitter cold of winter they crossed the river. Over the plains of Iowa and the deserts beyond they moved towards another unknown haven. With ox team and handcart, often afoot, all toiled and suffered, and many died on the way. There is no story quite like it in all history. Heavy were the hearts of the people. Some asked, was it all a mistake? but the multitude knew that the God of Israel was again leading the far-flung caravans. Another home was found, among the mountains, in which the Saints have flourished and have been blessed beyond measure.

What about Nauvoo the beautiful, founded one

hundred years ago? It is now a little village, desolate, forgotten, brooding upon its past, hugging its memories, the old homes empty or under indifferent care, the temple that lifted its spire and spirit to high heaven, destroyed. Life has departed from Nauvoo.

The lesson? Truth is the soul and essence of life. Without truth men live within the empty shells of existence. They who possess and love truth go on their way unafraid, for truth is never defeated. They will at some time, in some clime, taste the sweets of victory. They will be led securely by the God of Israel, who is the God of truth, into happiness on earth and eternal joy hereafter.—J. A. W.

Liberty Jail

ONE HUNDRED years ago (from November 28, 1838, to April 16, 1839) the Prophet Joseph Smith, with his brother Hyrum and four other companions, was unlawfully confined in the jail at Liberty, Missouri.

The jail was noisome, foul, and ill-smelling. The prisoners slept on the floor or on hewn logs; they were often bound in chains. Their food was unfit for human consumption. Hate possessed the keepers and jailers. Enemies surrounded the jail.

It was an intolerable, indescribable condition. Liberty Jail! A contradiction of words!

Nevertheless, unbelievable as it seems, the brethren, though sorely battered in body, survived the ordeal, and found freedom through escape. Their survival can be explained only in terms of their sublime faith. They knew themselves innocent of wrong, that they were on their Father's business, and that their future was in His hands. Faith was their protection.

When they were directed to leave the jail to appear before the court in a neighboring town, their hearts quailed. Since the armed mob was waiting for them, it was proposed to raise a military escort for their protection. To the consternation of his companions, the Prophet declined the proffer. "We must trust in the Lord," he said. When they approached the courthouse, the mob rushed upon them crying, "Kill them," but were stopped by their own leader, a bitter persecutor. Hate was turned into good will. It was a magnificent evidence of the power of faith.

Marvelous as it seems, from out of Liberty Jail, a hell-hole of persecution and human suffering, flowed a stream of revelation of surpassing beauty and worth. (Parts preserved as Sections 121, 122, and 123 of the Doctrine and Covenants.) The spirit of the imprisoned prophet was free. Noble thoughts billowed from him upon the shore of human minds. It was as if upon crumbling walls of hate, a house of love was being built. Listen:

Let thy bowels also be full of charity towards all men, and to the household of faith, and let virtue garnish thy thoughts unceasingly; then shall thy confidence wax strong in the presence of God; and the doctrine of the Priesthood shall distil upon thy soul as the dews from heaven. The Holy Ghost shall be thy constant companion, and thy scepter an unchanging scepter of righteousness and truth; and thy dominion shall be an everlasting dominion, and without compulsory means it shall flow unto thee forever and ever.

Where faith is, the Lord is near. Faith is invincible. It converts hate into love and darkness into light. By the power of faith, heavenly light broke forth from Liberty Jail.—J. A. W.

EVIDENCES AND RECONCILIATIONS

xiv. *To What Extent Should the Doctrine of Evolution be Accepted?*

THE answer to the above question depends on the meaning assigned to the word evolution. Among people generally, as well as by a group of scientists who should know better, the word is used with unpardonable looseness. Especially should the difference between the law of evolution and the theory or theories of evolution be stressed whenever the word is used.

In its widest meaning evolution refers to the unceasing changes within our universe. Nothing is static; all things change. Stars explode in space; mountains rise and are worn down; men are not the same today as yesterday. Even the regularities of nature, such as the succession of the seasons or of night and day, cause continuous changes upon earth. Everywhere, a process of upbuilding or degradation is in evidence. The face of nature has been achieved by continuous small and slow degrees. This has been observed by man from the beginning, and must be accepted by all thinking people. Darwin knew it no better than the peoples of antiquity. The law of change, an undeniable fact of human experience, is the essence of the law of evolution. (See H. F. Osborn, *From the Greeks to Darwin*.)

The great champion and amplifier of the doctrine of evolution, the philosopher Herbert Spencer, defined the law of evolution by saying, in substance, that whatever moves from the indefinite to the definite, is evolving; while that which moves from the definite to the indefinite, is dissolution or the opposite of evolution. Nebulae passing into stars are evolving; stars broken down into cosmic dust are dissolving. (See Herbert Spencer, *First Principles*.) When simple units are used to build up more complex structures we have evolution. When any structure is broken down into constituent elements we have its opposite, dissolution. Evolution in this sense is the same as progression or growth.

From this point of view the law of evolution, representing eternal change upward, becomes a basic, universal law, by which nature in her many moods may in part be explained. Indeed, it has been one of the most useful means of interpreting the phenomena of the universe. The first and most notable deduction from the law of evolution is that, in the words of Spencer, "We can no longer contemplate the visible creation as having a definite beginning or end, or as being isolated." (*First Principles*.) That is, existence is eternal.

The noisy babble about evolution, often disgraceful to both sides, since Darwin wrote the *Origin of Species*, has been confined almost wholly

to speculations or guesses concerning the cause, methods and consequences of the law of evolution. The law itself has not been challenged. It is so with every well-established, natural phenomenon. Inferences are set up to explain observed facts. Such hypotheses or theories, which are often helpful, become dangerous when confused with the facts themselves. There are now many theories of evolution, all subject to the normal scrutiny to which all theories should be subjected; and until their probability is demonstrated, it is well to remain wary of them.

The foremost and best known theory of evolution is that all living things on earth, whether fish, insect, bird, beast or man, are of the same pedigree. All creation, it declares, has come from a common stock, from a cell formed in the distant past. Man and beast have the same ancestry. In support of this theory numerous well-established observations are presented. These may be grouped into five classes:

First, the fossil remains of pre-historic life on earth show that in the oldest rocks are remains of the simplest forms of life; and as the rocks become younger, more complex or more advanced life forms seem to appear. The scale of life appears to ascend from amoeba to man, as the age of the particular part of the earth's crust diminishes.

Second, each group of living things has much the same bodily organization. In the case of mammals, all, including man, have similar skeletons, muscular arrangements, nervous systems, sense organizations, etc. In some species the organs are merely rudimentary—but they are there.

Third, the embryos of man and higher animals, in the earlier stages, are identical. This is held to mean that embryonic development summarizes or recapitulates the stages of man's development through the ages of the past.

Fourth, all organic creation may be so grouped, according to structure and chemical nature, as to show gradually increasing relationships from the lowest to the highest forms of life. Similarities in blood composition are held to indicate nearness of kinship. The blood of the great apes is very similar to the blood of man.

Fifth, it has been possible, within historic times, to domesticate many animals, often with real changes in bodily form, as the various breeds of cattle, sheep or dogs. Besides, isolated animals, as on the islands of the sea, have become unique forms, differing from those on connected continents.

These facts, so claim the proponents of the theory of evolution, all point to the common origin, and an advancing existence, of all animal forms on earth. To many minds these observations upon which in the main the theory of evolution rests, are sufficient proof of the correctness of the theory of evolution. It is indeed an easy way of explaining the endless variety of life: All life has grown out of a common root. This ease of explaining the origins and differences among life forms has won much support for the theory of evolution. (See Sir Arthur Keith, *Concerning Man's Origin, and Darwinism and What It Implies*; H. H. Newman, *Evolution Yesterday and Today*.)

(Continued on page 444)

The Church Moves On



PRESIDENT GRANT RECEIVES
ENSIGN STAKE HONOR
SCROLL.

A parchment scroll on which had been beautifully inscribed the names of the 1,223 Improvement Era subscribers of Ensign Stake was presented to President Heber J. Grant at the recent Ensign Stake Quarterly Conference. The 1937-1938 scroll honored President Grant for his forty years of service to the Era. The scroll itself was the work of Mr. Milton H. Ross. Ann Smith, former Ensign Stake Era Director, and Winslow F. Smith, President of Ensign Stake, are pictured with President Grant.

colonizer of the intermountain west, on the 138th anniversary of his birth.

The state central company of the Daughters of the Utah Pioneers made the traditional presentation of the wreath. Speakers at the grave were President Heber J. Grant and E. E. Monson, Secretary of State. The Right Rev. Arthur W. Moulton, Episcopal bishop of Utah, offered the invocation. Grant Young, representing the John Young Family Association, was chairman. At the public reception, living children of President Young, Church officers, and civic officials were in the receiving line. Visitors were conducted by members of the Young family through the three historic structures.

PORTAGE, ASHLEY WARDS DEDICATE NEW CHAPELS

IMPRESSIVE services marked the dedication, Sunday, May 28, of the \$25,000 Portage Ward chapel, Malad Stake. President Heber J. Grant offered the dedicatory prayer. The program, attended by 800 people and conducted by Bishop John R. Gibbs, included musical numbers by the local choir and the Singing Mothers, and addresses by President Thomas W. Richards, Samuel A. Hendricks, Hyrum J. Hansen, and Thomas P. John.

Elder Joseph F. Merrill directed the new structure of the Ashley Ward, Uintah Stake, at services held Sunday, May 28. Erected largely with local labor and resources, the \$15,000 chapel replaces one destroyed by fire in 1937. Alma Preece is bishop; Hyrum E. Seeley was chairman of the building committee.

NEW HEAD CALLED TO HAWAIIAN MISSION

ROSCOE C. COX, editor and publisher of the *Ephraim Enterprise*, has been appointed president of the Hawaiian Mission to succeed President W. Francis Bailey. With his wife, Armada Bailey Cox, and three children, LaVaun, Wesley Eugene, and Audrey,

JUNE CONFERENCE

THE Forty-fourth Annual Conference of the Mutual Improvement Associations and the Thirty-seventh Annual Conference of the Primary Association convened in Salt Lake City on June 9, 10, 11 and 12, 1939, for instruction and inspiration in their various fields of activity. For more complete information see pages 395 and 432.

SERVICES COMMEMORATE BRIGHAM YOUNG BIRTHDAY

A WREATH placed on his monument, family services conducted at his grave, and a public reception held in the Lion House and Beehive House, built by him as office and residence, paid tribute June 1 to Brigham Young, second president of the Church and



W. FRANCIS BAILEY

ROSCOE C. COX

President Cox will sail from San Francisco on the *Lurline* on July 6. His activities in the Church include a former mission to Hawaii, counselor in the Ephraim North Ward bishopric, and assistant superintendent of the ward Sunday School.

WORK BEGUN ON MISSION HOME ANNEX

A CLASS room with a seating capacity of 135 and two men's dormitories will be included in the new, two-story brick structure being annexed to the rear of the Missionary Home in Salt Lake. A passage on the second floor will join the present home and the addition. The annex will greatly facilitate the work of the intensive training period for prospective missionaries at the home.



MISSIONARIES LEAVING FOR THE FIELD FROM THE SALT LAKE MISSIONARY HOME
ARRIVED MAY 29, 1939—DEPARTED JUNE 8, 1939

Left to right, first row: Joseph R. Hancock, Ila Behrman, Barbara Rasmussen, Clare Luke, Ellen Evans, Mrs. Ivy Andrus, Florence Reeder Call, Mrs. Harry W. Sandstrom, William R. Manning, Fernal D. Mason.
Second row: President Don B. Colton, Clarke Baggis, Lucile Lee, Charlotte McGrath, Irene Rigby, Afton Grunder, Virginia Call, Margery Garner, Alvin Soderberg, Richard Wilson.
Third row: Reed Benson, Dale Farr, Dorothy Wood, Janett Woodfield, Beryl Gardner, Melba Andrus, Aftolia Bayless, Beulah Andrus, Art Lund, Joseph Farnsworth.
Fourth row: Harvey Fletcher, Junior Nalder, Leon K. Stevens, Stanley Fuller, Pearl E. Willardson, Marguerite Bushman, Wilhelmina Stantonman, Nelson Jack, George A. Dickson, Paul Lewis.
Fifth row: Dan Stolorow, LeRoy Eyring, Gale Clement, Margaret Tholen, Carol Reynolds, Mabel Larson, George E. Leavitt, Okey Hubner, Dean B. Farnsworth.
Sixth row: John Robert Cain, Julian W. Rasmussen, Zada Fillmore, Blanch Hanson, Nathan Jones, Harry W. Sandstrom, Robert B. Helleswell.
Seventh row: Thomas Hawkins, Alvin Harris, Merrill R. Anderson, Nanno Elzinga.
Eighth row: Harold W. Goddard, Charles W. Romney, Jay Skidmore.

CARTHAGE, NAUVOO SCENES OF OBSERVANCES

COMMEMORATING the 100th anniversary of the founding of Nauvoo and the 95th anniversary of the martyrdom of the Prophet Joseph Smith and his brother Hyrum at Carthage jail, appropriate services are scheduled June 24 and 25 at both sites in Illinois. Events include an historical M. I. A. festival at Nauvoo by the Northern States Mission; a pageant by the city, "The Building of Nauvoo"; and memorial services both at Nauvoo on the temple block and at the Carthage jail, which has undergone complete restoration.

ST. GEORGE SEMINARY- INSTITUTE DEDICATED

HELD in conjunction with graduation exercises of seminary and institute students, dedicatory services were conducted May 20 for the new \$18,000 seminary-institute building in St. George, which faces the Dixie College. President Heber J. Grant performed the dedication and addressed the graduates. The building has been occupied during the past year with an enrollment of 120 institute students and 222 seminary pupils. It has two classrooms, two offices, and a reception-library room. It presents an attractively landscaped exterior.

MARTIN HARRIS GRAVE TO BE BEAUTIFIED

See article on page 429.

NEW Y. W. M. I. A. BOARD MEMBER APPOINTED

MISS NORMA FAIRBANKS, who has long been active in the M. I. A. work, having served for the past two years in the presidency of the Emerson Ward Y. W. M. I. A., has been appointed to the General Board of the Y. W. M. I. A. Miss Fairbanks, who served on a mission in the Eastern States, has been appointed to the Adult Committee of the General Board.

GERMAN NEWSPAPER CARRIES ARTICLE ON CHURCH

A FULL-PAGE article dealing with Latter-day Saint history and education has been published recently in *Volkischer Beobachter*, official organ of the German government. Entitled "In the Land of the Mormons," it was written by Alfred C. Rees, president of the East-German Mission. Special praise is given to Dr. Karl G. Maeser, native of Germany, and noted educator in Utah.

WELFARE CENTER GOING UP IN ST. GEORGE

CONSTRUCTION began May 6 on a large storehouse to serve as center for the St. George Stake in the Church Welfare Program. Members of the stake presidency and bishops of the wards comprising the stake pulled the

plow in the ground-breaking ceremonies. With lumber and other materials being contributed, and stake members furnishing the labor, completion is expected within two months.

B. Y. U. DATA USED IN SOCIOLOGY SURVEY

IN A new book just off the press, *The Dynamics of Higher Education*, Brigham Young University of Provo is one of twenty-one principal universities throughout the United States used in a study of the sociology of higher educational institutions.

In two of the six parts of the work, data from the Church university is used in relation to social stratification within higher educational institutions, the general process of faculty mobility, and the stability of these institutions.

The book is written by Walter A. Lunden, assistant professor of sociology at University of Pittsburgh.

"SEEING IS BELIEVING" AT CENTRAL BISHOPS' STOREHOUSE

INSPECTING what has been accomplished, and participating in a demonstration dinner of program-produced foods, leaders of the Church Welfare Program, including the First Presidency and members of the Council of the Twelve, the First Council of Seventy and their partners, recently visited the new Central Bishops' Storehouse in Salt Lake. Each of the one hundred

visitors, guests of the general committee and regional executive officers, expressed delight and satisfaction at the evidence of accomplishment seen in the tour of the storehouse, canning plant, boiler room, and root cellar, and in the exhibits of food, clothing, shoes, furniture, and other articles produced as part of the program.

"There is no greater work than this," said President Grant, "and I feel ready and willing to do more than I have already done to see the program succeed."

Sunday, April 30, 1939.

The Cedar City Third Ward Chapel, Parowan Stake, was dedicated by President Rudger Clawson.

Saturday, May 6, 1939.

President Heber J. Grant addressed about 2,000 L. D. S. Seminary students at the Ricks College, Rexburg, Idaho.

Sunday, May 7, 1939.

Alfred Kern was sustained as Bishop of the Preston Third Ward, Oneida Stake, succeeding Pheno Edgley.

May 13, 1939

A group of 125 members of the Lesser Priesthood of the San Francisco Stake who were assembled at the Golden Gate international exposition received a stirring long distance telephone message from President Heber J. Grant in Salt Lake. It was the opening feature of a week's observance of

(Continued on page 430)

A familiar sight to fair visitors are the dome and open portals of the "Little Tabernacle."



Inside, every seat is usually taken to hear the program of organ music, Church hymns, and an illustrated lecture on pioneer history.



CHURCH REPRESENTATION AT THE GOLDEN GATE INTERNATIONAL EXPOSITION

Receiving a great deal of attention at the San Francisco fair is the miniature replica of the Salt Lake Tabernacle, official Church exhibit to be found in the Homes and Gardens Building, with its accompanying program conducted by full-time and local missionaries. A diorama of Temple Square in the Utah State exhibit, paintings of Nauvoo by Lane Newberry in the Illinois State Building, and a bas-relief panel, "The Glory of God is Intelligence," in the Temple of Peace, Hall of Religions, are also directing the eyes of fair visitors to the activities of the Church.



On the Book Rack

WINNING OREGON

(A Study of an Expansionist Movement. By Melvin Clay Jacobs. The Caxton Printers, Ltd., Caldwell, Idaho. \$3.00.)

IT is an interesting and an illuminating book that Dr. Jacobs has written. From a political viewpoint, it is a masterly piece of analysis, and a study of why the American pioneers went to the Northwest when England and the United States were contending for that territory. It is an unusually well-planned and carefully wrought volume, packed with the fruits of careful research. Dr. Jacobs writes in a very interesting manner about the fur traders and the Missionary Movement to Oregon in the 1830's. This movement was influenced by a great desire to win the various Indian tribes to Christianity.

The larger theme of Dr. Jacob's book, however, is the political history of the United States during the forties as it involved Oregon, and the desire of the people from the Middle West to settle the country west of the Rocky Mountains. The Oregon question was a serious problem, for both the United States and England had their claims to the Columbia River country and sooner or later the question had to be brought to an issue. Both nations had visions of trade with the Orient, and the Northwest coast with its wonderful possibilities and natural resources was worth untold millions to either nation. At first the Oregon question was of sectional interest only to the western part of the United States, but with the tide of emigration setting in during the forties, it became a National problem. James Knox Polk was the actual leader, and he pushed the Oregon question to a conclusion. The history of early-day Oregon is an example where the plow won out over the trap, as the American farmer redeemed the land, and established the fundamental American institutions in that territory.

Winning Oregon is supplemented by an excellent bibliography, and the book forms a valuable contribution to the history of the Northwest during the first half of the nineteenth century.—Levi Edgar Young, *Professor of History and Political Science, University of Utah.*

THREE SISTERS

(Cornelia Spencer, *The John Day Company*, New York City, 1939. 279 pages. \$2.00.)

WHILE we hear a great deal about the men of China and of their struggle to win freedom for the great masses of the Chinese people, we do not hear so much about the three sisters who possess the ability to submerge themselves in helping the great men of China accomplish more than they could otherwise do. In this story biography, Cornelia Spencer has introduced us to the three Soong Sisters: Ai-ling, Ching-ling, and Mei-ling, who married, respectively, Dr. H. H. Kung, 75th descendant of Confucius; Dr. Sun Yat-sen, first president of China; and Chiang Kai-shek, generalissimo and war-time leader of China today. We also learn of the three Soong brothers who have proved their worth in the New China.

The intense loyalty of this family should be an incentive to citizens of other nations; their love of each other should be stimu-

lating to members of families throughout the world; their maintenance of personal integrity should be provocative to all men and women everywhere to make the most of their opportunities. The book emphasizes from the first page to the last the value of work. This emphasis should prove of worth to everyone who reads the book.

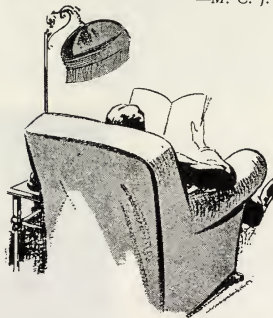
The Junior Committee of the Young Women's General Board takes great pleasure in recommending this book as its selection for the Reading Course book for Juniors throughout the Church during the season, 1939-1940.—M. C. J.

WERE WE GUINEA PIGS?

(By the class of 1938, University High School, Ohio State University. Henry Holt Company, 1938.)

THIS book was prepared entirely by students themselves, fifty-five of whom wrote, typed, proof-read, made line drawings, and photographed, all to the end that this book might be available to those who are eager to know youth better. Although their activities in the school, which they attended six years, settled into the accepted studies, their approach and conclusions are far from the accepted ones.

—M. C. J.



ALL THIS AND HEAVEN, TOO

(Rachel Field, Macmillan Company, 1938. \$2.50.)

THIS fictionalized true life story of the author's great aunt is well worth everyone's reading. The story centers around a young Frenchwoman who was strangely caught in events which resulted in a French Revolution. She came to America as a refugee, as so many immigrants came during the early part of our history. When she arrived, this country seemed provincial, insecure, but after she had lived here for a time, she reached the conclusion that America could bring peace to those who had suffered in other lands. In this book, the author introduces the great men of the time when the heroine lived: Abraham Lincoln, William Cullen Bryant, Fanny Kemble, Edwin Booth, and Cyrus Field, of Atlantic Cable fame, and brother-in-law of the heroine. Miss Field is one of the most significant of American authors today and this book upholds the very fine standard which the author has attained in her former books.

—M. C. J.

THE WEST CHAMBER

(Translated from the original Chinese by Henry H. Hart, Stanford University Press, Palo Alto, California, 1936. 171 pages. \$3.50.)

DR. HART, noted student of Chinese culture for many years, has added to his fame in this instance through his admirable translation of one of the famous plays of Chinese literature, written during the thirteenth century. In addition to the translation, which in itself is an achievement, the author has included in his introduction: "The History of the Drama," "The Chinese Theory of the Drama," "Dramatic Form," "The Theater and the Audience," "The Actors," "Some Conventions of the Chinese Stage," all of which are exceedingly helpful to one who wishes to read the play itself.

It is to be hoped that the author will continue to translate such monumental works as this, that through his work the almost universally unknown works of the great orientals may be brought to occidental minds because art is universal and if widely known will help build an understanding which will reach beyond race and color into souls of men and make them brothers.—M. C. J.

THE YOUNG COSIMA

(Henry Handel Richardson, W. W. Norton Company, New York, 1938. 388 pages. \$2.50.)

FROM the love story of Cosima Liszt and Richard Wagner, Miss Richardson has woven a novel of rare beauty and dramatic interest. Although the structure of the book is historical, the insight into the leading characters' lives is purely fictitious. In this book as in her masterpiece, *Ultima Thule*, which is a classic, Miss Richardson proves her right to the best connotation of the title, "novelist."

From a sermon Cosima heard preached when she was a very young girl, she determined that the essence of a true woman's life should be self-sacrifice. Since she loved music, the cause of music or persons who represented that cause were henceforth objects of her devotion.

Handled with an understanding possible only to one trained in music as Miss Richardson is, this volume is a powerful psychological approach to a subject that has long intrigued those interested in Wagner's life.—M. C. J.

WICKFORD POINT

(John P. Marquand, Little, Brown and Company, Boston, 1939. 458 pages. \$2.75.)

IN AN ironical vein, the winner of the Pulitzer Prize for his novel, *The Late George Apley*, introduces the foibles of the Brill family in such a manner that we laugh at the Brills and then wonder whether we too may have some of the characteristics at which the author pokes fun. At times the reader may wonder whether a more careful culling of the material used might not have improved the novel, which, however, will be relished by those who like a leisurely unfolding of their novels.—M. C. J.

(Continued on page 422)

The Farmer's Place in the Marketing Program

(Concluded from page 387)

marketing factors: planning production, cultivating and producing quality products, harvesting, assembling, grading, and standardization; packaging properly in attractive containers; processing, such as canning and quick freezing, transporting, storing, financing, distributing. It requires a business enterprise, efficiently and effectively managed, to handle these intricate problems.

Consumers always want products of high quality. In fact, these are the commodities of greatest scarcity. Production and handling of them, therefore, give the greatest certainty of profit both in farming and in marketing. The enterprise which seeks to guarantee success must place the premium on high quality.

Those experienced in the marketing of agricultural products lay down as a definite rule that on a rising market, good quality produce advances in price very quickly and on a declining market it falls slowly. The reverse is true of poor quality produce, which rises slowly on a rising market and falls rapidly on a declining market.

Opportunities for new enterprises and new activities in agriculture and marketing are greater today than they have ever been before, and can gain competitive advantages in a number of ways:

1. Make or do something better.
2. Make or do something cheaper.
3. Deliver or distribute it more economically.
4. Package it more acceptably.
5. Fit it more nearly to people's needs and desires.
6. Serve with greater intelligence or a better spirit.

Last year the peach growers at Toquerville, in Washington County, Utah, organized a co-operative marketing unit and with modern equipment succeeded in receiving a remunerative price for their standardized and graded peaches. This lead might well be followed, to advantage, by other producing areas.

In this day in which we live there should be no hesitancy on the part of producers to cooperate in the disposition of their products, nor question on the type of organization to be set up for handling their particular product. There are enlightenment, based on experience, and details as to type of organization available to the leadership in any community. On these and related questions the Agricultural Committee of the Church will serve in an advisory capacity when called upon. Several public agencies in the field are also willing and anxious to render needed service. Cooperative marketing is not a panacea for all the agricultural ills but it offers one effective means of stabilizing and strengthening the farmer's income.

THE HEYBURN SAWMILL PROJECT

By BISHOP ELMER S. HEINER

Members of the Heyburn Sawmill Committee, reading left to right: Charles W. Surrage, Joseph Horn, David R. King, Joseph S. Bailey and James B. Hellewell. Two members were absent from this meeting: Joseph V. Lee and William B. Christensen.



Members of the Heyburn Ward who first began timber operations in the Sawtooth National Forest on the Heyburn Sawmill Project on August 9, 1938.



Heyburn Sawmill Project truck with a load of timber for the mill. Driver, Blaine Jones, with Milton E. Stoddard, assistant.



WHEN in May, 1938, inadequate housing conditions, particularly among young married couples, were found prevailing in the Heyburn Ward of the Minidoka Stake, a committee of three, Joseph S. Bailey, David R. King, and Joseph V. Lee, envisioned a cooperative sawmill project to be operated by the ward under the Church Welfare Plan on the principle of exchange of labor and commodities. They were convinced that by this method of self-help, housing facilities in the ward could be greatly improved with but little cost to each family.

Accordingly, timber possibilities in the Sawtooth National Forest were investigated, where an abundance was found suitable to the purpose. Moreover, Thomas Reid, supervisor, pointed out a sawmill in excellent condition to be had at a reasonable figure. The mill was purchased, and on August 9, 1938, eleven men, eleven women and children, equipped with a truck and a team, left the ward to move the mill to Heyburn and begin operations. Brother Joseph V. Lee, an experienced sawyer, was put in charge on location, and a directing committee of Priesthood and auxiliary organization representatives, headed by Bishop Elmer S. Heiner, was formed.

Soon after operations commenced, with a large number of the unemployed

participating, it was found that stove wood had a ready sale at the timber camp. A wood saw was set up immediately. The transportation of the timber from the canyon to the mill became a problem, for the light trucks which were available could not do the job economically.

When Henry D. Moyle, chairman of the General Church Welfare Committee, visited the Minidoka Stake quarterly conference in September, he conferred with the brethren directing the project and discussed with them their problems.

With the approval of the stake presidency and the high council the project committee sought the assistance of the General Church Welfare Committee and were successful in purchasing a new truck suited to their needs. This procedure brought the project under the stake presidency, who appointed Brother Joseph S. Bailey, a member of the stake high council, to be stake work director of the project.

The timber camp was closed when the heavy snows came except for a large number of corral poles that were brought in January. The mill operated at intervals all winter doing project and custom sawing. Four homes were begun during the season and will be completed as circumstances will permit, at

(Concluded on page 427)



Homing



NEIGHBORING WITH LITTLE CHILDREN

By Louise C. Hastings

NEIGHBORING is getting to be a lost art in city life. Today we live in a few rooms in some huge apartment house, and seldom do we know our next-door neighbor. This has an unfortunate effect upon our children. Country life offers opportunities to "drop in," to do little things for others; there we have certain implied obligations that are delightful. Community life in the suburbs of large cities also offers ways of being friendly. But why can't we who live in apartments do something to bring into our children's lives the spirit of an ideal country village where neighboring is a lovely thing that keeps the heart glowing?

Gardens help in their season. If there is no ground to spare outside, then inside, or if there is no sunshine inside, then perhaps room for at least a small box can be found on the roof. In any case a basket of fresh growing pansies may be bought, picked by the children and shared with their friends. If there is room, a "friendship garden," out of which come flowers and vegetables, not to be used at home but to be given to acquaintances, is an unailing help to neighboring.

Another, is to let the children assist in

SOLITUDE

By Lavonne Langolf

KIDNEY CAR is idle;
Dollies stay asleep;
Teddy Bear is resting;
Blocks are in a heap.

Tears are on my apron;
Nothing else to do;
She went home with Grandma—
And won't be back 'till two.

Here's How—

SPICE TIPS

Serve fresh pears peeled and halved with a sprinkling of powdered ginger or with a jigger of ginger liqueur. . . A dash of cinnamon is good in the whipped cream topping for strawberry shortcake. . . If you use sponge cake for the base of strawberry shortcake use powdered mace as the flavoring accent or mix ½ tsp. of it in 1 pt. of whipped cream for topping. . . Breakfast berries of any kind are better with some grated nutmeg—plus cream if you wish. . . The French serve honey-melon as an *hors d'oeuvre* with transparent slices of French or Italian ham. Fresh ground pepper is a must with this dish on the melon. . . Use grated nutmeg on the first fresh sliced peaches and vary the dish by adding fresh raspberry sauce and the nutmeg. . . If your family loves rice pudding try cooking it with a whole cinnamon stick in lieu of raisins and serve it with a garnish of fresh fruit.



making cookies. It is such fun for them to give some to the mail carrier, to take a bag to the traffic policeman at the corner and to pack a tin box for father to take to his office and pass around to his associates.

I recall a mother who said in my hearing, "Each month we are going to remember somebody's birthday." As the family was small, this meant including neighbors. Sometimes in May the children made several May Day baskets for shut-ins. At Thanksgiving they expected to share their good things with persons less fortunate. Christmas always meant doing little things for others besides the family. It was genuine pleasure for them to make their own valentines and send them off to distant relatives and nearby acquaintances.

Letters are always delightful, even though the ones who receive them may live in the next apartment. When people are obliged to remain at home the ring of the postman is always an event, whether they are five years old or seventy-five.

The telephone is another means of conveying happy greetings. "Shall I call Mrs. Rice and wish her a happy day?" I once heard a little child who was enjoying the art of telephoning say to her mother. How much oftener this might be done if we only realized the joy it would bring.

Often on New Year's Day at our home we call up friends of all ages and wish them a Happy New Year. When children see

CONDUCTED BY MARBA C. JOSEPHSON

and hear their parents doing things of this kind, they usually wish to do the same, and so it becomes a character-building project without any planning. It has long been our custom to prepare a list every month of those we think would be made happier by hearing from us. Our little girls see to it that at least a card or telephone message is sent to each one on the list.

"Bobby's aunt is getting well, and I'm going to send her a card and tell her I'm glad," announced a little boy one day. "But do you know her?" his mother asked. "No, but Bobby does," was the quick reply, and he sent the card.—Issued by the National Kindergarten Association.

The Book Rack

(Continued from page 420)

THE SWORD OF ISLAM

(Rafael Sabatini, Houghton Mifflin Company, 1939, Boston. 393 pages. \$2.50.)

TOLD in the robust style of Sabatini, this story of sixteenth century Genoa will fire the imagination of all boys and girls, men and women, whose red blood is still stirred by adventure tales. Dealing with

TIP-TOE

By Alberta Huish Christensen

WHEN Nancy's asleep
Nobody squeals,
An' you musn't go squeaking
Along on your heels.

"It's a good thing for babies,"
Bud said, an' he knows,
"That people have tips
On the ends of their toes!"



UTAH POULTRY PRODUCERS CO-OP ASSOCIATION

MILK WHITE EGGS will be used in all M. I. A. Cooking Schools.

You Know They'll be Good
When you say:
"MILK WHITE EGGS"



the poetic Don Prospero Adorno and his exploits against both Mohammedan and Genoese rivals, this novel relates how eventually he won the hand of the woman he loved and the esteem of the rulers whom he desired to serve.—*M. C. J.*

JOHNSON O'CONNOR ENGLISH
VOCABULARY BUILDER
(Human Engineering Laboratory,
1937. \$5.00.)

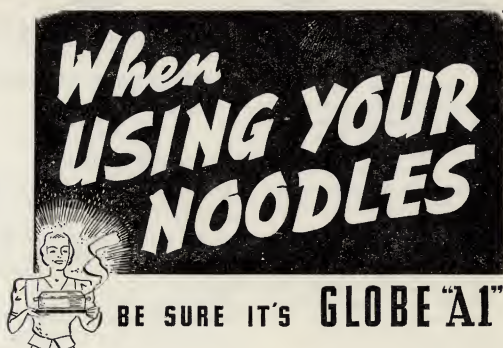
IN addition to providing definite results obtained from tests made concerning vocabularies among successful business men, this book has included within its covers 1,118 words in progressive stages of difficulty which can be studied and added to one's vocabulary. Since success is something desirable of attainment, the factors which enter into success need to be isolated and considered. One of these factors is a large English vocabulary. Consequently, this book both stimulates and satisfies the desire for increasing at least this one factor of success.—*M. C. J.*

ANDY AND THE LION
(James Daugherty, Viking Press,
New York. \$1.50.)

WITH illustrations inviting enough to hold the attention of all youngsters, the old story of "Androcles and the Lion" is given a modern setting. Set in type which the first grader can read with ease, this book should be a welcome addition to the libraries of those who are eager to teach their children kindness to animals.—*M. C. J.*

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For extra delicious, extra nourishing noodle dishes—always insist on GLOBE "A1" NOODLES. They're made in a clean, sun-lit plant and lots of vitamin-rich egg yolks go into every package!

TUNA TEMPTER

4 oz. pkg. GLOBE "A1" medium NOODLES.	1 can mushroom soup.
1 can tuna.	2/3 cup water.
1 small bag potato chips.	1/4 cup grated cheese.

Cook noodles in boiling salted water until tender; drain and blanch. Place noodles in well-oiled baking dish. Crush potato chips rather fine and sprinkle 1/3 over noodles. Rinse tuna in boiling water; drain and flake. Place on noodles and potato chips and sprinkle with half the remaining chips. Add water to soup, heat thoroughly and pour over the other ingredients, being sure that it penetrates the mixture. Sprinkle with rest of potato chips and cheese. Bake in moderate oven (350°) about 20 minutes, or until thoroughly heated and cheese is melted.

NOODLE DATE PUDDING

1 4-oz. pkg. GLOBE "A1" fine NOODLES.	2 Tbsp. butter.
2 eggs.	1/3 cup sugar.
1 cup milk.	1/2 tsp. nutmeg.
3/4 cup chopped dates.	1/3 cup honey.

Cook noodles in boiling salted water 15 min., drain and blanch. Blend butter, sugar, nutmeg and honey, add eggs and beat well, then add milk and noodles. Put 1/3 the mixture in a buttered baking dish, cover with 1/2 the dates. Repeat layers, having noodle mixture on top. Cover and bake in moderate oven (325°) 35-40 min.



Melchizedek Priesthood

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

QUORUMS IN SUMMER TIME

How to maintain the activity of Priesthood quorums during the summer is a challenging question. The authorities in every stake meet it in some form or another. At times in the past it was regrettably not solved in a few stakes. So the quorums adjourned their meetings and suspended their activities.

But experience—always a wise teacher—has not approved of this course. To adjourn is to lose ground, to make it necessary to rebuild the interest, the morale, the habits, etc., of the previous season. Thus much reconstruction work must be done, and time therefore is lost.

We urge therefore that all quorums continue their meetings and activities during the summer months. Our program makes this necessary. Activities of the Welfare Program—and every quorum is now participating in this program—cannot go effectively forward without committee, group, and quorum meetings during the summer. This is obvious.

There are other factors that make holding meetings through the summer very desirable. These meetings are now almost universally held on Sunday, and Sunday is a day of worship. We find nowhere any divine authorization for suspension of worship on the Sabbath day, or permission to violate the sanctity of this day of rest. The suspension of religious meetings on Sunday would certainly encourage non-religious activities and hence would meet with the Lord's disapproval.

One of the wide-spread sins of our day is Sabbath day violation and desecration. To an extent, unfortunately all too great, this sin is handicapping many of us today in receiving blessings from heaven. No officers or Priesthood quorum can profit by yielding in this matter to the spirit and practices of the times.

The Sunday Schools do not adjourn for the summer. Experience has convinced Sunday School officers and teachers that an adjournment for even a single Sunday is definitely detrimental to the School. So it is now only for exceptional or unavoidable circumstances that a Sunday School is suspended—contagious disease epidemics, conferences occupying the building, etc.

Brethren, we urge you to continue Priesthood meetings and activities during the summer months, even though conditions may at times and in some places reduce the attendance. Satan is among us using every available means to handicap and thwart us. But this is only another reason why we should be diligent and active in promoting the interests of the work committed to us.

ANTI-LIQUOR-TOBACCO COLUMN

A SPLENDID EXAMPLE

ONE bishop in the Lost River Stake, according to a report sent to Elder Richard R. Lyman, by the stake clerk, says that in his ward of a membership of 200, not one member under the age of 25 uses tea, coffee, tobacco, or liquor.

This same bishop reports that by using the card system for fast offerings he has secured "good donations from every family in the ward except one for the last two months."

Someone has said that a satisfied customer is the best advertisement. However, the liquor business never runs ads showing its "satisfied" customers. There's a reason.

Rachel Kezerian, Murray High School Seminary student and painter of this picture, comes from a family all of whom are talented. She has one sister who does art work and costuming for the Walt Disney Studios. During her work as a Seminary student under the direction of Frank W. McGhie she made illustrations of various subjects such as the one reproduced here—as well as Church scenes and personalities.



Of the above illustration Rachel Kezerian writes: Three years of religious training in seminary at Murray High School has done me more good than several of my other classes combined. . . . We kept note books in which we were advised to have pictures accompanying our study. It was through this that I began drawing pictures to fit many phases of our work.

On several occasions we would discontinue our regular text to spend time on subjects that would be of utmost importance to us. Upon studying alcohol, for instance, the class was divided into several committees of six to eight students with one person in charge. Each committee would prepare an issue on alcohol—some of which were: Is it anyone's business whether or not I drink? Is it clever to drink? Is alcohol an enemy of the athlete? Does alcohol affect the intelligence? Why do people drink alcohol? And concerning the advertising of liquor—does liquor advertising tell the whole truth?

Our facts came from reliable sources, and our own reasoning together with common sense proved to us without doubt that liquor was not an asset of any kind other than in medical use; wanton use was a destruction physically, morally, and mentally, a menace to society—a road to anything but success. Those who believed it clever to drink to the health of some friend later found his friends drinking to his health. For my part I invariably found it easier to show effects rather than tell them. I believe that showing the damage of liquor, tobacco, and other harmful drugs is more impressive.

MONTHLY REPORT OF THE L. D. S. STAKE MISSIONS

Made by The First Council of the Seventy to The Council of the Twelve Apostles

For the Month of April, 1939
MISSIONARY ACTIVITIES

	April 1939	April 1938
1. Number of times out doing missionary work	8,053	7,406
2. Hours spent in missionary work	18,898	16,843
3. Number of homes entered for the first time	7,299	4,360
4. Number of invitations to return	5,910	
5. Number of revisits	5,484	4,933
6. Number of Gospel conversations	15,626	13,749
7. Number of standard Church works distributed:		
Copies of the Bible	16	15
Copies of the Book of Mormon	164	148
Copies of the Doctrine and Covenants	17	27
Copies of the Pearl of Great Price	20	18
TOTAL (Loaned and Sold)	425	598
8. Number of other books distributed	349	408
9. Number of tracts and pamphlets distributed	15,767	14,592
10. Number of hall meetings held by missionaries	247	232
11. Number of cottage meetings held by missionaries	60	685
12. Number of missionaries who attended cottage and hall meetings	1,928	2,132
13. Number of investigators present at cottage and hall meetings	2,812	2,737
14. Number of baptisms as a result of missionary work:		
(1) Of people over 15 years of age	78	
(2) Of people under 15 years of age:		
a. Both of whose parents are members	38	
b. Others under 15 years of age	54	
TOTAL	170	151
15. Number of inactive members of the Church brought into activity through stake missionary service during the month	404	329
Number of stakes in the Church	127	127
Number of stake missions organized	123	116
MISSIONARIES		
Number of stakes reporting	90	102
Number of districts	355	368
Elders	263	236
Seventies	1,110	1,337
High Priests	218	275
Women	336	315
TOTAL	1,927	2,189
Number of missionaries making the minimum requirement	658	
Number of missionaries making less than minimum requirement	773	
Number of inactive missionaries	423	
Number not classified	73	
TOTAL (agrees with total above)	1,927	

town police in helping to curb the activities of the bootlegger.

At our next Town Council meeting this delegation met with us and offered to cooperate in any way possible with our police without pay, to detect and stop bootlegging.

The righteous indignation of our quorum members is having the effect of curbing this evil which corrupts the morals of our youth and blights the lives of many of our older brethren.

United action by quorums in this direction will go a long way in helping to put our Church where it belongs and where our leaders would like to see it—standing out in front in the fight against these evils.

Sincerely, Your Brother,
E. Pingree Tanner.

Moral Education

(Concluded from page 398)

We have not yet adjusted ourselves in ideas, attitudes, and morals to the mechanical civilization which has been thrust upon us. That is one reason why any attempt at a program of education in temperance and morals is worthy of our serious cooperation. The newspapers and magazines which refuse to carry liquor advertisements deserve our praise. They are our allies in our efforts to train a better generation.

Our fourth field of activity can be nothing less than undertaking to build a new conscience in the next generation. This generation has been critical, in many ways revolutionary, and has thrown overboard the ideals, standards, and hopes of the past generation. Out of our confusion can come worse confusion and lower moral ideals, still, or there can come a greater day with higher moral standards and a more cooperative society. We must be in the field with a program of education that will mold the thinking of this coming generation.

I am aware of the difficulties which are in the way of any program of character education. Morality is based on religion. All religious groups want training in morality. But there will be differences of opinion as to what constitutes moral teaching, when and where shall morality be taught, and who shall do the teaching. Yet there must be some common ground on which a program of moral training can be built. I remember a poem entitled "No," which we had in the grades. That poem taught that it was a courageous, noble thing to say "no" to some of the appeals which life brings to us. That may have been indirect moral teaching, but it did help to strengthen my moral backbone.

In conclusion I want to leave with you a quotation from Roger Babson:

When America's keenest minds are using the newspapers, magazines, movies and radio to entice youth to drink whiskey, smoke more cigarettes, and make heroes of criminals, these youths should hear the other side of the argument from someone.

Melchizedek Priesthood Outline of Study for July, 1939

TEXT: PRIESTHOOD AND CHURCH WELFARE.

See also Historical Readings and Supplementary References

LESSON XIX

WEALTH IN LAND AND WATER
(Chapter 19)

- I. Welfare of early communities dependent on agriculture (See Historical Readings, reference No. 1)
- II. Irrigation on organized scale—a social institution
 - a. Cooperative building of dams and canals (See Historical Readings, reference No. 2)
 - b. Water rights—water in rotation
- III. Water the life-blood of intermountain communities
 - a. Food production
 - b. Makes compact settlements, operation of ranges possible.
- IV. More land available than water
 - a. Soils comparatively nutrient
 - b. Obligation of using limited water on good soil only
- V. Irrigation makes controlled crop-production possible
- VI. Dangers of over-irrigation
 - a. Water-logging: invasion of water-loving plants
 - b. Erosion: loss of valuable top soil
 - c. Seepage: alkalization, concentration of soil salts.
- VII. Wise, beneficial use of irrigation water a community problem
 - a. To limit use of water to good land
 - b. To avoid over-irrigation
 - c. To gather accurate data as a basis for social legislation
- VIII. Making farms more productive

a. Livestock-growing

1. Increase of income: by planned use of roughage and by-product feeds
 2. Improvement of soils: through use of livestock manures
- b. Crop rotation
- IX. Special adaptation of intermountain region to irrigation
 - a. Nutrient soil
 - b. Mountain water-sheds: year-round supply of water
 - c. Superior quality of crops
 - X. What we can do in husbanding God's gift to us
 - a. Preserve soil
 - b. Use farm wastes
 - c. Adopt similar program of thrift for city-dweller

LESSON XX

FARMING AND RANCHING AS A MODE OF LIVING (Chapter 20)

- I. The quiet and privacy of the country
- II. A simple but more secure standard of living
 - a. Assures the necessities of life
 - b. Alleviates times of stress
- III. Health opportunities
 - a. Country slums unnecessary
 - b. Freedom from city menaces
 - c. A natural asylum of beauty and rest
- IV. Subtending the earth: a major assignment

(Continued on page 426)

(Continued from page 425)

- a. Pioneers tamed the land
 - b. Farmers today must harness it
 - V. Protection of farms, ranges, and watersheds from abuse and waste: a higher kind of patriotism
 - a. Farmers and stockmen as trustees
 - b. Only 25% of land in U. S. suitable for agriculture
 - 1. Value of top layer of soil
 - 2. Value of plant cover
 - c. Natural resources not unlimited
 - VI. Man must work hand in hand with nature
 - VII. The joy of creative activity on the farm
 - a. Love of plants and animals and their guided development
 - b. Culture in the true sense
 - c. A challenge in the mystery of life
 - 1. Questions to be answered
 - 2. Thrill-getting
 - d. The knowledge of heredity: a master key
 - VIII. Farm life demands thoughtful action
 - a. The grower of plants and animals not a mere automaton
 - b. Opportunity for contemplation, meditation
 - IX. A closer approach to God
- LESSON XXI
WATERSHED AND FOREST RESOURCES
(Chapter 21)
- I. Importance of mountain water
 - a. Irrigation
 - b. Drinking and culinary purposes
 - II. Function of watersheds
 - a. Prevents surface run-off
 - b. Holds water in underground streams, reservoirs
 - III. Function of vegetation
 - a. Catches water from rain and melting snow
 - b. Keeps soil porous
 - c. Distributes storm water: flood prevention
 - IV. Flood as result of man's destruction of plant cover
 - a. Damage of 1923 floods
 - 1. First floods since Bonneville times
 - 2. Most valuable farmland ruined
 - b. Floods of 1930
 - 1. Originated in areas on watershed made bare by fire, overgrazing
 - 2. No natural control
 - V. Intimate relation of soil to run-off and plant cover
 - a. Top soil removed by erosion, grazing
 - b. Subsoil unproductive, incapable of absorbing water
 - c. Top soil (humus) the vigor of earth: easy to lose, difficult to regain
 - VI. Erosion endangers culinary supply
 - VII. Removing the cause of the trouble
 - a. Eternal vigilance in prevention of fire: the responsibility of campers
 - b. Control of grazing
 - c. Abetting of natural processes by artificial restoration
 - 1. Terracing
 - 2. Re-seeding
 - VIII. Timber production a factor in watershed effectiveness
 - a. Local timber not suited to commercial exploitation
 - b. Nature of mountain supplies: small, scattered
 - c. Pioneer use
 - d. Depletion of local supplies today: fire and flood menace

- IX. Forest rehabilitation
 - a. Erosion control
 - b. Off-season work on large scale for farmers, stockmen, laborers
- X. The intermountain water supply
 - a. Dependability and guarantee of security of living in early days
 - b. Wise management can restore early security

HISTORICAL READINGS

1. Circumstances render it impossible to go on with the Public Works. We have work enough to do, but we have not provisions to give the laborer. It is unpleasant to stop the Public Works, not only because it retards improvement, but because those who have been laboring on the works look to that quarter for their subsistence. Many who have labored there are without breadstuff or anything to eat; and they think that if they can get to work as formerly, they will get food. The only wonder to me is that anything has been left until now, and there is not much. We have to get along from hand to mouth in order to conduct matters on the present limited scale, and are obliged to stop operations until after harvest. It is the counsel of the First Presidency for everyone to be diligent in raising grain and other products of the soil, that we may replenish the granaries and storehouse, and have food to sustain the laborers. (Brigham Young, *Journal of Discourses* 7:94.)

2. Shall we stop making canals when the one now in progress is finished? No, for as soon as that is completed from Big Cottonwood to this city, we expect to make a canal on the west side of Jordan, and take its water along the east base of the west mountains, as there is more farming land on the west side of that river than on the east. When that work is accomplished we shall continue our exertions, until Provo River runs to this city. We intend to bring it around the point of the mountain to Little Cottonwood, from that to Big Cottonwood, and lead its waters upon all the land from Provo canyon to this city, for there is more water runs in that stream alone than would be needed for that purpose.

If we had time we should build several reservoirs to save the waters of City Creek, each one to contain enough for once irrigating one-third of the city. If we had such reservoirs the whole of this city might be irrigated with water that now runs to waste. Even then we do not intend to cease our improvements, for we expect that part of the Weber will be brought to the Hot Springs, there to meet the waters from the south and empty into Jordan. Then we contemplate that Bear River will be taken out at the gates to irrigate a rich and extensive region on its left bank, and also upon the other side to meet the waters of the Malad. We know not the end of our public labors and enterprises in this Territory, and we design performing them as fast as we can. (Brigham Young, *Journal of Discourses* 3:329.)

QUORUM PROJECTS

WHAT IS YOUR QUORUM DOING?

THE aim of every quorum should be to produce more than that required of them by assignment so they may have a fund in their treasury. The example has been set in Palmyra Stake. The High Priests of the different wards were assigned to raise a total of 24 acres of wheat and one acre of potatoes. The Seventies of the wards were asked to raise a total of five acres of peas, one acre of potatoes, one acre of onions, and half an acre of carrots. The Elders were asked to raise three acres of beans, one acre of potatoes, two acres of corn and nine acres of beets. The three Melchizedek quorums are thus raising a total of 47½ acres of produce. But the important point, as expressed in the closing statement of the report, is as follows: "You will notice that we have increased our allotments to the quorums about one-third. We did this so that the quorums would have a fund in their treasury this fall."

This same thought has been followed in the Sharon Stake: "Each Melchizedek Priesthood quorum has been asked to have a project wholly for quorum purposes in addition to any assignments that may be made to them on budget allotments to wards."

This idea of doing a little more than what is required is contained in the report from Teton Stake: "We believe we can turn all the assigned over to the region and still be able to take care of ourselves." Logan, Carbon, and Kolob stakes report in similar vein.

It was never intended that stake assignments limit the production of items not assigned. Each quorum should be alive to the possibility of starting and carrying forward some new enterprise independent of all regular assignments, for the purpose of building up the resources of the quorum and getting it in a position to assist members in need. Let us see to it that we not only do that which is asked of us but that we accomplish more, for the blessing and benefit of our fellow men.

Let us contrast for a moment statements received from two different stakes. From one stake comes this statement. "In so far as this stake is concerned, we aim to produce 40% of the commodities listed in the suggestive budget, which we anticipate will provide for the needy people in this stake."

It is apparently the thought to take care of the people in their own stake without aiding others in the region. This is good, if we can take care of our own, but all the strong should help all the weak. See how much better it is if the following program is followed as reported by this stake: "We were assigned 1,000 pounds of cheese and an acre of tomatoes. We asked our First

and Second Quorums of Elders to provide 500 pounds of cheese each. Then to the Elders of Ward . . . we assigned one-half acre of tomatoes, and the Melchizedek Priesthood groups of (two other wards) were assigned one-half acres of tomatoes each. This takes care of our regional assignment with one-half acre of tomatoes to spare, which we expect to use for our stake needs. The Seventies of the stake were asked to provide 500 pounds of meat for our stake needs. The High Priests . . . have been assigned 250 bags of potatoes for stake needs, and the High Priests of Ward have been assigned one-half acre of sweet corn for stake needs. We have assigned to the wards the project of having, as nearly as possible, everyone raise a garden to provide themselves with their own vegetables, and also see that every family has a cow."

Let us produce more than that assigned to us, to provide a surplus for the quorum fund.

ELDERS OF SYRACUSE WARD SHOW RESULTS OF ACTIVITY

For the past year the 5th Quorum of Elders of the Syracuse Ward, North Davis Stake, conducted a varied program. It completely handled the production and harvesting of three and one-half acres of tomatoes, all of which were turned over to the Welfare program.

Their annual banquet was held in February. It was a real success, as have been these annual affairs with this group for a number of years past. Two hundred and forty-six persons attended the banquet in the ward hall.

The quorum has also been especially active in temple work. During 1938 it cooperated with the Genealogical committee of the ward in temple excursions. One excursion was made to the Logan Temple, which included twenty-one Elders and their wives, and six excursions to the Salt Lake Temple, with an average of seventeen couples from the quorum.

43RD QUORUM OF SEVENTY OF TOOEE STAKE RENDERS UNUSUAL SERVICE

An incident of outstanding quorum service was recently performed by the 43rd Quorum of Seventy, Tooee, Utah. In December, 1937, David B. Matson, who had been an active member of the quorum, was accidentally killed in a mine explosion at Bauer, Utah. Prior to his death, he had purchased a lot and begun construction on a home. He had completed the basement, and had moved his family into it.

A committee with Alex A. Gillespie, senior president of the quorum, as chairman, was appointed to see what could be done to finish the home for the widowed mother and her eight children. B. G. Sweet, superintendent at the Combine Metals Reduction

Co., was consulted and reacted very favorably. The officials of the company assured their support, appointed James T. Crawford to work with the quorum, and promised to furnish all materials at cost. Through the Industrial Commission of the state, sufficient funds were advanced on the deceased man's insurance to carry on the construction, and enough signed work pledges were secured in the quorum and from other individuals to do the actual building.

Eighty-two men, representing all the necessary trades, donated 144.5 eight-hour shifts. Six boys also volunteered their help. Local business houses all cheerfully collaborated to make the completion of the home possible at a minimum cost to the family. On August 1, 1938, the family was able to move into a home modern in every way and costing but \$960. "Words fail to express the gratitude the family and I feel," was the comment of Sister Matson, while those who had participated in the project were no less pleased.

"It has been a distinct pleasure," said Mr. Crawford, "to have had the privilege of cooperating with the commission and the Seventies' quorum of the Tooee Stake in this worthy project." And a statement from the commission is in part as follows: "It is not going too far to state that we consider the part played by the Seventies' organization in providing for the needs of this good woman one of the most outstanding pieces of work done along this line that has ever been called to our attention."

139TH QUORUM OF SEVENTY "CHURCH OF THE AIR"

FOR the past five and one-half years the 139th Quorum of Seventy of the Big Horn Stake of Zion has sponsored each year a series of "Church of the Air" radio broadcasts as a special missionary project. The first series began Sunday, March 4, 1934.

Each broadcast has been given on a Sunday, consisting of an address on some Gospel theme and usually accompanied by appropriate musical numbers, at times including a whole chorus. During the past year's series, transcriptions of the famous Tabernacle Choir were given in connection with some of the addresses.

The broadcasts went out over Radio Station KGHL, Billings, Montana, which is located about 100 miles north of stake headquarters at Lovell, Wyoming. Every broadcast has necessitated a 200-miles' trip to and from the radio station, and in some instances those taking part from remote sections of the stake have journeyed 300 miles. Each one has borne his own traveling expenses.

The addresses, with but few exceptions, were delivered by members of the quorum and the musical numbers were given by various members of the

stake. The first two series of these radio addresses have been compiled and published in book form.

The expense of the broadcasts has been borne by the 139th Quorum of Seventy and by the people throughout the Big Horn Stake who have so generously contributed. Many outside the quorum itself have assisted us and we are indeed grateful for the support from the Elders' and High Priests' quorums.

Three of the auxiliary organizations, the Relief Society, the Y. M. M. I. A., and the Y. W. M. I. A. have been represented on these programs.

It has been estimated that these "Church of the Air" programs have reached from 70,000 to 100,000 people each Sunday we have broadcast. In compliance with hundreds of requests we have sent out copies to interested listeners in Wyoming, Kansas, Montana, Idaho, and provinces of Alberta and Saskatchewan in the Dominion of Canada. Many have expressed interest in the Gospel message; much literature has been sent out upon request; many Gospel conversations have ensued; and investigations of Gospel truths originating from these radio messages have resulted in one instance in a baptism.

In all we have made about 110 broadcasts, traveled approximately 22,000 miles to make them, made a cash outlay for the broadcasts of about \$1,000.00, and the individuals taking part have contributed from \$700.00 to \$800.00 in traveling expenses.

In conclusion we wish to express our appreciation for the support and encouragement of the stake presidencies and to all who have assisted in any way and who have taken part during the presentation of all of these broadcasts.

Heyburn Sawmill Project

(Concluded from page 421)

an estimated value of \$2,000.00 each.

The project produced a total income of \$1,390.62, including cash donations, labor, sale of lumber and wood. Thirteen families totaling seventy persons have received the equivalent of \$451.14 in cash, food, and clothing; \$600.35 has been paid on the cost and operation of the project truck; \$101.47 was paid for timber permits, and \$237.66 was expended for the sawmill and supplies. The mill sawed 51,776 feet of lumber. Of this amount, 15,884 went to participants of the project and 5,129 feet was custom sawing.

The committee and participants look forward to much greater accomplishments during the coming year. With their equipment partly paid for and the experience of a season behind them, they hope to establish a permanent timber camp, enabling the project to operate the year round. This will furnish employment to a larger number of men and speed up the building of homes in the Heyburn Ward and Minidoka Stake.

Aaronic Priesthood

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

Church-Wide Celebration of Restoration Anniversary Featured by Impressive Programs

FROM New York Stake to San Francisco, and in Canada and Mexico, the 109th anniversary of the restoration of the Aaronic Priesthood was celebrated on May 20 and 21.

All three members of the Presiding Bishopric participated in the celebration. Presiding Bishop LeGrand Richards joined with a group of 510 members from the Lower Snake River Valley in an impressive celebration at Burley, Idaho, where members of six stakes had assembled following a custom established some years ago. An address by Bishop Richards, a motion picture party, and an afternoon of sports and games, were featured. Bishop Marvin O. Ashton of the Presiding Bishopric joined with more than one thousand members from the Utah County stakes at Aspen Grove in Provo Canyon. The program included special services, luncheon, and an outdoor circus. Bishop Joseph L. Wirthlin joined with the Aaronic Priesthood of Lethbridge Stake in an outdoor program during the day and also attended the Aaronic Priesthood services in the Lethbridge Ward on Sunday evening, May 21st. At these services a pleasant surprise was introduced during which Ruel Gilchrist, president of the ward's Deacon Quorum presented Bishop Wirthlin with the Union Jack, Canada's National Flag.

Phoenix Stake celebrated with nearly one hundred boys and leaders at "Seven Springs," forty-five miles northeast of Phoenix. In addition to ward leaders, Stake President J. R. Price, and five members of the High Council joined the pilgrimage. An over-night camp with a camp-fire meal and a faith-promoting program were features of the outing.

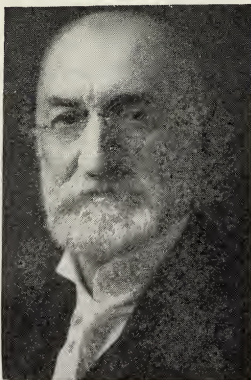
Rigby Stake Aaronic Priesthood journeyed to Craters of the Moon for their celebration. Headed by President Hyrum T. Moss, the pilgrimage was made to one of the scenic spots of Idaho, where Russell K. Harris, a grandson of Martin Harris, one of the three witnesses of the Book of Mormon, was the principal speaker in the services. President P. W. DaBell, Willard Adams, and others had directed the arrangements.

Wells Stake furnished a climax to its celebration by having one hundred twenty-five boys of the Stake Aaronic Priesthood Chorus supply the music for the closing session of the stake conference on May 14th.

Practically the entire male popula-

tion of Fielding Ward of Box Elder Stake joined in a special pilgrimage to historic points in Salt Lake City. More than one hundred members made the journey which included a tour of the Temple Grounds and Church buildings, visits to the graves of Brigham Young, Heber C. Kimball, and Newell K. Whitney, and a banquet in the Lion House.

West Jordan Aaronic Priesthood visited Salt Lake City in a body and made the historical tour, including also



PRESIDENT HEBER J. GRANT WHOSE LONG-DISTANCE TELEPHONE ADDRESS WAS FEATURE OF "RESTORATION CELEBRATION."

visits to the state capitol and other points of interest.

Woodruff Stake members conducted a large group to Salt Lake City, where a tour of historic places and an afternoon of games and sports in Liberty Park were prominent features of the program.

Liberty Stake conducted a tour of historic buildings and landmarks in Salt Lake City, including the regular tour made by tourists through the Temple Block in Salt Lake City.

Highland Stake, with 404 members participating, followed the Pioneer Trail over Little Mountain to George Washington Memorial Park, where a program during the afternoon and a campfire meeting were held and the story of the Pioneer Trail was told by Nicholas G. Morgan. The afternoon program was conducted in Emigration Canyon on the Pioneer Trail, and the campfire program in the evening at

"This is the Place" monument, overlooking the Salt Lake Valley.

The Franklin Stake program was conducted at Preston with a special track meet, including games such as were participated in by Joseph Smith, and other events on the Preston High School campus. During the morning a program was conducted with the story of the life of Joseph Smith being the principal feature.

The Summit Stake pilgrimage covered the last thirty-six miles of the Pioneer Trail, from Henefer in Weber Canyon to "This is the Place" Monument overlooking Salt Lake Valley. Leading the group was former stake president, W. Oriel Stevens, one of the best authorities living today on the history of the Old Trail. The pilgrimage followed the trail as originally made by the Pioneers, fording the streams and climbing the hills as their pioneer ancestors did nearly one hundred years ago.

Six branches of the Capitol District of the Eastern States Mission, which includes Washington, D. C., journeyed to a camp maintained by the National Park Service in Virginia, thirty-six miles south of Washington. The journey was made by eighty-five members and their leaders, who were entertained during a campfire service by Claude C. Cornwall, former field secretary of the Y. M. M. I. A. at Salt Lake City. Games and sports occupied the afternoon, as recommended in the official celebration program.

The Thirteenth Ward of Ogden Stake conducted its pilgrimage to the Stake Camp, where during an inspiring meeting on the banks of the Ogden River four boys were ordained Deacons. The afternoon program included games and contests followed by an outdoor dinner.

In the Ninth Ward of Logan in the Cache Stake the fast day service was made a testimony meeting for members of the Aaronic Priesthood. The young men were given the entire time of the meeting. Reports indicate that this was one of the most inspiring and impressive testimony services held in many years.

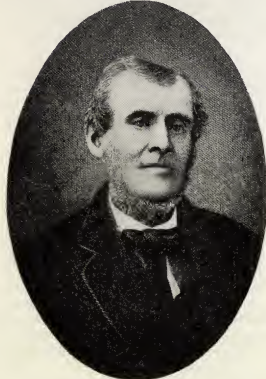
Probably the climax to the celebration was that held on the Susquehanna River, near Oakland, (formerly Harmony) Pennsylvania, where Joseph Smith lived at the time the Aaronic Priesthood was restored.

Members of New York Stake and the Eastern States Mission, with headquarters in New York City, visited the site of the Restoration and conducted sacred services there. The Pilgrimage honored particularly Joseph Smith and Oliver Cowdery, who were engaged in translation of the Book of Mormon,

when the reference to baptism caused them to go into the woods on the banks of the river to seek guidance. It was while they were here that the Aaronic Priesthood was restored as the necessary step before baptism could be performed by proper authority.

The pilgrimages which were held on Saturday, May 20th, were followed by special quorum meeting exercises on Sunday, May 21st, and the conducting of Sacrament services by the Aaronic Priesthood in practically all of the wards and branches of the Church.

**PILGRIMAGES TO GRAVE OF
MARTIN HARRIS TO BE
ENCOURAGED BY CONSTRUCTION OF AMPHITHEATRE**



MARTIN HARRIS

IN 1932 the Aaronic Priesthood Pilgrimage honoring the Restoration Anniversary was made to the grave of Martin Harris, at Clarkston in Cache Valley, Utah. More than 15,000 members and their leaders visited the grave at that time. Since then smaller pilgrimages of Priesthood quorums, Seminary classes, and other groups have averaged nearly three a week, making this shrine one of the most frequently visited in the state outside of Salt Lake City.

The presence of dust in unsettled weather and lack of facilities for accommodating large crowds have reduced the number of visitors materially. These conditions are now to be corrected through the cooperation of the people of Clarkston and President Heber J. Grant and counselors. A contribution of \$2,500 by the First Presidency will be used to construct an amphitheatre to accommodate pilgrims to this sacred shrine. The city of Clarkston, from the proceeds of a \$17,000 bond issue and an appropriation from government sources of \$15,500, will beautify the cemetery and approaches to the amphitheatre.

Plans are being considered for a sec-

(Concluded on page 430)

Church-wide Photos of Aaronic Priesthood Restoration Observance



1. A section of the 10 a. m. meeting in Burley Stake Tabernacle, May 20.
2. Franklin Stake Aaronic Priesthood at Preston, Idaho.
3. Aaronic Priesthood Outing of 13th Ward, Ogden Stake. One hundred fifty boys and girls attended.
4. Aaronic Priesthood on parade, marching from Stake Tabernacle to Burley Theatre, May 20.
5. Rigby Stake Aaronic Priesthood at "Crater of the Moon" National Monument.
6. Lyman Stake Aaronic Priesthood at "This is the Place" monument, May 20, 1939.
7. Four King Scouts: Brigham Y. Card, Eldon J. Card, Lester C. Card, and Aaron C. Card. (See story, page 430.)
8. West Jordan Stake Aaronic Priesthood at Brigham Young's Grave.

Ward Teaching

Ward Teacher's Message for August, 1939

WHOLESOME RECREATION

FROM its earliest days the Church has recognized the place of wholesome recreation in the Church. It has recognized the fact that people must and will have recreation and that if it is not provided under proper auspices, it is likely to be unwholesome and injurious either to body or soul, or both.

To Latter-day Saints, recreation should mean more than mere pleasure or thrill or sensation. It should be engaged in for a purpose and in a manner strictly in keeping with Gospel teachings. Any form of recreation or amusement that is not in keeping with the spirit of the Gospel is unwholesome and should not be indulged in by Latter-day Saints.

Recreation which involves games of chance, violation of the Sabbath Day, any feature involving even a suggestion of immorality, the violation of the rights or properties of others, abuse of our own bodies through excesses of any kind, or disregard of other Church standards is not wholesome and should be avoided.

Members of the Church are being tested today in their attitude toward proper standards of recreation. Unwholesome forms, some fostered by commercial interests, and others involving "fashionable fads," are leading some of our members, both old and young, away from Gospel standards and into dangerous practices. Latter-day Saints should be warned that amusements of many kinds are being promoted which are entirely out of harmony with Latter-day Saint ideals. They are proving to be attractive; and because members of other churches whose standards are not the same as ours participate in them, there is a tendency to "follow the crowd" and join in.

Latter-day Saint standards and ideals of wholesome recreation differ from those of most of the world as much as do our religious doctrines. Unguarded and unrestricted recreation has led and will lead to the most serious of sins and transgressions. Parents, therefore, should safeguard their children by encouraging them in wholesome recreation in harmony with the teachings of the Church. Young people should stand up for the principles of truth and righteousness in recreation the same as in other activities. Wholesome recreation is clean, beneficial to health, conducive to true happiness and in harmony with highest moral standards. It is the only kind that has any place in the lives of true Latter-day Saints.

(Continued from page 429)

and Aaronic Priesthood Pilgrimage to the grave next May.

PRESIDENT GRANT'S LONG DISTANCE ADDRESS TO BOYS AT THE SAN FRANCISCO WORLD'S FAIR

The text of the address delivered by President Heber J. Grant at Salt Lake City to one hundred twenty-five members of the Aaronic Priesthood of the San Francisco Stake, who were assembled at individual telephone connections at Treasure Island in San Francisco is as follows:

DEAR Brethren: I thank the telephone company, President Stephen H. Winter, and all others who have assisted them, for making possible this occasion to speak to you on this beautiful May morning.

Truly, we are living in an age of miracles! Just think, a distance of over 800 miles separates us, yet you hear every word as instantly as it is spoken. For this wonderful achievement and others equally marvelous, we should render unto the Lord our everlasting gratitude, for it is He who inspires men of science who seek honestly to learn the hidden secrets of the laws governing the universe.

In the light of such modern miracles it is easy to accept the reality of the glorious vision given to the Prophet Joseph Smith and Oliver Cowdery 110 years ago. As they knelt in the woods to pray a messenger from heaven descended in a cloud of light, laid his hands upon their heads and conferred upon them the Aaronic Priesthood. Oliver Cowdery writes: "On a sudden, as from the midst of eternity, the voice of the Redeemer spake peace to us, while the veil was parted and the angel of God came down clothed with glory and delivered the anxiously looked for message, and the keys of the Gospel of repentance. What joy! What wonder! What amazement! . . . Our eyes beheld—our ears heard. As in the 'blaze of day'; yes, more—above the glitter of the May sunbeam which then shed its brilliancy over the face of nature! . . . We listened, we gazed, we admired! 'Twas the voice of an angel from glory—'twas a message from the Most High. What joy filled our hearts and with what surprise we must have bowed, when we received under his hands the Holy Priesthood, as he said, 'Upon you my fellow servants, in the name of Messiah, I confer this priesthood and this authority, which shall remain upon the earth, that the sons of Levi may yet offer an offering unto the Lord in righteousness.'"

This same Priesthood is conferred upon you young men. To each of you is given

the right to represent the Lord in whatever may be your assigned duty. Only by obedience to the laws of righteousness can you be worthy representatives. Keep yourselves free from tobacco, intoxicants, and other injurious things. "Let virtue garnish your thoughts unceasingly; then shall thy confidence wax strong in the presence of God; and the doctrine of the Priesthood shall dwell still upon thy soul as the dews from heaven."

God bless and keep you always.

By special arrangement with the telephone company, each of the one hundred twenty-five members of the Aaronic Priesthood listened to President Grant's message through an individual connection, which is one of the features of the telephone company's exhibit at the Fair. President Stephen H. Winter of San Francisco Stake greeted President Grant at the other end of the wire and was in charge of the long-distance demonstration.

FOUR CANADIAN DESCENDANTS OF PRESIDENT BRIGHAM YOUNG WIN HIGHEST SCOUT HONORS

FOUR great grandsons of President Brigham Young have won the title of King Scout in the Dominion of Canada. This very rare distinction to come to one family has been accorded to the family of Joseph Card, member of the Alberta Stake High Council and son of the late Aunt Zina Young Card, daughter of President Young.

All four boys have received many merit badges and each qualified to become a King Scout, which is equivalent to an Eagle Scout in the United States.

At present, the eldest, Brigham, is presiding over the Geneva Branch of the Church in Switzerland, while Eldon is president of the Imperial Valley district of the California Mission. Lester is a student at Brigham Young University of Provo, and Aaron is finishing high school at Cardston.

Upon a recent visit to Canada for the Aaronic Priesthood Anniversary celebration, Bishop Joseph L. Wirthlin met members of the quartet of King Scouts and congratulated them for their splendid achievements. (See photo No. 7, page 429.)

The Church Moves On

(Continued from page 419)

the 110th anniversary of the restoration of the Aaronic Priesthood.

May 14, 1939

Allan J. Stout, Jr., was named bishop of the Hurricane North Ward, Zion Park Stake, succeeding Frank T. Johnson, called to the stake high council.

Elmer A. Graff succeeds Ira H. Bradshaw, who was named a stake

(Continued on page 433)

Genealogical Society

ACTIVITIES IN THE POLYNESIAN MISSIONS

Behold, I, Nephi, will show unto you that the tender mercies of the Lord are over all those whom he hath chosen, because of their faith, to make them mighty even unto the power of their deliverance.

THE Book of Mormon shows very plainly how the mercy of God is extended in marvelous ways to deliver His chosen people, and to fulfill all the promises made to them.

In accordance with the divine command to carry this Gospel of the Kingdom to all the peoples of the earth, our missionaries were sent to the Pacific Islands in the early days of the history of the Church. Many thousands gladly accepted the truth. Today we have a Church membership of perhaps 30,000 in the five missions of the Polynesian Pacific: Hawaii, Samoa, Tonga, New Zealand, and Tahiti.

No people on earth appreciate their Church membership more than these Polynesian races. The Church has taken to them many wonderful blessings, among the greatest of which is the beautiful temple erected for them in Hawaii. The spirit of Elijah has filled their hearts, and turned their faces hopefully toward their sacred temple. Hawaii, the name of their ancestral home, has become to them their Zion, the place of their deliverance, their "mountain of the Lord's House."

An organized effort is now being made to lend every assistance possible to these far away people to help them realize and enjoy the fulfillment of this long-cherished dream. Their genealogical, temple, research, and record problems are being given careful and prayerful consideration, and some gratifying results are being obtained. The president of the temple in Hawaii has sent out a call for names, that they may be kept busy in their sacred, unselfish work, and an earnest effort is being made to answer this call for help. Genealogical committees and facilities for research and record work are being perfected in all the Polynesian missions and the Oahu Stake. Sources of information are being sought; records and books are being obtained, by gift and by purchase. Lessons are being prepared in native languages, and instruction in proper and approved methods of record-keeping is being given. Approved forms of sheets and blanks for record and temple work are being translated and made understandable to the people of the various islands.

The pedigrees of royal lines of Tahiti have been collected, placed on pedigree charts and one-family-group records. The lines of royalty are very valuable in all Polynesian countries because they contain helpful information to connect the family lines of many

families of the island groups. The work in the Tahitian Mission under the direction of President Kenneth R. Stevens is forging ahead. Lists of names for temple ordinances are coming into our office accompanied by proper record sheets. President Stevens writes:

You can expect more lists (for temple ordinance work) quite regularly from now on. It has taken some time to get our work fundamentally established, but we are now in a position to start sending you lists of baptisms and endowments.

They have also devised a plan for keeping a complete and perfect record of all temple work done for the people of the Tahitian Mission.

The Samoan Mission is now making an organized effort to get pedigree charts and one-family-group records from every family in the mission. These are being received at our office, and information sufficient for temple ordinance work to be performed is being taken therefrom, and hundreds of names forwarded to the temple in Hawaii. President Gilbert R. Tingey reports that there is a genealogical missionary committee well organized, and instruction has been given in approved methods of record-keeping. We also have a long list of royal lines of Samoa, including five leading lines of chiefs.

President Emil C. Dunn of the Tongan Mission writes:

I hope to send you some names by Brother Clifford M. Hadley on the May boat; he has been working with the full time of my secretary in copying and preparing records.

Pedigree charts and family-group records have been translated into the Tongan language. Many of these have been filled in and the missionaries are now copying them onto the regular temple sheets and official record form of the Church. We are informed that many hundreds of these records will soon be ready to send to us, with lists for temple work. Recently, missionaries were sent to do missionary work on the little Island of Niua Tobutabu. They found honest people ready to receive them, and they were privileged to baptize eleven converts and bless six children. President Dunn made a visit to this island, taking his typewriter with him. He was given official permission to copy all the government records of births, deaths, marriages, etc. He worked for two weeks and made a complete copy of all those records. He writes:

Many of the Saints have family connections with people on this island. We feel that we have a very valuable bit of record which will help a good many of the families, not only now but for many years to come.

The New Zealand Mission is preparing and printing in the mission paper,

Te Karere, issued monthly, lessons in genealogy. The mission is well organized. President Matthew Cowley is giving much personal attention to genealogical and temple work. Groups make pilgrimages to the temple in Hawaii as fast as they are able and prepared. Recently, Elder William A. Cole placed in our possession books of records compiled by him, which contain complete family groups of between 3,000 and 4,000 families with estimated dates of birth, place of birth, and other needed information. These are connecting families of the descendants of those who came on the boats which arrived in New Zealand about 1350, and from whom the present Maoris descend. We consider it a very valuable record, representing years of earnest investigation and research.

Recently large lists from the records of membership of the Hawaiian Mission and Oahu Stake reached us for checking. They have been returned to the temple. There is a good organization of genealogical committees and workers, and President J. Frank Bailey of the mission and Ralph E. Woolley of the Oahu Stake are giving personal attention to the work, with promising results. President Murphy of the Hawaiian Temple is an ardent and active genealogical worker.

At a recent meeting of the Board of Directors of the Genealogical Society it was decided, at the suggestion of Elder John A. Widtsoe of the Council of the Twelve, to select a common heir for each of the island groups of the Pacific missions, to whom relationship can be made for temple ordinance work. The thought behind this action was that all the people of these islands are without doubt related to each other, being virtually members of one large family. There are many in the different missions who are unable to trace direct relationships from their heirs to existing pedigrees, and thus temple ordinances for some may not be performed. Accordingly, after careful consideration and counsel with those who have in years past presided over these missions, it has been decided to select the following as common heirs for each of these missions in question: for Hawaii—*Napela*; for Samoa—*Opafo Fonoimoana*; for New Zealand—*Wi Duncan*; for Tahiti—*Maihae*. No one has yet been selected for Tonga. It is thought this action will greatly facilitate temple ordinance work in the Hawaiian Temple, and not in any way lessen the requirements for accuracy and correct information. In every case where relationships can be made to living or dead direct heirs, this should be done. Only when this is impossible should the name of the common heir for that locality be used.

Mutual Messages

CHURCH LEISURE-TIME FORCES CONCLUDE JUNE CONFERENCE

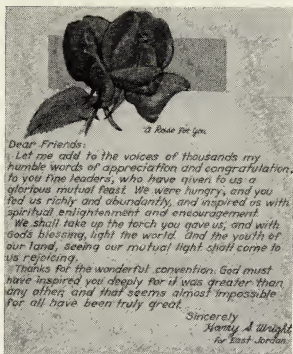
AS CLIMAX to a year of splendid achievement and as introduction to a year full of the promise of new hopes, new plans, the Primary and Mutual Improvement associations, youth and leisure-time auxiliaries in the Church, met simultaneously in annual conference in Salt Lake City for the three days of June 9, 10, and 11. An institute for leaders of summer recreation held at Lagoons extended the M. I. A. program a fourth day. Attended by thousands of delegates from all over the country and from Canada, the dual convention may be characterized as a grand festival warm in spirit and colorful in aspect.

Representing approximately 17,000 officers and teachers who direct the educational and recreational activities of 110,000 children, Primary workers met with General Superintendent May Anderson to learn of the program for 1939-40 and to witness demonstration of the theme, "Living and Learning the Gospel." Outstanding features were two dramatized presentations in the Tabernacle and a play festival at Liberty Park.

Led by General Superintendent George Q. Morris and General President Lucy Grant Cannon, the 44th consecutive M. I. A. June Conference elaborated the theme "Love Thy Neighbor as Thyself." A festival program, "By Love Serve One Another," inaugurated proceedings. Awarding of Improvement Era citations to stakes leading the

subscription campaign, and activity luncheons also featured the first day. Outstanding exhibits, demonstrations, and addresses prepared by members of the General Board marked the department sessions conducted on June 10. The concluding general session emphasized the world-wide aspect of the M. I. A. in the consideration of "The M. I. A. as a Missionary," and "The M. I. A. in the Missions." See photos, page 395.

As typical of the expressions of appreciation for the conference that have come from the field, we reproduce the following, which came as a hand-painted message:



HOLLYWOOD STAKE CHORUS SINGS AT S. F. FAIR

THE Hollywood Stake M Men and Gleaner Chorus combined with the "Rhapsodians," sang in the California State Building at the San Francisco Fair on June 24th. Eighty voices made up the ensemble, directed by Alexander Forbes with Bernice Tyler Jamison as accompanist. The "Rhapsodians" is a chorus under the auspices of the Los Angeles Department of Recreation and Playgrounds, San Pedro division. Together the choruses are known as the Harbor Chorus. June 24th was Los Angeles Day at the fair.

PALMYRA PLAYERS RECEIVE SPORTSMANSHIP AWARD

BY a vote of the players themselves, the seven Palmyra, New York, churches entered in the Junior Men's Sunday School basketball league recently awarded the annual sportsmanship trophy to Latter-day Saint participants. The award was made at a banquet held in the Presbyterian church. The Mormon team, last year's champions, won the first half of this season's play and placed high in the finals.

REGINA MUTUAL, SASKATCHEWAN, CANADA

By Victor Waddoups

APRIL 27th ended a most successful M. I. A. year in the Regina Branch of the Saskatchewan Division of the North



Tribune Staff Photo.

GENERAL BOARD MEMBERS OF THE YOUNG MEN'S AND YOUNG WOMEN'S MUTUAL IMPROVEMENT ASSOCIATIONS AS CONSTITUTED AT THE JUNE CONFERENCE, 1939.

Front row, left to right: Minnie E. Anderson, Grace Nixon Stewart, Helen S. Williams, Lucy G. Cannon, Verna W. Goddard, Oscar A. Kirkham, Joseph J. Cannon, George Q. Morris, Dr. Burton K. Farnsworth, Alma H. Pettigrew.

Second row: Angelyn Warnick, Florence B. Pinnock, Ethel S. Anderson, Bertha K. Tingey, Evangeline T. Beesley, W. O. Robinson, John D. Gilles, Dr. L. A. Stevenson, Richard L. Evans, D. E. Hammond, J. Edwin Nelson.

Third row: Hazel Brockbank, Ann Clayton, Helena W. Larson, Margaret N. Wells, Erma Roland, Dr. John H. Taylor, Werner Kiepe, M. Elmer Christensen, Arthur E. Peterson, J. Spencer Cornwall, Stringham A. Stevens.

Fourth row: Kathryn B. Pardoe, Gladys E. Harbertson, Vella H. Wetzel, Aurelia Bennion, Floyd G. Eyre.

Last row: Katie C. Jensen, Lucy T. Andersen, Emily H. Bennett, Ileen Ann Waspe, Freda Jensen, Dr. T. Earl Pardoe, Axel A. Madsen, Dr. Philo T. Farnsworth, Homer C. Warner, Dr. Wayne B. Hales, Dr. Wesley P. Lloyd, Dr. L. L. Daines, Freda Jensen, Frank W. McGhie, Dr. George H. Hanson, T. Frank Williams, Aldon J. Anderson.

Members absent when picture was taken: Clarissa Beesley, Grace C. Nesten, Caroline M. Adams, Lucile T. Buehner, Marba C. Josephson, Mark H. Nichols, Joseph F. Smith, Norma Fairbanks.

Central States Mission. Starting two years ago with only twenty-three members, membership increased this year to forty-five with twenty being non-members of the Church, eleven of whom have now expressed their desire to enter the Church.

Much of the progress of the Mutual and of the Regina Branch is due to G. Gordon Whyte, branch president. President Whyte was baptized 25 years ago in the river Moose Jaw, the first convert to Mormonism in the province of Saskatchewan, Canada. He then moved to Regina and for ten years was the only representative of the Church in the city. But, although he was alone and longed for the friendly handclasp of a brother, he went about planting gospel seeds which now are putting forth fruit abundantly. Opposition to "Mormonism" was strong, but persecution only made his faith grow stronger and when he became discouraged, he would spend a day on the Indian Reservation with our Lamanite brethren, who soon learned to love him and the message which he brought. Due to government restriction these people could not be baptized or organized into a religious group of the Church of Jesus Christ but this did not stop the good work. Through diligence and patience Elder Whyte was able to gather the genealogy of the forefathers of these people to such an extent he has had temple work done for over six hundred Lamanites.

Fifteen years ago missionaries were sent to aid Elder Whyte. A branch was organized with Elder Whyte as president and he has served faithfully and well until this time.

At the present time Regina Branch has only fifty-five members. Approximately 200 have joined the Church from this district, but because of economic conditions here and also the desire of the new Saints to go to organized stakes, they have moved to other places.

The Church Moves On

(Continued from page 430)

high councilman, as bishop of the Hurricane South Ward, Zion Park Stake.

A. Jay Redd was sustained as first counselor and Leland W. Redd was sustained as second counselor in the San Juan Stake presidency.

Ernest B. Woodward was sustained as first counselor and Richard E. Millinet was sustained as second counselor in the Union Stake presidency.

May 17, 1939

Commenting that he had recommended a similar program to his church, the Rev. R. D. Williamson of New York City, speaker at the Utah Baptist State Convention, praised the Church Welfare Program. "I like the way you have taken care of your people during the depression," he said.

May 21, 1939

Under the direction of Elder George F. Richards of the Council of the Twelve, the following changes were effected in the Young Stake:

President Elmer F. Taylor and second counselor Ralph William Evans were released. Roy B. Burnham, first counselor, was appointed stake presi-

(Continued on page 434)



1. Long Beach Ward M. I. A. taken on a regular meeting night.

2. Hailey Branch Sunday School, Idaho. Hailey Branch was organized October 23, 1938. Not yet a year old, it boasts a membership of 110.

3. James R. Stewart and his seven sons: Reading left to right, back row: Lewis M.; Milton; Richard; LaMar; Carl G.; Glen.

Sent: J. Earl, bishop's counselor; and James R. Stewart (father). All are keepers of the Word of Wisdom; all hold the Melchizedek Priesthood; three sons have been on missions, the fourth is planning to go. Three are school teachers; all are well educated. Mr. Stewart also has four daughters, one of which is at present on a mission in Texas. (His wife died eighteen years ago.)

4. Swiss missionaries at the conference in Berne—all are missionaries from Bonneville Stake in Salt Lake.

5. M Men-Gleaner Banquet held in Sevier Stake Tabernacle.

6. President Whyte of Regina Branch, Saskatchewan, (see pages 432 and 433.)

7. John Fletcher Rowley, chairman of annual M Men-Gleaner Banquet held in Sevier Stake, who passed away before the banquet (No. 5) took place.

8. Children dressed in traditional costume of Berne, during a performance given during the Swiss conference.

9. Palmyra Branch basketball team which won the Sportsmanship trophy.

10. Missionaries of the Swiss Mission assembled in Berne for the annual conference of all missionaries.

(Continued from page 433)

dent, choosing Willard C. Stolworthy and Elmer Alfonso Taylor as counselors.

The name of Burnham Ward was changed to Kirtland Ward, with Carlos J. Stolworthy as bishop, succeeding Willard C. Stolworthy.

Rulon K. Hanson succeeds Paul B. Palmer as bishop of the Farmington Ward, New Mexico.

Clarence Slade was named bishop of the Redmesa Ward in the place of Charles E. Dean.

May 23, 1939

Among the visitors at Temple Square were a party of sixteen Parsis, people of Persian descent, and a courier, all from Bombay, India, who are making a round-the-world tour. Expressing delight with American hospitality, the group attended the noon organ recital in the Tabernacle.

EDUCATION DEPARTMENT TO BE HEARD ON CHURCH HOUR

WITH the conclusion of the series "The Fulness of Times," for some time the feature on the Church Sunday evening hour heard over Radio Station KSL, the Church Department of Education will present a number of addresses, to be given by members of the department teaching at local institutes and seminaries. Under the sponsorship of the Church Radio and Publicity Committee, the programs begin at 9:30 p. m. M.S.T. every Sunday.

TABERNACLE CHOIR TO SING IN SUN VALLEY

UPON invitation of President William M. Jeffers of the Union Pacific Railroad, the Tabernacle Choir will present a concert and broadcast at famed Sun Valley resort in Idaho, on Saturday and Sunday, July 22 and 23. Numbers on these programs will commemorate the 92nd anniversary of Utah's Pioneer Day, July 24.

1. Pasadena Ward Gold and Green Ball with king, queen, and attendants.
2. Kolob Stake Gold and Green Ball, with queens and attendants from each ward.
3. Pocatello Stake Gold and Green Ball queen presentation, in which all wards participated.
4. Omaha Branch, Western States Mission, first annual Gold and Green Ball which was held in the new chapel.
5. Queens and their escorts at the Gold and Green Ball held in Emery Stake, with seven wards participating. The Stake Queen was chosen by the use of a score card. The ward scoring highest in achievement received the honor.
6. Queen and attendants of Gold and Green Ball, Osprey Ward, North Idaho Falls Stake.
7. Adams Ward, Hollywood Stake, Snow Queen.
8. Queens and escorts of Union Stake in which each ward was represented.
9. Coronation of the Queen of Gouding Ward at the Gold and Green Ball, Blaine Stake.
10. Independence Branch Gold and Green Ball, king, queen, and attendants.
11. Queen and attendants, Gold and Green Ball, Evanston, Wyoming.
12. Queen and attendants of Gold and Green Ball, Pocatello, Idaho.
13. The queen of the Gold and Green Ball and dancers who took part in the M. L. A. dances, held in Dingle Ward, Montpelier Stake.
14. Queen and attendants of the Gold and Green Ball from Jacksonville, Florida Branch, Southern States Mission.



REDMESA, COLORADO

(Concluded from page 413)

boon to a group of Saints striving to improve as well as entertain themselves—to a place situated as Redmesa without shows, roadhouses, public dance halls. With the instructions in the *Era* and other literature these far-away people are never found lagging behind in the Church. Plays, dancing, singing go on with careful supervision. When the stakes meet for competition, Redmesa is ever well represented.

I recall an M Men's banquet which was held in a log cabin just constructed by Brother Jones, the high school principal, with the help of the young men of Redmesa—and what a banquet, with home-cured ham, home raised steaks, home-made pickles, bread, and mashed potatoes prepared in the most appetizing manner! After all had eaten their fill the ladies cleared the tables and the

men carried them out to make room for what followed. There were no jazz band and no paid entertainers. Everyone was expected to do his share and each did with all the talent the Lord gave him. The M. I. A. recreation director took charge and these husky sons of the sagebrush proved themselves efficient in the games of brain as well as brawn.

Late that night as the good people of Redmesa moved homeward, happy and refreshed by the enjoyment of the evening, I was thankful for the fresh, clean atmosphere of the sagebrush about these people who have fought the desert for so long—the bigness of the great outdoors has had its hand in fashioning their characters. And I was thankful, too, for the way of life that makes them equal to their task.

Conference at Berne

(Concluded from page 412)

recognized languages are spoken. In significance it is by no means the smallest, for Switzerland is a country of great Church activity. Remarkable progress has been made here during recent years. Four years ago, although it was an unusual condition, there were only four missionaries actively engaged in missionary work. This year, quite in contrast to that time, fifty Swiss missionaries assembled in Berne. Since the organization of the Swiss Mission several new fields have been opened and three new branches have been founded. Outstanding as an example of remarkable growth is Pratteln, one of the new branches, which at the time of its organization eighteen months ago consisted of only eleven members, today has a membership of thirty-six.

Missionaries in Switzerland are engaged in many forms of proselyting activities, one being the performance of a quartet composed of four talented missionaries.

THE ST. GEORGE TEMPLE RENEWED

(Concluded from page 414)

much time in ordinance work under such conditions. But with improved roads and increased numbers of cars, it is possible now for large companies to come, leaving their homes in the morning and returning the same day.

But more than this, there is a new enthusiasm which brings them. Partly responsible for this is the encouragement of President Harold S. Snow to the temple activity of the young as well as the old. If the ordinance is a shield against sin and an incentive for higher living, should it not be made vital during the earlier years? With this in mind, President Snow has called some fifty persons to assist as ordinance workers, their average age being about thirty-five. They are all people with growing families, and represent the finest type of the younger members of the Church. They are all in moderate circumstances and work hard to provide the necessities of life, but they have accepted the call seriously and thankfully. Their influence has been to bring in others in the lower age brackets.

The regular ordinance workers, whose years and experience lend dignity and wisdom, are called on regular two-year missions, two couples coming from each of the outlying stakes. During this time, they devote themselves entirely to the temple work and stand their own

expenses. Since they represent the various stakes, each uses his influence in encouraging excursions from his own stake, with increased attendance as a result.

The renewed interest in the Temple at St. George is shown in the demand for sessions when business and professional people may more easily attend. Instead of one night session a week, there are now three,

on Wednesday, Thursday, and Saturday nights. Sessions have also been instituted for Saturday afternoons, five companies sometimes going through on a single Saturday. Thus, the number of sessions held weekly has increased from nine to twelve regularly, with occasionally as many as fifteen. The number attending each session has also increased, until the total number of ordinances performed since the renovation has nearly doubled that of any other six months' period since the temple was built.

While the tourist may be impressed by its luminous whiteness, to the people of the St. George district the temple stands as a monument to the men who erected it and as evidence that the hearts of the children have, in truth, been turned to the fathers. It is a spiritual shrine from which the whole section draws inspiration.



HAROLD S. SNOW, PRESIDENT
OF ST. GEORGE TEMPLE.



A GROUP OF ST. GEORGE TEMPLE WORKERS
WHO CONDUCT EVENING SESSIONS.

Things to be Found in Mormon Literature

(Concluded from page 405)

by those who love not the truth are a legacy bequeathed by the Savior to all His followers; for He said they should be hated of all men for His name's sake. If we had ceased to be persecuted and hated we might fear; but the prospect is encouraging."

Our literature is an honest saga of Mormonism. It is important, it is vital, that we should know and appreciate it.

We are still awaiting the magic pen of some inspired genius to write the history of our people in such a

way as to attract the attention of the world; a brilliant, vivid, honest, alluring description that will startle and arouse the greatest minds on earth.

And for our youth—let us encourage them to read our literature. Let us make it possible for them to have access to it, that they may read it with the remembrance that only the best is good enough, and that in reading they may become strong and valiant servants of God, willing and eager to serve Him.

In the words of Emmeline B. Wells:

Some who are old today and once were young,

Through patient years have hoped the day would come
When Zion's youth, with flag unfurled
Might fling the challenge to the world
That here in these sequestered vales
The highest, purest thought prevails!
When lo, before our very eyes,
Today our dream we realize.

Oh, stalwart youths, and oh, ye maidens fair,

As ye would venture forth from these protecting walls,

To strive for place among the ranks of men.
Remember the great truths you have been taught.

Heed well the still, small voice when'er it calls;

Be merciful, be wise, be true, in every word and thought.

The youth of Zion must keep ever bright
The Gospel armor, and lift high the shining light.

The Native Blood

(Continued from page 407)

her fears; "I can't quit thinking about these races—there is so much at stake."

"I'm worried to death," Peejo admitted frankly, studying her from under his straight brows.

She regarded him with surprised depreciation—it hurt—Begay would never make any such damaging admission. He wished he had not said it, and yet she would have to know—she still considered him a superman, the stallion a super-horse. It was going to be painfully humiliating; maybe she would misunderstand and resent all his sacrifice. She must know; if she had to learn it all in dismay at the race, his cause was lost.

"This man Henderson," he proceeded resolutely in spite of how much it cheapened himself in her eyes, "is famous for his running; I've heard a lot about him, and I had a sick feeling when I knew he was here. And Comet is a winner all up and down the coast."

He paused in discouragement; "We had small hope of winning the races—the Colonel had none. If that had been all there is to win I never would have come back."

"And I got you into it—how selfish of me! Isn't it for me that you are in this trouble?" and her eyes searched his with a hungering more persistent than her quick flashes of depreciation.

"Well—" he hesitated, "it wasn't on the chance of winning the store or the thousand dollars that I came all this way with the black horse."

"And if we lose the sheep, you lose Blackhorse. Oh how could you do it?" and she looked with worshipful eyes at the beautiful creature, in-

terwoven with the dearest dreams and sweetest fancies of her childhood.

"He's my most precious possession," and then absently as if the thought were too intense to keep it from words, "but the greatest value at stake is not mentioned in the contract."

She heard it—she hoped she understood, but wouldn't ask. Instead: "Why don't you tell us how you got him and when?" She had asked it a dozen times. "Father hunted for him long after you went away. He begs to know how in the world you caught him."

"Maybe I'll tell you," he answered, dark with concern, "but not now," and he went on brushing the black stallion's shining coat.

"A law!" grunted an austere voice, and Peejo looked up into the eagle-eye of Natawny Begay—the same arched nose, the same handsome face with a lip curled in contempt. Without another word Begay raised his hands and hooked his index fingers tightly together, a challenge to wrestle. It was a challenge, but the monster of vindictiveness towered behind it, tolerating neither refusal nor delay. The conquering chief from Texas must reckon with the champion from the Klee betow, and it must be right now.

The medicine man's son stood straight and firm and bulging with eager strength. Peejo's trainer rose to object, or to insist on delay, but Peejo waved him to silence and began removing his jacket and shoes. What he had told Begay at the Yabetchi celebration near Gallup, New Mexico, years before, still stuck with the glue of resolution in the minds of each one of them, but Begay had picked his time with the shepherdess watching, a time when

Peejo was half beside himself with apprehension.

The Navajo wrestle is a primitive contest of brute force to which its most enthusiastic followers had added no worthy improvement from ancient times. Husteele's son had kept that in mind when he had access to the mat in the Texas school. He recognized that fitness and training have huge advantage over fitness in the raw, and he had promised himself another meeting with the powerful Begay, at a time and place chosen to his own liking, and not forced upon him in a surprise moment against his wishes. But it had come; he had to meet it, and above all things he had to be game, as game as when he met it before, a boy only half recovered from a deadly disease.

They sprang at each other and clinched. The shepherdess watched intently as she had watched this same game on the sandhills when they herded the sheep; yet now it was with intense feelings born of growth and experience. Each year since then she had looked at the big hand, disputed in its claim to the smaller hand, and she had contemplated the boastful life of the medicine man's stalwart son, and dreamed of Peejo in his enchanted far-away.

Begay's muscles played under his brown skin like massive ropes; he had power, speed, endurance. He employed the push-and-pull trick handed down from his ancestors—he had mastered it with a suddenness and force inspiring to his own confidence, and always disconcerting to his adversary. It was just what Peejo expected, but it came with a suddenness and force for which he was not poised, and Begay jerked him violently to the ground.

(To be Continued)

SOME THINGS FOR OUR YOUNG PEOPLE TO REMEMBER

(Concluded from page 393)

The next Sunday after speaking at Vernon I was at Grantsville, the largest ward in the Tooele Stake of Zion. I told the Lord I would like to talk forty-five minutes, and I got up to speak and ran out of ideas in five minutes, and I was sweating.

After the meeting I walked out past the farthest house in the west part of Grantsville, I am sure nearly three miles, and I got down behind a haystack and I shed some more tears, but they were tears of humiliation. I made a pledge to God there upon that occasion that never again in my life would I stand up before an audience with the feeling that all I needed to do was just stand up and talk, but that I would get up upon all occasions with a desire to say something that might be of benefit to the people to whom I spoke, and not with the spirit of pride, such as I had that day when I stood up in Grantsville. And I have never failed from that day until now—fifty odd years ago—to have any desire in my heart when speaking except that I might say or read something that would be of lasting benefit to those who listened to my voice.

I again beg of you one and all never to fail to have in your homes *The Improvement Era*. There has been issue after issue of the *Era* during all the years that it has been published in which I have found something—every one of them—that was of more value to me quite frequently than ten times or twenty times the cost of the subscription for a year. It has inspiration in it, it has information in it that is of great and wonderful value. I have been very happy indeed to listen to the tributes paid to it.

I wrote a statement for the first volume. We were requested to limit what we wrote to one hundred words. I wrote something using more than two hundred words expressing my ideas, and I had to trim it down and trim it down to get it within the limit, and it was published in the first volume. I shall read it to you:

Not he who merely succeeds in making

a fortune, and in so doing blunts the natural affections of the heart, and chases therefore from the love of his fellows, can be said to be truly successful; but he who so loves that those who know him best shall love him most; and that God, who knows not only his deeds, but also the inmost sentiments of his heart, shall love him: of such a one only—notwithstanding he may die in poverty—can it be said indeed and of a truth, he should be crowned with the wreath of success.

I hold in my hand a little pamphlet that I picked up before leaving my office entitled "Treasures I Would Share." I published 5,000 copies of this little pamphlet and have distributed 4,950 odd copies and have ordered more. There are many things in it that I should like very much for the young people to remember. Above everything else in all the world I desire our young people to love our Redeemer, our Savior, who gave His life for us, and here is a marvelous thing said about Him:

Here is a man who was born in an obscure village, child of a peasant woman. He grew up in another obscure village. He worked in a carpenter shop until He was thirty, and then for three years He was an itinerant preacher. He never wrote a book. He never held an office. He never owned a home. He never had a family. He never went to college. He never put His foot inside a big city. He never traveled two hundred miles from the place where He was born. He never did any of the things that usually accompany greatness. He had no credentials but Himself. He had nothing to do with in this world except the naked power of His divine manhood.

While still a young man, the tide of popular opinion turned against him. His friends ran away. One of them denied Him. Another betrayed Him. He was turned over to His enemies. He went through the mockery of a trial. He was nailed upon the cross between two thieves. His executioners gambled for the only piece of property He had on earth while He was dying, and that was His coat. When He was dead He was taken down and laid in a borrowed grave through the pity of a friend.

Nineteen wide centuries have come and gone and today He is the center of the human race and the leader of the column of progress. I am far within the mark when I say that all the armies that ever marched, and all the navies that were ever built, and all the parliaments that ever sat, and all the kings that ever reigned, put together,

have not affected the life of man upon the earth as powerfully as has this one solitary life.

In this pamphlet there is a poem by our beloved musician, Evan Stephens. I read this poem in manuscript form. Evan Stephens was the leader of the Mormon Tabernacle Choir for years and wrote the words and music of many of the hymns of the Mormon people. After his death this poem was found by his housekeeper, Sarah Daniels, in a copy of the Psalmody. It is thought to be the last poem he wrote. It was in his own handwriting:

What, after all that Thou hast done for me—

What have I done—what have I done for Thee?

After thy great and saving sacrifice,
Lord, am I worth so vast and great a price?
How have I served Thee? Have my mind
and heart—

Ever been ready to perform their part?

Gladly to praise Thee and Thy words
revere,

And Thy commandments ever held most
dear?

What have I done e'en to the least of these?
What have I done some woe or pain to ease
Of those who labor in Thy blessed name?
Whom have I spared from bitter grief or
shame?

Whom from the darkness and the gloom of
night

Have I brought forth to see the blessed light?
What, after all that Thou hast done for
me—

What have I done—have done for Thine
and Thee?

Thee I'll remember and Thy sacrifice;
Thee will I serve with all that in me lies.
Morning and evening on my bended knees
To Thee I'll come and seek that sweet re-
lease

From earthly errors and from worldly sin,
And in Thy name ask God to let me in—
Into His kingdom, there to dwell with Thee,
Thou Savior mine who bought and ran-
somed me.

I know that God lives, I know that Jesus is the Christ. I know that Joseph Smith was a prophet of the true and living God. May God help each and every one of our Mutual Improvement Association members to get this knowledge and then to live the life of a Saint, is my humble prayer and I ask it in the name of Jesus Christ our Redeemer and Savior. Amen.

top of Buck's head with the metal end of the whip.

Buck who had been swaying into a drift let down his legs forcibly, reared back, jerking his yoke-mate.

"Whoa-haw, whoa-haw, Bolle," came the child's voice again in persistent command and the metal clip scraped Bolle's hind quarters—a gentle scrape, but Bolle knew its meaning. He strained with Buck against the current. "Whoa-haw, whoa-haw," came the persistent command. Could they make it?

(Concluded on page 438)

Crossing

(Continued from page 403)

dizziness had come upon him as it had before when he had beheld swirling water, and he looked out stupidly at what lay ahead of him—that was what swirling water did to Grand-dad.

The wagon was swaying into a float, the rear end where the load was heaviest dragging bottom. The oxen were going under.

Suddenly a child's voice rang out over the noisy flood: "Whoa-haw,

whoa-haw, Buck; whoa-haw, Bolle."

The oxen didn't seem to hear. Louder and louder Eva shouted: "Whoa-haw, Buck; whoa-haw, Bolle."

Eva took the long rawhide whip from Grand-dad's inert hands, at the same time slipping her own slender body between his knees which tightened about her.

Could she use the whip as Papa Johnnie used it? She would try. "Whoa-haw, Buck," she shouted, and at the same time she flicked the

Crossing

(Concluded from page 437)

Johnnie and Cousin Bunker rounded the back of the wagon. They had not realized whose voice was shouting directions over the noisy river water, but they had seen the wagon swerve to the left. They had felt that the animals under the yoke suddenly were putting up a good fight to return to the ford. Now they heard the young driver's voice still in encouragement: "Whoa-haw, Buck; whoa-haw, Bollie." Eva saw the swimmers pause in amazement.

Eva remembered as she lay now in the wagon bed, safe and away from the gray-green water of the river, how happy she had felt at the coming of Johnnie and the men.

When they had made the far bank Johnnie had buttoned her coat snugly about her and set her high on the rocky bank. He and all the men had had to spend the better part of the day getting the six remaining wagons across Green River. In this happy thought of security she fell into dreamless sleep.

Julia McConkie had spread her blankets for the night, and now that Eva and the baby were asleep she stepped down over the wagon wheel into the darkness of out-of-doors.

Not more than a stone's throw from the McConkie wagon where the children slept and where a tallow dip flared as the swift desert air swept through the canvas-covered wagon the grown-ups sat in stormy conference. They had met to thank God for His kindly intervention in the Green River crossing, but straightway had fallen to blaming each other for the dilemma of the day. And particularly did they blame Grand-dad, who still sat silent and dazed.

"If we find we must return," they decided, "it will never be across this ford."

"Wonder we lost no one this trip," agreed Eric. "You don't catch me—never again, I swear," he concluded.

In that second there sounded a scream. Indians? Fire? That was it—fire in Johnnie McConkie's wagon.

The tallow dip had turned, emptying its liquid fire into the bed where Eva slept and where she suddenly awoke to find fire her very bed-fellow. It lapped at the woolen coverings, into the tick underneath, at her own face and hair, she fought it with her hands.

The child was rescued. The fire was out.

But oil?—Where was enough sweet oil to bathe and care for little Eva's burned hands? Each family searched its stores and found not enough.

"Oil? Where can we get enough oil in this wilderness?" they were asking. The question sent them into a brown study. "We are lucky after all," spoke Steve Christensen, "not to be farther away from Pete Hart's than we are."

"Back over the ford?" spoke one. "Yep, and ten miles beyond."

This was not a picnic excursion. These nearly forty human beings, of whom half were little children, were in Indian country, liable to attack at any time.

But Johnnie McConkie did not even have to ask for volunteers. Here was a task to be done. Little Eva was in tears over her poor burned hands. Eric Jensen and Cousin Bunker gave one glance and were off to find their ponies. Everyone in the company had witnessed the dangers of the ford by day. Now with black night added—. But no one said, "How inconvenient," or "Can't we do with what we have?" or "Our horses are tired. Can't we wait until sun-up?"

Eric and Bunker were saddling their weary ponies.

Johnnie McConkie and the other drivers in the other wagons stood at the beginning of the west-bound ford which cut the flood in a new diagonal—"We'll have fresh horses for you on the other side at day-break," promised Johnnie.

Into the side wash of the east bank of the stream Cousin Bunker and Eric directed their horses. The water—inky black—splashed up. "Good luck," one spoke from the bank.

"The Lord take care of you," prayed another.

The two horsemen, forgetting their vows at the campfire never to try the Green River ford again, were urging their horses farther into the flood.

They were in mid-stream single file, Eric in the lead, feeling their way through the starlight.

There was a glad shout from the west bank answered by the men who stood huddled together on the east bank—listening. "They're over," pronounced Johnnie.

So youth served one day at Green River ford.

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WHY THE NAUVOO TEMPLE?

(Continued from page 401)

measure of its unfoldment. It is the sparkle and glow which betoken vision and achievement; and since eternal progress is only another name for an endless chain of vision

followed by achievement, joy must be the atmosphere of heaven and the very meaning of eternal bliss.

Joy, however, is not a reservoir, but rather a stream. Conceive, by way of comparison, the sap flowing

Why the Nauvoo Temple?

in a growing tree. Manufactured under the influence of the sun, it moves from topmost twig to deepest root, and is presently transformed into fibre, wherever it may be needed for the health and sturdiness of the tree. Were the tree, like man, a conscious being, it would feel the exhilarating sweetness of this juice as it passes, and sense the added strength in its framework, as it is changed into wood.

Joy is like the flowing juices of the tree. It yields the immediate bliss of sensation while it is moving, and afterward the sense of added power and higher intelligence when it changes to the eternal fibre of character.

Resuming my theme, let me point out that the foregoing discussion has direct relation to the temple builders of Nauvoo. During the tremulous years when they wrought under daily threat of mob violence, joy—almost to the exclusion of pleasure—must have been the atmosphere in which they lived and toiled. For the joy-inspiration dependent upon vision, was there not the great though hidden purpose of the Lord looming above them like Moses' pillar of fire? And as to achievement, the other half of joy, did they not sense a small part of the great whole accomplished at the close of every strenuous day? And what if the objective side of that achievement was now doomed to crumble and fall in a tenth of the time it took them to build it up; the subjective side—the inner temple of faith and integrity—could never crumble or fade away.

Let the achievement of a deeply-rooted spiritual character under the ministrations of joy be counted sufficient reason number four.

Let us next try to estimate how much that acquired spiritual strength was needed in building the new Zion. This can best be realized by considering what Brigham Young would have done with ten-thousand Saints plumped down in the desert without the childlike trust in the Lord which temple-building under stress of self-renunciation had wrought in their characters.

They might, indeed, have brought finer wagons, superior tools and farm equipment, with no dearth of seed or live-stock, had they saved the means that went into the temple;

but would not the same "common sense" reasoning have then carried them—after a few wary glimpses at "The Place"—on to California? Indeed, would it not have halted them in scattered colonies before they reached the Rocky Mountains? For it would surely have been obvious to the hard heads who opposed the "fanatical" temple project, that here, on both sides of the prairie trail, were millions of inviting acres superior to the parched valleys surrounding the inland sea.

Physical hardihood these migrating Saints would still have had, both from drivings in Missouri and the long trek over the plains—supposing that they still had come to Salt Lake

Valley; but what social matrix would then have held them together in the face of burning sands, lizards, and shadscale? No matter how the great issue be turned over, it must be apparent that it was the *spiritual cohesion* wrought into their souls by the joy-travail of temple-building which saved the day for Latter-day Zion.

Here then we have reason number five why the Lord required a great sacrifice of the Saints on the very eve of their exodus to the "valleys of the mountains."

The sixth reason may be set down as the dawning of temple consciousness which could well be the subject of a separate treatise.

"MUSIC AND THE SPOKEN WORD"

(Continued from page 397)

him at the microphone, rather than what he had previously prepared.

CHOIR FRATERNALISM

At nine o'clock the rigor of rehearsal relents, and the Choir turns attention upon itself, its fraternal interests. Therein lie its strength and attraction. There are announcements of births, budding romances, marriages; of coming events, of the work of the personal welfare committee, special committees. There are anecdotes. There are final reminders, instructions. But a vital part of the coming broadcast and the two o'clock Sunday service is over—preparation.

When, on Sunday morning, a time

signal direct from the Arlington Naval Observatory flashes to KSL, a red light cues the announcer at the microphone in the Tabernacle. Two minutes before, the hundreds of tourists who attend were greeted and instructed. At 9:30 M.S.T., it's on the air! The music that was rehearsed Thursday night and the "spoken word" are heard from coast-to-coast and beyond:

Again, from the crossroads of the West, Columbia presents the Tabernacle Choir and organ. Again, on another Sabbath of rest and reverence, music and the spoken word shape themselves into a fabric of quiet reflection as we invite pause from the hurried ways of life and beckon your thoughts within the portals of the Tabernacle on Temple Square in Salt Lake City.

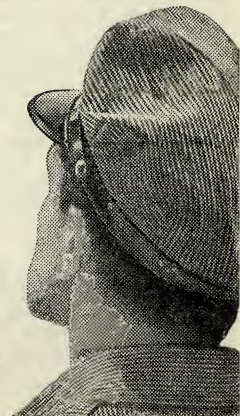
(Continued on page 440)

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"MUSIC AND THE SPOKEN WORD"

(Continued from page 439)

AN ANNIVERSARY

When that invitation and its attendant wish for "peace, this day and always," are uttered on Sunday, July 16, it will be ten years and a day since the voice of the organ and the Tabernacle Choir were first heard in a national broadcast. At three o'clock in the afternoon of Monday, July 15, 1929, the National Broadcasting Company released the initial program on its thirty-station network. The Choir continued to be presented on various week days—including Monday, Tuesday, and Friday—from July, 1929, to September, 1932. When Radio Station KSL, 50,000 watt outlet in Salt Lake City, transferred its affiliation from NBC to the Columbia Broadcasting System in September, 1932, the Tabernacle Choir program made the change of networks with the station of origination. Since that time it has appeared as a weekly CBS Sunday feature. It is today the oldest continuously presented, community-produced, nationwide sustaining program in the history of American radio. That seems to say a great deal.

TEN YEARS AGO

It so happens that the program stepped inside the charmed circle of broadcasting wave lengths at a time when the radio industry was just becoming public-service conscious. In the summer of 1929, when Earl J. Glade, pioneer broadcaster and executive vice-president of Radio Station KSL, conceived the idea of a nationwide Choir broadcast and went to New York to promote the vision with NBC, he realized that scrupulous attention was being paid program material and production by leaders in the field. NBC had been organized but three years before, and CBS but two. They were eager that the mighty voice which had so rapidly matured in their hands be used for the good of the country. In 1928, Walter Dam-

rosch had pioneered the work in school music with a series of symphony concerts nationally broadcast, and coincidental with Mr. Glade's visit to New York was the appointment of a commission by the Secretary of the Interior to study the educational possibilities of radio. The field was ready for programs intrinsically cultural and with an uplifting influence. "The air belongs to the people," declared David Sarnoff before the House of Representatives. "Its main highways should be maintained for the main travel." It is a matter of history that the Tabernacle Choir, since its first coast-to-coast concert, has continued to travel the main highway.

THERE is good reason why the Tabernacle Choir has been admitted to a place among an elect company of public service programs. It is in its very nature a service institution. Members serve without compensation—except the compensation that comes with singing great music in congenial company. They devote from six to eight hours a week in rehearsal and performance in addition to the time spent in traveling to and from broadcasts and rehearsals. Out-of-town members have to rise very early during daylight saving periods to be on hand Sunday morning. Many others walk long distances. There was not a little inconvenience when the broadcasts were on week days, but the Choir members cheerfully managed it, in co-operation with employers equally eager to see the program succeed. Many arranged their lunch hour for the period of performance. Altogether Choir members spend more than \$9,600 a year in transportation. When the Church offered to pay these costs, members voted not to accept the payment. They preferred to serve voluntarily and entirely at their own expense.

A UNIQUE ORGANIZATION

The Choir's claim to distinction is not as the world's greatest singing organization from a technical point of view. There are groups who in point of performance challenge such a title. Its enduring public acceptance lies in the uniqueness of its structure and the prodigality of its accomplishments. Of the 313 regular and 27 alternate members, only four are professional musicians—teachers in local schools. Yet Eugene Ormandy of the Philadelphia

Symphony could say, at the conclusion of the choral from Wagner's "Die Meistersinger" in May of 1937: "Remarkable chorus, remarkable! Everything I told them they remembered accurately. I wish we had such a chorus in Philadelphia." And it is so: there are some 600 numbers in the repertoire, and new selections are being learned continually.

Altogether there are 97 different occupations represented in the Choir. Most numerous are store clerks and stenographers; there are doctors and lawyers, business men, mechanics, housewives, schoolgirls, and grandmothers. Many families have built up a Choir tradition: with the group today are descendants of earlier members. Within the Choir are 27 married couples, eleven pairs of sisters, three pairs of brothers and sisters, six mothers and daughters, two fathers and daughters, three fathers and sons, and one family has five members.

Included within the Choir are not only a complete four-part ladies' chorus and men's chorus, but the Choir also sings much music with eight-part harmony. Hundreds of ward and stake choirs supply a constant stream of trained singers to maintain its high standards. Distinguishing the Choir broadcast, and consistent with its policy of achieving a unified impression of worship and reverence, is the fact that it has specifically guarded against the featuring of personalities and individual artists.

A COMMUNITY OF SINGERS

A president, at the present time Lester F. Hewlett, heads the organization of secretaries (one for each of the eight vocal parts), librarians, a personal welfare committee, and special committees on dress, entertainment, engagements, transportation, and activities incidental to a body of singers who are a little community in themselves. On file is kept a survey of talents, employment, and pertinent information about each member. That membership is coveted is indicated in the perpetual waiting list of over one hundred applicants. Conductor Cornwall keeps an individual voice record of each member and applicant. With the advent of radio performance, a straight voice is requisite.

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sponsors institutes and schools of music and countless ward and stake choirs, and delights in music festivals—the Tabernacle Choir boasts a superior choral tradition. Before the present Tabernacle was built, voices were lifted to the morning skies in services held in the old "bowery" on Temple Square. That was in 1849. Long before the days of radio broadcasting the Choir was recognized as the oldest and probably the best-known volunteer choir in America. Under George Careless, one hundred voices in 1869 gained almost national reputation. With the opening, on October 6, 1867, of the Tabernacle as it stands today, the Choir had its true beginnings. It has functioned without interruption since 1870.

HARD WORK AND PLENTY OF IT

Institutions, like men, grow through service, and the Choir knows no idleness. Besides its audience of inestimable millions on the air, the Choir sings to a visual audience of more than 200,000 people each year, including visitors at the Sunday morning broadcast and the two o'clock Sunday service. There have been times when on a single Sunday the Choir performed on the regular broadcast in the morning, on an immediately following Church of the Air program, and in sessions of a general Church conference throughout the day. "The Air is filled with melody from Temple Square," truly writes one listener. Tours and special concerts have meant additional and arduous preparation. The Choir knows no vacation.

Its first public appearance outside Church service was in the form of a concert on the Fourth of July in 1873. That was the beginning of a magnificent record of achievement. Tours have included appearances at the Chicago World's Fair of 1893, the Denver Exposition in 1896, the San Francisco World's Fair of 1902, the Alaska-Yukon Exposition at Seattle in 1909; in 1911 a 5,500-mile trip through the east to the American Land and Irrigation Exposition in New York, with a personal appearance before President William Howard Taft at the White House en route; in 1926 the Choir sang in the Hollywood Bowl in Los Angeles, and more recently at the Century of Progress Exposition at Chicago in 1934, the California Exposition at San Diego in

1936, and in Zion National Park in 1937.

AN EVENTFUL YEAR

In 1936 the Choir also appeared with the Philadelphia Symphony Orchestra under Leopold Stokowski. After the climax of the Handel chorus, Mr. Stokowski turned to say to the audience: "That was thrilling, wasn't it? A wonderful choir!" Broadcasting, concert engagements, sound films, and singing tours kept the Choir exceedingly busy in 1937. That was the year of the first annual Christmas Massed Choir Festival, and of the Memorial Day broadcast from the foot of the Great White Throne in Zion National Park.

FROM the living annals of the Choir's activities, comes an illuminating account of this last-named venture. It illustrates how zealously the Choir does its work and at times under what conditions:

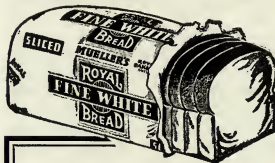
On Sunday morning, Memorial Day, 1937, skies darkened and thunder reverberated along the canyon walls in Zion National Park. At six a. m. the special train bringing the Tabernacle Choir arrived at Cedar City amid torrents of rain. Girls in white dresses, men in linen suits, totally unprepared for the dismaying turn in the weather, sought refuge under folded newspapers and magazines held aloft, tent-shape. The out-door site for the day's program was under water, and with sleet pelting from every angle, equipment was moved indoors to Zion Camp Lodge. With only thirty minutes left before the time scheduled for the national broadcast, an entire new set-up was put into motion. Conductor Cornwall re-arranged the music; engineers Pack,

Evans, and Wright worked like mad to complete the electrical wiring; Earl J. Glade did yeoman service; announcer Richard Evans strove to re-write the lengthy script, and at two minutes before the deadline, waiting for the signal from the network to "go," a final disaster took place: a fuse blew out and plunged the lodge into semi-darkness. The electric organ was put out of service. Quickly organist Frank Asper took his place at the piano, and while the electricians worked feverishly to repair the accident, the program staff stood by. Ad libbing much of the time, announcers Evans and Glade took the microphone and during three half-hour periods produced the broadcasts with the smoothness of a rehearsed program and with listeners little suspecting that the material had been "re-made" on the spot. Outside the lodge, in their cars, and protected as much as possible under trees and improvised shelter, countless thousands stood in the rain, listening to the service through emergency loudspeakers. . . That broadcast was acclaimed one of the finest ever given!

AN ELECT COMPANY

Identified with the Choir have been the best conductors and organists in the Church. Trained in the leading schools of Europe and America, they have won prestige for the institution and brought to it the culture that is nurtured at other crossroads. There are names of distinction which will never be forgotten: George Careless, Evan Stephens, Anthony C. Lund, past conductors; and as former organists: Joseph J. Daynes, John J. McClellan, Edward P. Kimball. Names of today include among the conductors and their assistants Richard P. Condie, B. Cecil Gates, Albert J. Southwick, D. Sterling Wheelwright, John R. Halliday; and among the or-

(Concluded on page 442)



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"Music and the Spoken Word"

(Concluded from page 441)

ganists, Tracy Y. Cannon, Alexander Schreiner, Wade N. Stephens. The staff today is responsible for the present stability of the Choir. Men trained to the demands of radio and concert work, they have been brought up in the ranks of a Church whose every call is a call to render unselfish, far-visioned service. And for their service, and for the faithfulness of each singer, the First Presidency of the Church—President Heber J. Grant, President J. Reuben Clark, Jr., and President David O. McKay—have on numerous public and private occasions expressed high praise and deep gratitude.

ABREAST OF THE TIMES

The staff work hand in hand with the aids which the field of science and invention brings them. While imperceptible to the public ear, from the standpoint of broadcasting technique, the program has made its greatest progress during the past two years. A choir is at best an unpredictable thing on the air. How to reproduce what is actually being sung without destroying the dynamic expression is the problem of the radio technician. Yet, for the better part of nine years the Tabernacle Choir program was monitored "in

the dark." When a Columbia Broadcasting System chief engineer discovered that the broadcast was handled by remote control on a "one-mike" pick-up, and on a single line with no provision for an emergency, he was amazed. "That's impossible!" he protested. But with the installation of a completely equipped control booth in the Tabernacle in 1937, and with the distribution of articulating microphones among the parts, have come greater clarity, intimacy, eloquence. Moreover, each Sunday morning broadcast is transcribed. When the recordings are played back to the technician, conductor, organist, and announcer, improvements suggest themselves for succeeding performances. The musician's ear has to adjust itself to the conditions peculiar to radio broadcasting. It is significant that the excellencies of the broadcast have kept abreast with new developments in the field.

THE PROGRAM AND THE PUBLIC

Early in 1920, a few people with home-made receiving sets and earphones listened in on a program of phonograph records broadcast over a crude transmitting apparatus. A voice, speaking into a primitive microphone, asked the listeners to oblige the broadcaster by informing him that the signals were coming through and by commenting on the quality of the reception. The radio audience continues to oblige today. To the Tabernacle Choir program, available not to a few, but to a hundred or more associated stations of the Columbia Broadcasting System network, the response has been generous. "A few years ago I traveled over two thousand miles to hear the Mormon Choir and organ once, and now I sit in my own home and hear it every Sunday." That is common testimony. The broadcast has made new friends and found old ones who had already heard of the Choir or seen it during one of its tours.

A COMMEMORATIVE EDITION

As a concert with a religious significance unbounded by controversial thought, the broadcast finds ready reception with all classes. All acknowledge the lifting power of the music and the sound doctrine of the "spoken word," for which tens of thousands of listeners have written in. So many have been the requests for copies of one or all of the sermonettes which have become an inseparable part of the Choir's Sunday morning performance, that a selective edition is being prepared by Richard L. Evans for publication. Written over a period of years and for individual programs, the comments will nevertheless have the coherence of a sane philosophy, and to those who read with the mind's eye there will be imparted to the printed word the warmth of how it was spoken and upon what occasion. The edition will be more than a souvenir. As a contribution to the thoughtful literature of the time, it will stand for everything the Mormon Tabernacle Choir has stood for since its beginning.

ENDURING QUALITIES

And Choir service has from the beginning had character. Ten years of singing under laboratory conditions have added precision and an increasing refinement to its already distinguished qualities. Radio discipline, if it has meant a loss of the showmanship and brilliance of the concert hall, has won instead an over-all excellence of performance. But more than all this, the service rendered by the Tabernacle Choir, in whatever form, will continue to be a source of truth to be lived and reflected. That is the enduring significance of the anniversary in July—marking ten years of continuous, year-round, coast-to-coast broadcasting—a program which now goes into Canada and across the seas.

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PURPOSE IN LIFE

(Continued from page 394)

INVESTIGATORS should be able to differentiate between the actions of men, who are mortal and fallible, and the perfect law of the Gospel which they are trying to live.

Some of the principles of the Gospel, the acceptance of which is necessary to man's salvation, are: A belief in the existence, personality, and power of God, the Eternal Father,

with all His other attributes and qualities which make Him a glorified and exalted being, as He appeared to Joseph Smith in the beginning of this Gospel dispensation. A belief in Jesus Christ as the Son of God, the Savior of the world, and in the efficacy of His atonement to redeem mankind from the effects of the Fall and from individual sins by obedience to the laws and ordinances of

PURPOSE IN LIFE

the Gospel. A belief in and acceptance of the principle and ordinance of baptism for the remission of sins and the fulfillment of the law; and of the laying on of hands for the gift of the Holy Ghost. A belief in the authority of the Holy Priesthood in administering the ordinances of the Gospel under proper direction.

Repentance is the natural fruit of faith. If our faith is of the right kind, we will repent of our sins. Repentance is to have a recognition of one's sins, a sincere sorrow for sins committed, and a resolute determination to sin no more. Repentance involves the making right all wrongs done to others, so far as possible, and the forgiving of others who have wronged us. Sins which have been repented of are washed away in baptism.

Then Peter said unto them: Repent and be baptized every one of you in the name of Jesus Christ for the remission of sins and ye shall receive the gift of the Holy Ghost.—Acts 2:38.

Sins not repented of constitute wickedness and rebellion.

And the rebellious shall be pierced with much sorrow, for their iniquities shall be spoken upon the house-tops, and their secret acts shall be revealed.—Doctrine and Covenants 1:3.

Sin is a burden to the soul. The Savior invites all men to come unto Him by repentance and be relieved of that burden.

Come now and let us reason together, saith the Lord: though your sins be as scarlet they shall be as white as snow; though they be red like crimson they shall be as wool.—Isaiah 1:18.

This is accomplished through repentance. Repentance and obedience go hand in hand, and both are made effective for man's salvation through the atonement of Jesus Christ.

We believe that through the atonement of Christ all mankind may be saved by obedience to the laws and ordinances of the Gospel.

We believe that the first principles and ordinances of the Gospel are: first, faith in the Lord Jesus Christ; second, repentance; third, baptism by immersion for the remission of sins; fourth, the laying on of hands for the gift of the Holy Ghost.—Articles of Faith, 3rd and 4th.

Other ordinances necessary to man's salvation are: endowments, Priesthood, sealing of husbands and wives, and of children to parents, eternity of the marriage covenant.

In Church service we are to answer every call that is made upon

us by the men who preside over us.

Whether by my own voice or the voice of my servants it is the same.—Doctrine and Covenants 138.

For his word ye shall receive as if from mine own mouth.—Doctrine and Covenants 21:5.

When we finish our labors here on earth we shall have no further need of accumulated wealth, but we shall take with us to the other side that

which we have learned by our study and by the experiences we have had in life. We expect also to have restored to us the knowledge we had before coming to earth, through faithfulness to the end.

We should live more in the knowledge and love of God. More of our thoughts and energies should be given to spiritual things, values

(Concluded on page 444)

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(Concluded from page 443)

which are enduring. We should think right and act right, and do good.

We are indebted to God and to man for the products of man's inventive genius. God glories in the salvation of man, and the greatest service in our power to render to God and to man in payment of the debt of gratitude we owe to them is to assist the Lord in the saving of souls. The Church is organized that we might in an orderly way accomplish the work and purposes of the Lord in the saving of souls.

We are here on earth to work out our salvation in fear and trembling before the Lord, according to the plan of the Gospel instituted in the Councils in Heaven before the world was, as contained in the Gospel of Jesus Christ and set forth in the Holy Scriptures.

If we would make it our business to serve the Lord, we should prepare to engage in His ministry at home or abroad wherever our services might be needed, as indicated by those who are in charge of the work and who are called to preside. We should never refuse a call from this source; to do so would be to refuse

to work for the Lord, looking to the saving of our fellow men.

The Lord expects every member of the Church to be a missionary for Him.

Behold, I send you out to testify and warn the people, and it becometh every man who has been warned to warn his neighbor; therefore they are left without excuse and their sins are upon their own heads.—Doctrine and Covenants 88:21, 22. See also Ezekiel 3:17.

Such is the nature of the commission given to us as members of the Church of Christ, to preach this Gospel of the Kingdom in all the world, at home and abroad, as a witness unto the world before the end shall come.

He that doeth not anything until he is commanded and receiveth a commandment with a doubtful heart and keepeth it with slothfulness, the same is damned.—Doctrine and Covenants 58:26-29.

If we are not called to any particular office in the Church our time may be profitably spent in genealogical and temple work and in teaching the Gospel to our neighbors who do not understand it. There is no more important work in which man may be engaged or that will more completely fill the purpose of life.

EVIDENCES AND RECONCILIATIONS

(Continued from page 417)

Yet, at the best, the doctrine of the common origin of all life is only an inference of science. After these many years of searching, its truth has not been demonstrated. To many competent minds it is but a working hypothesis of temporary value.

Many weaknesses in the theory of evolution are recognized by its adherents. Two are especially notable.

First, many reported similarities are far-fetched and not well enough established to be acceptable as the foundation of a world-sweeping theory. It is surprising how many such cases have been found. (See Douglas Dewar, *Man a Special Creation*; Sir Ambrose Fleming, *Evolution or Creation*; E. C. Wren, *Evolution, Fact or Fiction*.) Moreover, many actual similarities may be interpreted in more than one way. The theory of a common origin is only one of several possible explanations of the mass of biological facts.

Second, the theory fails utterly to explain the emotional, reasoning, and religious nature of man, which distinguishes him so completely from the lower animals. One defender of the theory declares that the brains of man and monkey are identical anatomically, but that the larger size of the human brain accounts for the higher intelligence of man. This suggestion falls to the ground in face of well-known facts such as that the ant shows greater intelligence than the cow. Many notable advocates of the theory, such as Darwin and Huxley, have stood helpless before the mental, emotional, and moral supremacy of man over the ape, the animal most like man in body. Conscience is peculiar to man. Evil, sin, goodness, truth, love, sacrifice, hope, and religion separate man from the highest animal by a gulf not yet bridged by any scientific theory.

The doctrine of the common origin of life on earth is but a scientific hypothesis, and should be

EVIDENCES AND RECONCILIATIONS

viewed as such. Clear thinkers will distinguish between the general law of change or evolution accepted by all and the special theories of evolution which, like all scientific theories, are subject to variation with the increase of knowledge. Honest thinkers will not attempt to confuse law and theory in the minds of laymen. The man, learned or unlearned, who declares the doctrine of the common origin of life on earth to be demonstrated beyond doubt, has yet to master the philosophy of science. The failure to differentiate between facts and inferences is the most grievous and the most common sin of scientists.

This is the trend of thought in scientific circles. In the words of Professor Punnett of Cambridge University, scientists "still hold by the theory of evolution, regarding the world of living things as dynamic, and not a static concern." But the interpretation of Darwinism has changed greatly. The theory of evolution "is released today from the necessity of finding a use for everything merely because it exists." More interesting, the glib talk about

changing species is subdued. "Species are once more sharply marked off things with hard outlines, and we are faced once more with the problem of their origin as such. The idea of yesterday has become the illusion of today; today's idea may become the illusion of tomorrow." (See Punnett, "Forty Years of Evolution Theory," in *Background to Modern Science*.) That is the spirit of science. By slow degrees, among many changes, accepting, rejecting, striving, it may in the distant future reach the correct understanding of final causes.

THE majority of the advocates of the theory that all life came from one stock believe that the primeval cell originated by the chance assembling under favorable conditions of the constituent elements of cellular substance. That means that life is only an accidental intruder into the universe. The immediate logical weakness of this view is that if life on earth began by the fortuitous assembling of inorganic materials in a slimy, primitive pool, other equally favorable pools for the generation of life may have existed,

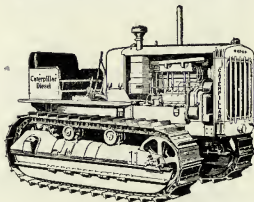
thus providing more than one origin of life.

Those who insist that all life on earth has come from one source are almost obliged to rule God out of the picture; for, if a Supreme Being is allowed to create a living cell in the beginning, He may at will create other life at different periods of time. Even believers in God who accept the theory of evolution as a final explanation of the origin of life forms, are inclined to insist that the theory represents God's only method of creation. Nearly always, those who so believe refuse to admit that any other process may also be in operation. They would limit God to one law. Fettering God, or unbelief in Him, or making Him merely a universal super-force, have been usual companions of the theory of evolution. (See W. W. Keen, *I Believe in God and Evolution*.)

Latter-day Saints accept every scientific fact, but rate theories based upon the facts as human explanations of the facts, likely to change as new facts appear. They do not deny that an evolutionary process, a reflection of the Gospel law of progression, may be one of the methods of the Lord's labor in the universe. That

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C-A-T-E-R-P-I-L-L-A-R



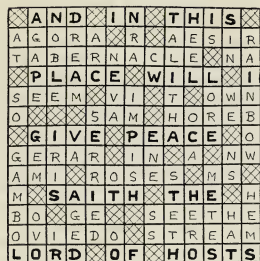
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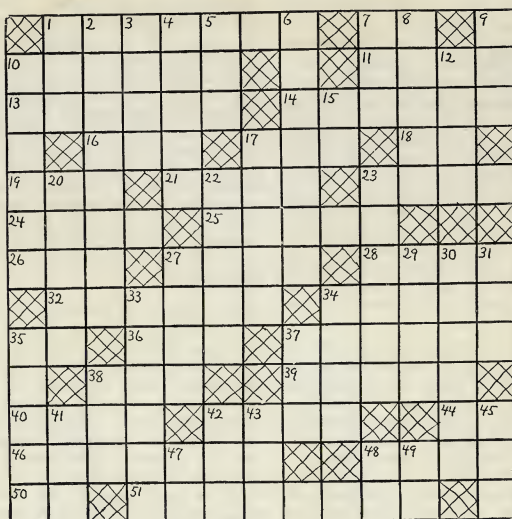
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Scriptural Crossword Puzzle—Gospel Preparation—(Mark 1:2)



ACROSS

- 1 "he shall . . . the way before me"
- 7 "and the Lord, whom . . . seek"
- 10 "whereby ye are . . . unto the day of redemption"
- 11 First word of the Massachusetts motto; seen (anag.)
- 13 "I am come to great . . ."
- 14 Frankness
- 16 "one crying in . . . wilderness"
- 17 "and how can we know the . . . ?"
- 18 "baptized . . . John in Jordan"
- 19 Bird
- 21 Portuguese coins
- 23 "upon the . . . of the rock"
- 24 Pineapple; Anna (anag.)
- 25 Relationship of Rachel to Rebekah
- 26 "he saw . . . heavens open"
- 27 "behold, he shall come, saith the . . . of hosts"
- 28 ". . . straight in the desert a highway for our God"
- 32 Speaks
- 34 Judge of Israel; a bend (anag.)
- 35 "in whom I . . . well pleased"
- 36 "a . . . caught in a thicket"
- 37 Adorned
- 38 "suddenly come to . . . temple"
- 39 "we will walk in his . . ."
- 40 Mental image
- 42 "For my yoke is . . . , and my burden is light"
- 44 "coming . . . out of the water"
- 46 "the treacherous . . ."
- 48 "for a door of . . ."
- 50 Type measure
- 51 "the crooked shall be made . . ."

Our Text from Mark is 1, 7, 16, 17, 18, 26, 27, 28, 38, 39, and 51 combined

DOWN

- 1 Footlike part
- 2 Woolen stuff
- 3 Valley where David killed Goliath
- 4 Disciple of Christ
- 5 American humorist
- 6 Inclosed
- 7 Japanese coin
- 8 The witch that Saul consulted lived here; drone (anag.)
- 9 "And . . . begat Kish, and Kish begat Saul" 1 Chron. 8: 33
- 10 Cutting
- 12 Long seat
- 15 Ever
- 17 River dams
- 20 A minor prophet
- 22 Monstrous
- 23 Unite firmly
- 27 Meadows
- 29 Mother of Jabal and Jubal
- 30 Table sauce
- 31 Compass point
- 33 "And others had . . . of cruel mockings and scourgings" (pl.)
- 34 "Doth the wild ass . . . when he hath grass?"
- 35 "there . . . until ye depart from that place"
- 37 Goddess of harvest (Rom. Relig.)
- 38 Mythological Babylonian deity
- 41 "ye have made it a . . . of thieves"
- 42 "Do ye not therefore . . . , because ye know not the scriptures?"
- 43 King, and ancestor of Christ
- 45 "but I will not write with ink . . . write unto thee"
- 47 English translation
- 48 His Highness
- 49 Part of the Bible

EVIDENCES AND RECONCILIATIONS

(Concluded from page 445)

does not mean, however, that the Almighty cannot perform other acts of will for the promotion of His plan, as, for example, the special creation of man. God is a purposeful Being; whatever is on earth or in heaven has been designed for the accomplishment of divine purposes—among which is the welfare of man. The spirit of man, itself intelligent, purposeful, is an eternal preexistent being. He reaches beyond the confines of earth. He was with God before the earth was made. The theory of evolution does not explain the eternal man.

Any theory that leaves out God as a personal, purposeful Being, and accepts chance as a first cause, cannot be accepted by Latter-day Saints. The evidence for God is yet greater than for the chance creation of the earth and its inhabitants. Mind and thought shape a work of art from the marble block. More marvelous than any human work of art is man. However he may have risen to his present high estate, it has been by the operation of mind and thought. That man and the whole of creation came by chance is unthinkable. It is equally unthinkable that if man came into being by the will and power of God, the divine creative power is limited to one process dimly sensed by mortal man. The great law of evolution may have many forms of expression, far beyond man's present comprehension.

In fact, the whole squabble about evolution centers upon two ques-

tions. Did life on earth come by chance or by divine will? If by divine will, is God limited to one process? These questions are as old as history. The ancients asked them; and those who come after us will ask them.*

Here, then, is the answer to the question at the head of this article: The law of evolution or change may be accepted fully. It is an established fact so far as human power can determine. It is nothing more or less than the Gospel law of progression. Joseph Smith taught that men could rise towards Godhood only "by going from one small degree to another, and from a small capacity to a great one; from grace to grace; from exaltation to exaltation." Modern revelation also says, "For I, the Lord God, created all things of which I have spoken, spiritually, before they were naturally upon the face of the earth," and fur-

*The real problem of evolution has been well stated by H. F. Osborne: "The Greeks left the later world face to face with the problem of causation in three forms: first, whether intelligent design is constantly operating in Nature; second, whether Nature is under the operation of natural causes originally implanted by Intelligent Design; and, third, whether Nature is under the operation of natural causes due from the beginning to the laws of chance, and containing no evidences of design, even in their origin." (From *the Greeks to Darwin*.) Latter-day Saints accept the first of these alternatives. Evolution then is but a part of the "intelligent design constantly operating in nature." The intelligence operating in Nature is left free to use other means of carrying out its purposes.

ther that each creation "remaineth in the sphere in which I, God, created it." This last statement suggests limitations placed upon development under the general law of progressive change. The theory of evolution which may contain partial truth, should be looked upon as one of the changing hypotheses of science, man's explanation of a multitude of observed facts. It would be folly to make it the foundation of a life's philosophy. Latter-day Saints build upon something more secure—the operation of God's will, free and untrammelled, among the realities of the Universe.

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LET'S SAY IT CORRECTLY

ENDORSE and approve should be distinguished between. Approve means to regard an idea or an action favorably and to believe in it. Endorse, however, means that in addition to the approval there is the promise of aid and support, or favorable action.

Laie, Hawaii.

God bless you in your great work. *The Improvement Era* is certainly appreciated in Hawaii with its masterful outlines, instructions, and inspiring stories. More power to you and your staff.

Most sincerely your brother,

Castle H. Murphy,
President of the Hawaiian Temple.

MAY I thank you for the inspiring material found in this wonderful magazine, the *Era*. It is the finest missionary agent we have in the field. Our missionaries carry the *Era* with them in their tracting. It is the most practical and up to date way of presenting a practical religion for the home and family.

Lewis H. Lloyd,
2555 N. Sawyer Avenue,
Chicago, Illinois,
Mission Secretary.

Mt. Kipp
Glen Gardner, N. J.

Dear Sir:

IN response to your request that I furnish you with my ward and stake relative to my subscription to *The Improvement Era*, may I state that I am unable to do this.

Although the magazine is a Latter-day Saint publication, I am not a member of the Church, but have other religious connections; and not being a Mormon, I do not come under your communicant listings. My reason for subscribing to the magazine is because I value some of your thoughts and enjoy reading your Church's discourses and news.

I trust this explanation will be of satisfaction to you.

Very truly yours,

Ellwood Schlaepfer.

Dear Editors:

IF IN any way I have helped promote the *Era* work here in the Mission I have been repaid a thousand-fold. Never before have I found so much joy in doing things as I have the past year. The true missionary spirit has been greatly manifest by all the workers in the campaign throughout the mission this year. Some of the branches report an *Era* in each Latter-day Saint home. Others report the *Era* being placed in the homes of non-members of the Church. We feel that the *Era* campaign has been a great blessing to our Mission. It has awakened an interest in many for greater Church activity and helped them to appreciate the importance of being a member of such a noble organization.

Wilson W. Sorensen,

Y. M. M. I. A. Supervisor for the
California Mission.

Millennial Star
5 Gordon Square,
London, W. C. 1

Dear Editors:

CONGRATULATIONS on the continued success of the *Era*. British readers are 100 per cent in favor of it. Very often friends and members call in the office for old numbers to read. It seems to give them just exactly what they want.

Sincerely,

Marvin J. Ashton.

BARE FACT

Junior, sitting on his father's knee, watching his mother comb her hair: "Daddy hasn't any waves like yours, Mommy. His is all beach!"

LOGIC PREVAILS

The underground manager of a Yorkshire coal mine found a boy hacking at the roof of one of the tunnels.

"Hi!" he shouted. "You'll have the roof falling in if you do that."

"But I can't get the pony through," said the lad.

"Well, if that's so, dig some of the ground away."

"That's no use, master," the lad said. "It isn't his feet that won't go under—it's his head."

A GOOD IDEA

"No, you can't have any more cake tonight, Bobby," said his mother. "Don't you know that you can't sleep on a full stomach?"

"Well," replied Bobby, "I can sleep on my back."

NO TATTLE TALE

"Little boy, doesn't your conscience tell you when you've done wrong?"

"Yes, but I'm mighty glad it doesn't tell Dad."

NO HOPE LEFT



"Don't be downhearted," said the steward to the suffering passenger. "Seasickness has never killed anyone."

"Don't say that," moaned the stricken one. "It's only the hope of dying that has kept me alive so far!"

AT LONG LAST

Diogenes met a Civil War veteran.

"What were you in the war?" he asked.

"A private," the old soldier answered.

And Diogenes blew out his lamp and went home.

THE REPLY COURTEOUS

"I hear you have accepted Wayne." Frances said, acidly. "I suppose he never told you he once proposed to me?"

"No," retorted Dorothy, "he merely said he had done lots of silly things before meeting me and I never asked him what they were."

COMMUNITY-PRODUCED

Hubby: "What are we having for dessert tonight, dear?"
Wifey: "Sponge cake. I sponged the eggs from Mrs. Brown, the flour from Mrs. Smith, and the milk from Mrs. Jones."

MIXED SIGNALS

"Ted, what made you quit going with Sally?"
"Well, you see she has red hair and green eyes and when I wanted to kiss her I never knew whether to stop or go ahead."



The world-famous Mormon Tabernacle Choir, above, before the great Tabernacle organ. Upper left, J. Spencer Cornwall, director; upper right, Richard L. Evans, announcer.

Milestone in Music

On Sunday, July 16, the Mormon Tabernacle Choir will broadcast to the nation through KSL and the Columbia Broadcasting System. Of itself, this half hour of music will attract millions of listeners.

But there is added reason why this event is significant. It is the tenth anniversary of nationwide broadcasts of the Tabernacle Choir and Organ! This is indeed, a milestone in music—in a program extending universal

goodwill and enjoyment through the language all understand.

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