

The Improvement Era



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SEE PAGE 386

JULY, 1940

VOLUME 43 NUMBER 7

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Out of the sacrifices of the past, and our own efforts, has been built a great commonwealth, loved alike by every Utahn. . . . But our work is not finished. . . . Men and women, imbued with the Pioneer spirit of those who faced a wilderness and broke the desert soil in Salt Lake Valley in 1847, will be needed so long as Utah is Utah.

Like the Pioneers of the past, let us all be Pioneers of our day and build a better Utah, with greater opportunities for ourselves and for our children. That path of progress is open, and by sure-footed steps, cooperation, industriousness, and determination we can keep it thus.

Let Us Be Pioneers Still!

THE METAL MINING INDUSTRY OF UTAH

The Improvement Era

"The Glory of God is Intelligence"

JULY, 1940

VOLUME 43

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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The Cover

At a critical time in the course of world events, the eyes of the world are upon the American tradition of liberty—and we here remind ourselves what it means, what it cost, and what is the price of its maintenance. The photograph is by Carola Gregor from Monkemeyer. (See also pages 395, 396, 400.)

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EXECUTIVE AND EDITORIAL OFFICES:

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Exploring the Universe

By FRANKLIN S. HARRIS, JR.

THE actual energy in sound waves is very small and the ear must be a very sensitive instrument to detect sound. It has been estimated that if the sound-wave energy produced by a million persons talking for an hour and a half were converted into heat it would warm a glass of milk.

WATER is virtually incompressible with pressures ordinarily known and used, but Professor Bridgman has succeeded in compressing water into three-fourths its ordinary volume by using a special apparatus and a pressure of twenty thousand times that of the atmosphere.

BECAUSE of the effect of the earth's rotation on its axis, a body dropped from a distance above the earth will fall to a point east of the position directly below where the body was dropped. (This is about three and one-half inches for a thousand-foot fall.) If an object is thrown upward vertically from the earth, when it returns the net effect, however, will leave the object west of its original position.

IN twenty-eight leading countries, the largest city is more than twice as large as the next in rank.

THE trick of increasing egg-laying by hens through using more hours of light is over a hundred years old. A book published in 1803 in Madrid, Spain, told how to get more eggs during the short-day period in winter by arousing the hens from sleep and giving them food at troughs over which lamps were burning.

MALARIA mosquitoes in the Tennessee Valley spend the winter in caves like bats, living on the accumulated fat stored in their bodies. Specimens found in a search of the caves were all mated adult females, some of which survived as long as sixty-nine days without food, at temperatures between fifty and sixty degrees Fahrenheit.

TWO new diseases have been discovered at the University of California. The only victims of these new bacterial diseases are termites. One kind of bacteria turns the head of the dead termites black, the other turns the heads and legs red.

MANY fish go through the Panama Canal, according to the U. S. Bureau of Fisheries. Many Atlantic Ocean fish have been found in the locks opening to the Pacific and vice

(Concluded on page 388)

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Exploring the Universe

(Concluded from page 387)

versa. Of the one hundred and fifty-nine species found in the Canal when the locks are dewatered not all are able to adapt themselves to the change from salt to fresh water and back again, and to changes in temperature needed for a trip through the Canal.

WHEN a bee finds nectar, she flies back to the hive and arouses the fellow workers by doing an excited dance. The bees are guided by a special scent given off by the discoverer from a controllable gland, which scent she leaves in the neighborhood of the nectar. The other bees cruise around until they find this scent, then seek for the flower. Other results reported recently by Professor von Frisch of the University of Munich are that bees are color-blind to red, but their eyes are sensitive to ultra-violet light.

THAT petroleum is probably being formed on the earth in large quantities is the theory recently advanced by Dr. Gustav Eglhoff, contrasting with the usual belief that oil supplies are limited and cannot be replaced. In the last few years, oil has been discovered at a rate of about a billion barrels more oil than that actually used. The present known total reserves are twenty billion barrels or sixteen years' supply.

THE fastest droplets given off in a sneeze travel at the rate, when they start, of a hundred feet a second. The diameter of the drops is about six hundredths of an inch or less. These results, gained from high-speed photography at Massachusetts Institute of Technology, are used by Professor W. F. Wells of the University of Pennsylvania to explain the wide and rapid spread of colds and influenza. The smaller droplets coughed or sneezed into the air do not reach the floor but evaporate almost instantaneously to tiny nuclei so small that they are easily carried by the lightest air currents.

A NEW patent covers the production and processing of a crimped, wool-like fiber made from nylon.

IN THE canebrakes of Liberia, on the west coast of Africa, lives a species of rat whose body length is two feet.

A GIANT star grass runner, from the same family as Bermuda grass, grew almost fifty feet in five and one-half months from the time that it left the parent plant. This grass leviathan from East Africa makes not only good hay and pasture but is also especially suitable for erosion control because it covers so much ground.

When Lincoln Called a Day of Prayer

By WILLIAM CARLE

HAVING carried for some time an uncertain opinion concerning an event in our nation's history, I addressed a letter to the Librarian of Congress asking for information. My question had reference to the Civil War: "Did President Lincoln call for a day of prayer at a time when a long series of crushing defeats had made the Union cause seem well nigh hopeless; and did the tide of battle immediately turn in favor of the Union?"

I quote now from the Librarian's reply:

"Whenever the occasion seemed to require, Lincoln called his people to their knees in supplication or thanksgiving, as on March 10, 1863, when he announced a Day of National Prayer and Humiliation. . . . This message was born of the bitter disappointments and agonies of the dark days of 1863, days made terrible by the crushing defeat at Fredericksburg. The whole land was burdened with taxes, stricken with sorrow, and harrowed by sentiments of treason. The national debt had grown until, on February 2, 1863, the public credit reached the lowest point in our history. Many regiments in the army of the Potomac had not received pay for six months. Beaten under Burnside, decimated and penniless, the Army of the Potomac had lost its morale, and six hundred desertions were reported daily. Northern editors were clamoring for peace at any price, and Greeley wrote to the President, 'I venture to remind you that the bleeding, bankrupt, almost dying country longs for peace.'

"It was in this extremity that Senator Harlan of Iowa called the Senate to the recognition of Jesus Christ in the solemn resolution offered in the Senate at the crucial moment and adopted without a dissenting vote. . . .

"In his proclamation in response to the resolution of the Senate, Mr. Lincoln speaks for himself:

"Whereas the Senate of the United States, devoutly recognizing the supreme authority and just government of God in all the affairs of men and nations, has by resolution requested the President to designate



and set apart a Day for National Prayer and Humiliation . . . now, therefore, in compliance with the request, and fully concurring in the

views of the Senate, I do by this proclamation designate and set apart Thursday, the 30th day of April, 1863, as a Day of National Humiliation.

"Done at the City of Washington, this 30th day of March, A. D. 1863."

"The turning point in the military history of the rebellion came during the month of July, 1863. In that month fell Vicksburg . . . and in that month was fought the battle of Gettysburg, by which the last frantic effort to invade the North was frustrated."

These two battles were fought at the same time. My father, Uriah Carle, fought at Gettysburg, and a cousin of his, Jason Carle, died there. My deceased wife's father, Robert A. Henderson, fought at Vicksburg. After these two battles, which were the first important conflicts after the Day of Prayer and Humiliation, the war was almost a continuous series of victories for the Union. . . .

"If my people, which are called by name, shall humble themselves, and pray, and seek my face, and turn from their wicked ways; then will I hear from heaven, and will forgive their sin, and will heal their land." (2 Chr. 7:14.)

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TAKE THE MOONLIGHT

By STELLA G. S. PERRY

"Do you ask me to take moonlight for the sun?"—Edwin Arlington Robinson.

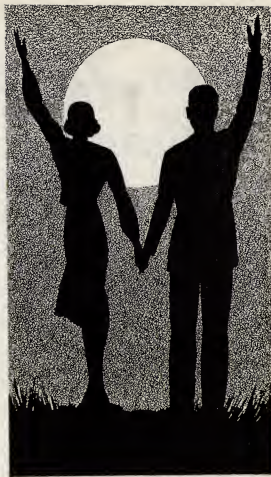
FROM high schools and colleges, steadily they come, thousands of them—young men and maidens with dreams in their eyes and, in their hands, lassoes of hope with which to capture stars.

And, seeing them as if ourselves in retrospect, thousands of us, older men and women, smile grimly in our disappointments, or sigh, remembering. But there are anodyne and compensation. We, who have not reached the sun for which we aspired, or for which we still long in vain, need not grieve at all, either for ourselves or, in prophecy, for the young. We can still be happy and rewarded and so can they—by consenting to accept the moonlight.

There was a minor poet of rare gifts. A generation ago, every collegian quoted him. Today few know his name, though what he wrote was memorable. In his illness, toward the end of his life, when he foresaw that this waning fame might be his, this poet said, "Those of you who are ardent and young and delight in my poetry will be the happier for it, I think, and will recall it all your lives. That is compensation for me. Limited, yes. But so, in the end does all fame pass. If my work blesses only for a while, it is for that while blessed."

There was a young man who planned to become a physician, thought of himself as a physician in embryo, bent his life from boyhood to that end. Hard circumstance put sudden burdens upon him. He had to forego the hope of medical training, had to labor for others at work he did not like. But he has had a happy life. The community in which he passed it has better sanitation, healthier schools, safer motherhood, heartier babies, because of him. Neighbors' children bring him their little hurts for comfort and their ill or injured pets for healing. He, too, has enabled a poor lad to study surgery. He worked well in the moonlight, and was glad.

I knew a violinist when he was young and had just come to America, star pupil of that European teacher several of whose other disciples now shine in the sun. Somehow this one did not. Later in life, he said, "But I teach—I hated to teach—but *how* I teach, my friend! I have one young pupil—but wait! Wait for him!" The brightness of the moon was on his face.



THERE is a woman, born to be a mother, with gifts for that as definite as an artist's for his brush. Barred by an accident from that chief hope, she has mothered orphans and the neglected, has done life-long service in movements for the welfare of children, has brought pleasure to small hospital cots, become the repository of many sad or funny little confidences, and written verse and tales that bring her painfully printed and slantingly written letters from children far and near. "It was meant to be broader than just my arms," she thinks.

How do they differ, the moonlight faces, from the thousands of darkened countenances of other disappointed ones?

Only in this—they keep themselves undeviatingly turned toward the sun of their desires! Never give up that aspiration. Never look into the shade. Some keep hoping to be lifted to the glory, and, indeed, some are so raised at last.

But you think, perhaps, that moonlight is cold, a cold comfort? No, indeed. Here nature comes to help our allegory. Moonlight is not cold! The full moon's face, astronomers tell us, is burning hot; it glows with a temperature of 212 degrees Fahrenheit. Moonlight, for all its halcyon serenity, is not cold.

And it stays in the sky at day's end, after the sunset, and until the new dawn.

May all reach the sun of their desires! But, whether or not, let all keep their faces turned toward it. Moonlight, too, illumines us! And many who take the moonlight here will find the sun hereafter!

Presentation of the Book of Mormon to Rulers of the World

This proclamation shall be made to all the kings of the world, to the four corners thereof, to the honorable president-elect, and the high-minded governors of the nation in which you live, and to all the nations scattered abroad. (Doctrine and Covenants 124:3, January 19, 1841.)

GEORGE FRODSHAM of the Church Department of Education has compiled the following list of Book of Mormon presentations which he has confirmed from written reports (journals, histories, etc.) and through correspondence. Some were presented personally, some through the agency of court personalities, and some were simply sent by mail. A great many of them represent intensely interesting stories.

Persons knowing of other presentations of the Book of Mormon to kings, presidents, rulers, and men of state, are requested to send advice, with authentic references, to the Church Department of Education, 47 East South Temple Street, Salt Lake City, Utah, attention George Frodsam.

Queen Victoria of England, 1842, Lorenzo Snow.

King Frederick VII of Denmark, 1851, Erastus Snow.

King Kalakua of Hawaii, April 10, 1877, Henry P. Richards.

Queen Kapiolani of Hawaii, October 31, 1877, Henry P. Richards.

Queen Emma of Holland, 1890, Francis E. Brown.

King Oscar II of Sweden and Norway, September 22, 1897, J. M. Sjodahl.

Governor Theodore Roosevelt of New York, later President of the United States, 1900, Ben E. Rich.

Emperor Musuhito of Japan, December 6, 1909, Alma O. Taylor.

Empress Haruko of Japan, December 6, 1909, Alma O. Taylor.

Crown Prince Yoshihito, later Emperor of Japan, December 6, 1909, Alma O. Taylor.

Crown Princess Sadako, later Empress of Japan, December 6, 1909, Alma O. Taylor.

Queen Liliuokalani of Hawaii, Abraham Fernandez.

King Albert of Belgium, October 9, 1919, President Heber J. Grant.

Queen Elizabeth of Belgium, October 9, 1919, President Heber J. Grant.

President William Howard Taft of the United States, November, 1921, President Heber J. Grant.

Governor Franklin D. Roosevelt of New York, later President of the United States, July 2, 1930, President Heber J. Grant.

President Thomas G. Masaryk of Czechoslovakia, 1930, Arthur Gaeth.

President Eduard Benes of Czechoslovakia, July 19, 1937. Inscribed by President Heber J. Grant and presented by Wallace F. Toronto.

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BROTHER AND SISTER SAMUEL J. JOHNSON'S MISSIONARY FAMILY

The parents sent the children; the children sent the parents.

Seated, left to right: B. LaVern, Cora Allred Johnson, Brother Samuel Joseph Johnson, Joseph E., and Ernest F. Johnson.

Standing, left to right: R. Melvin, James G., Milford I., Verna V., and L. Douglas Johnson. Absent when picture was taken: S. Glen Johnson and Elvira J. Shumway. Deceased: Benjamin R. Johnson.

The family is large in size as well as numbers: the average height is six feet, two inches; the average weight, 220 pounds.

MISSIONARY FAMILY

By William Mulder

"THOU shalt go forth as a horn of strength to preach to the people from the nations of the earth . . ." The words of the old patriarch were soul-firing—but times were hard: a man and team could earn only a dollar and a half a day, and work at that pay in Mesa was scarce. Moreover, the sixteen-year-old Samuel Joseph (Jodie) Johnson was in love—and before two years were out he was married.

Cora May Allred found herself left alone a week at a time while her husband drove his team away to work on the canal. The grim job of winning a living from the desert soon shadowed young Jodie's hope of ever being able to fill a mission. But the hope was transferred—it became his prayer and determination, as his wife's, that their children should have that privilege.

There was another, equally strong, desire: to be endowed in the temple. President Heber J. Grant, then Apostle, had sealed the young couple on his visit to Salt River Valley, but there was a longing to go to the temple at St. George, a far journey. By the time their first child was a year old, they had saved only half enough, and when a group was ready to make the trip, the Johnsons still lacked a wagon. They paid their tithing out of their savings and received the bishop's assurance of the Lord's blessings. Within a few days, someone needed a horse; the Johnsons supplied him, and in return, received the needed covered wagon, fully equipped even to the water barrel.

With the coming of more children—twelve in all, ten boys (one died in infancy) and two girls—the Johnsons labored to fulfil their dream. The eldest son went into the mission field, and Brother Johnson mortgaged his farm, moved to a road camp with his family, to keep him. Typhoid struck, the farm was lost, but lives were spared, and the boys continued to fill missions: Joseph E. to Mississippi in 1916-18; James G. to Kentucky in 1920-22; Benjamin R. to Alabama, 1923-25; R. Melvin to Florida, 1924-26; Ernest F. to Illinois,

1926-28; Milford I. to New York in 1929-31; B. LaVern to California, 1933-35; S. Glen to California in 1934-36; L. Douglas to Tasmania, 1935-38. Daughters Verna V. and Elvira served as part-time missionaries in Arizona. And finally, in 1938, Brother and Sister Johnson rounded out a quarter century of continuous missionary work in their family by themselves responding to a call to serve a full-time mission in California, from which they have just returned. The children, having been sent by their parents, now in turn sent them. At the time of his call Brother Johnson was serving as president of the Prescott Branch, Arizona, where Sister Johnson has been veteran Relief Society president.

Twenty-five years of uninterrupted missionary service on the part of parents and children—a matter of family pride and willing sacrifice—had their beginning long ago in 1876, when President Brigham Young called Brother Johnson's father and mother, Benjamin Samuel Johnson and Susan Elvira Martineau, to join the vanguard of pioneers and community-builders into the wastes of Arizona. It was a life mission, from which they were never released. "Grandfather" Benjamin Samuel, son of Patriarch Benjamin Franklin Johnson (who had been closely associated with the Prophet Joseph Smith as his secretary), continued faithful to his call for sixty-three years, until in May, 1939, he died as the result of an accident while at his regular post in the Mesa Temple. In it he saw the fulfillment of a promise that he would remain in active service to the Church until the end. "Grandmother" Johnson in her late eighties serves on.

Satisfying and faith-promoting is the perspective of Brother and Sister Samuel Joseph Johnson—the Jodie and Cora of sweetheart days—as they view the course of their life's labors: "We have almost lived our lives and haven't accumulated a thing, but we wouldn't trade the testimonies of our children for all the riches in the world." They regard as richly fulfilled the blessing: "Thou shalt go forth as a horn of strength to preach to the people from the nations of the earth."



Photograph by Sullivan C. Richardson.

COURAGE, my soul! All is not barren plain.
 What though the way be long and strewed with dead;
 His word is sure who knoweth all thy pain.
 Lift up thine eyes! His heaven is overhead.
 Praise God! Praise God!
 His sun broke through the night.
 On—on—press on—
 His love is all His might.

The Pioneer

☆ ☆ ☆ ☆

COURAGE, my soul! Yon is the Promised Land.
 There shall white winter make thee no more cold;
 There shalt thou rest thee of the burning sand;
 Sweet streams shall lave thee, smiling dreams enfold.
 Praise God! Praise God!
 Deem not the conquest vain.
 On—on—press on—
 Thy sorrow is thy gain.

By KATE THOMAS

PRaise God, my soul! Behold the desert flowers.
 Nations and tongues and peoples turn their feet
 Towards a fair land, made fair by weary hours.
 Lift up thine eyes! Thy triumph is complete.
 Praise God! Praise God!
 His love makes trial light.
 On—on—press on—
 The Promised Land is bright!

☆ ☆ ☆ ☆

The EDITOR'S PAGE

Three Questions

THAT ARE ANSWERED WITH INDECISION BY SOME, BUT WHICH
ARE ANSWERED WITH AFFIRMATIVE AND UNHESITATING
CONVICTION BY EVERY TRUE LATTER-DAY SAINT.

By PRESIDENT HEBER J. GRANT

WHEN I was in England many years ago, I purchased a book entitled *The Young Man and the World*. The book was written by the late Senator from Indiana, Albert J. Beveridge. It was written originally as a series of contributions to *The Saturday Evening Post*, after which it was compiled in book form.

In one chapter, "The Young Man and the Pulpit," the author said that a certain individual with a very splendid opportunity of securing answers to interrogations, during an entire summer vacation asked every minister with whom he came in contact three questions:

First: "Yes or no; do you believe in God the Father, God a person, God a definite and tangible intelligence—not a congeries of laws floating like a fog through the universe; but God, a person in whose image you were made? Don't argue; don't explain; but is your mind in a condition where you can answer yes or no?"

Not a minister answered "Yes," but they all gave a lot of explanations to the effect that we could not be sure about such things.

What is the condition of the Latter-day Saints? Suppose a man were to stand up and say, "I do not believe that God ever visited the Prophet Joseph Smith." We would say, "Well, wait until you do believe it," before we would baptize him. Every true Latter-day Saint believes beyond the shadow of a doubt that God did appear to Joseph Smith.

The next question was: "Yes or no; do you believe that Christ was the Son of the living God, sent by Him to save the world? I am not asking whether you believe that He was inspired in the sense that the great moral teachers are inspired—nobody has any difficulty about that. But do you believe that Christ was God's very Son, with a divinely appointed and definite mission, dying on the cross, and raised from the dead—yes or no?"

Again, not a single minister answered "Yes." The sum total of their answers was that He was the greatest moral teacher that ever lived. I maintain that He could not possibly have been a moral teacher if He were not the Son of God, because that was the foundation of His teachings. He came as the Son of God to do the will of God, and He announced that those who had seen Him had virtually seen God, because He was in the image of God.

Again, no man would be baptized into this Church who did not believe that God himself introduced His Son to the boy Joseph Smith as His

well-beloved Son, and told the boy to listen to Him. Do you think we would baptize a man who would say, "I do not believe in the revelations that Joseph Smith received; I do not believe that Jesus Christ appeared to Joseph Smith in the Kirtland Temple?"

We believe that He appeared to him there. We believe that not only did Jesus Christ appear there, as recorded in the One Hundred Tenth section of the Doctrine and Covenants, but that Moses, and Elias, and Elijah appeared, and that they gave Joseph Smith and Oliver Cowdery all the keys of the dispensations of the Gospel that have existed upon the earth. We announce these things to the people of the world.

Senator Beveridge's third question was: "Do you believe that when you die you will live again as a conscious intelligence, knowing who you are and who other people are?"

Again, not a man answered "Yes." They hoped so, rather believed so, but there were some rather serious objections, and they said we could not know such things.

Is there a Latter-day Saint living who has been in the temple and been married there for time and eternity who could not answer that question in the affirmative? It would be ridiculous and absurd to go through the temple and have such a ceremony performed if we did not have an unshakeable knowledge and conviction that we would exist as separate individualities beyond the grave.

Referring to these ministers, Senator Beveridge said that they were particularly eminent ministers. One of them had already won a distinguished reputation in New York and the New England States for his eloquence and piety. Every one of them had had unusual success with fashionable congregations.

I remember as I read this book while in England—it is my custom with many books to write comments on the margin of the pages—I wrote: "Albert Beveridge was the man who asked those questions." When I got home I made inquiry and found that I was correct. They were altogether too much to the point to be hearsay. I learned that not only did he ask the questions of the ministers he met, but he wrote letters to ministers, the sum total being about three hundred, all of which brought indecisive answers.

When I think of the knowledge that we possess as individuals, then think of these men, professed teachers of Christianity, professed ministers of the Gospel of Jesus Christ

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THE M.I.A. THEME

1940-1941

By PRESIDENT DAVID O. McKAY

Of the First Presidency

SUPERINTENDENT MORRIS, President Lucy Grant Cannon, Members of the General Boards, M. I. A. Officers and Teachers from various parts of the United States, Canada, and Mexico, in behalf of the First Presidency of the Church, I bid you welcome to this the Forty-fifth Annual Convention of the Mutual Improvement Associations of the Church. This welcome includes the officers and teachers of the Primary Association.

This is one of the very few occasions, if not the first, in many years that President Grant has not greeted you in person, and blessed you with the inspiration of his presence and advice. I was with President Grant just one hour ago, and he had planned to be here, but was advised by his counselors and his doctor not to use for other purposes the strength which is now being conserved so remarkably in the recovering of his health and vigor. I bring you his love and blessing.

I extend my congratulations to these *Era* workers who have represented their stakes and missions in receiving honor and recognition for their accomplishments here this morning. It is significant to note the strong representation from California, and to hear that one of the California stakes has for four years led the Church in placing *The Improvement Era* in the homes of our people.

It has been reported also that a special train filled with M. I. A. workers arrived here from California this morning. There seems to be something behind the suggestion of one of my friends that we move the headquarters of the Church to California. We might consider it if they had a better climate down there. (Laughter.)

My son, keep thy father's commandment, and forsake not the law of thy mother.

Bind them continually upon thine heart, and tie them about thy neck.

When thou goest, it shall lead thee; when thou sleepest, it shall keep thee; and when thou awakest, it shall talk with thee.

(Proverbs 6:20-22.)

Upholding your father's ideals implies fidelity. "Forsaking not the

"MY SON, KEEP THY FATHER'S COMMANDMENT, AND FORSAKE NOT THE LAW OF THY MOTHER.

"BIND THEM CONTINUALLY UPON THINE HEART, AND TIE THEM ABOUT THY NECK.

"WHEN THOU GOEST, IT SHALL LEAD THEE; WHEN THOU SLEEPEST, IT SHALL KEEP THEE; AND WHEN THOU AWAKEST, IT SHALL TALK WITH THEE."

—PROVERBS 6:20-22.

THIS greeting and interpretation of the theme by President McKay keynoted the opening session of the Forty-fifth Annual Conference of the Young Men's and Young Women's Mutual Improvement Associations, in the Tabernacle, Salt Lake City, at 10 a. m., Friday, June 7, 1940.

law of thy mother," especially in the hour of temptation, indicates moral courage. "Bind them continually upon thine heart, and tie them about thy neck" means figuratively the cherishing of high ideals. "When thou goest, it shall lead thee; when thou sleepest it shall keep thee; and when thou awakest, it shall talk with thee" expresses impressively the value and rewards of a clear conscience.

Thus we have connoted in this great, admonishing theme *Fidelity*, *Moral Courage*, *High Thinking*, and *Peace of Mind* as the result of a *Clear Conscience*.

FIDELITY

LOVE is the highest attribute of the human soul, and fidelity is love's noblest offspring. To be the worthy son or the worthy daughter of noble parents is one of the greatest responsibilities of youth, one of the important duties of life. Disloyalty to righteous parents is as reprehensible as disloyalty to God. There is a sacred trust in sonship which should never be violated. Most children inherit good names, and it is their bounden duty to keep those names unblemished. He is recreant

to a worthy trust who brings dishonor to the name he bears. Ringing through twenty centuries comes the impressive message that "Nothing is more noble, nothing more venerable than fidelity. Faithfulness and truth bear the most sacred excellencies and endowments of the human mind."

MORAL COURAGE

MORAL courage springs from sincerity, the unassuming, most substantial virtue of the human soul. Everyone experiences a thrill at a feat involving physical courage; but the greatest heroes have won their laurels in manifestations of moral courage. Take for example John the Baptist denouncing the sensual Herod; Peter before the Sanhedrin; Paul in a Roman dungeon; Luther at the Diet of Worms; Joseph Smith facing Carthage and martyrdom; and Christ before Pilate and on the Cross.

The story is told of a boy who was a total abstainer and who was about to be apprenticed to a trade. The foreman of the place offered him a glass of beer, but the lad refused, saying he never drank such stuff. Somewhat irritated, the foreman said angrily: "We have no teetotalers in this place." "You'll have one if you have me," said the lad. More irritated than ever the foreman cried: "Look here, boy, you must have this beer inside or outside!" "Well," answered the little fellow, "you can please yourself, sir; I came here this morning with a clean jacket, and a clean character. You can soil my jacket if you like, but you cannot spoil my character." That is moral courage.

Lord Bacon said:

It is a pleasure to stand upon the shore and see ships tossing far away on the sea; it is a pleasure to stand in the castle window and look down upon the battle and the adventures thereof; but no pleasure is comparable to standing upon the vantage-ground of truth.

Today, as always, we need men and women who have the courage to think right, to speak right, and to do right!

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PROPHECIES, PENALTIES, and BLESSINGS

BY

PRESIDENT J. REUBEN CLARK, JR.

Of the First Presidency

Concerning America, and Liberty, and its Price

YOU YOUTH OF THE CHURCH—WITH THESE GOD-GIVEN PROMISES AND PROPHECIES BEFORE YOU, DO NOT LET YOURSELVES BE STAMPEDED INTO THIS PANIC OF FEAR. . . . IF SUBJUGATION SHALL COME, IT WILL COME BECAUSE WE HAVE REACHED A "FULNESS OF INIQUITY," AND NOT BECAUSE WE FAIL TO TAKE ON THE HORRORS OF THIS WAR. IT IS RIGHTEOUSNESS, NOT THE HATES OF HUMAN SLAUGHTER, OF WHICH THIS NATION STANDS NOW IN NEED.

THIS summary of the past, and admonition for the future of America and its people was presented by President Clark to the closing session of the Forty-Fifth Annual Conference of the Young Men's and Young Women's Mutual Improvement Associations, in the Tabernacle, Salt Lake City, at 7:00 p. m., Sunday, June 9, 1940.

literal descendants of Lehi. (Ether 13:5 ff; 1 Nephi 14:1, 2; 2 Nephi 10:18.) And finally, it is here on this hemisphere that Zion shall finally be built. (Tenth Article of Faith.) It is this fact and this purpose, the building of Zion on this hemisphere, which is Zion, which seem to be the dominant elements in all of God's dealing with them who possess this land, for Isaiah, speaking more than two thousand five hundred years ago, declared that "out of Zion shall go forth the law, and the word of the Lord from Jerusalem." (Isaiah 2:3.)

Thus America's ultimate God-given destiny, planned by the Creator and testified by ancient and modern prophecy and revelation, is that out of her shall go forth the law.

Time and time again, God has brought to this land His choicest

seed and has tried to raise up from them a people that would worship Him and would not depart from the ways of His righteousness—a people that would work towards this God-given destiny. For thousands of years Satan has impeded this purpose. But God's plan will finally prevail.

After the Flood and "the waters had receded from off the face of this land," the Lord declared through His prophet His dedication that this had become a "choice land above all other lands, a chosen land of the Lord; wherefore the Lord would have that all men should serve Him who dwell upon the face thereof." (Ether 13:2.)

The first attempt to set up a righteous people after the Flood, came when, at Babel (Omni 22), the Lord "swore in His wrath that they should be scattered upon all the face of the earth" (Ether 1:33), and Jared and his brother, he to whom the Lord said, "for never has man believed in me as thou hast" (Ether 3:15), were guided to these shores. They came with a blessing and an overhanging judgment. The promised blessing was this:

Behold, this is a choice land, and whatsoever nation shall possess it shall be free from bondage, and from captivity, and from

I SPEAK to the youth of the Church. Out of the ancient past has come to us the wisdom which is to lead you in your work for the next year:

My son, keep thy father's commandment, and forsake not the law of thy mother. (Proverbs 6:20.)

Your presiding officers have asked me to say something to you about that particular aspect of these words of wisdom which touches us in our association together as a civil government.

While the scriptural text itself comes from ancient Israel and Palestine, yet it has a deep and vital meaning to and for us of this land—the land of Zion, the American hemisphere.

From the very beginning of man's life on earth, there have been commandments for our fathers and laws for our mothers that were basic to the peace, prosperity, happiness, and indeed existence, of those who possess the Americas.

One of the great motifs running through the whole Nephitic and Jareditic records is that this land of ours "is a land which is choice above all other lands," consecrated to the blessing of those dwelling thereon while they shall live righteously, but plagued with a curse for them when they shall become ripened in iniquity. This is the law by which God measures His bounties and metes out His punishments to the peoples dwelling in this land.

A first great consecration for blessing came when God planted hereon the Garden of Eden, and placed therein our first parents. The primal curse came to it when "Adam having fallen that man might be" (2 Nephi 2:25), God said to him: ". . . cursed shall be the ground for thy sake." (Moses 4:23.)

This has always been a mighty land in God's plan. It was in the valley of Adam-ondi-Ahman that Adam, prior to his death, called the great High Priests together and there bestowed upon them his last blessing. The Lord appearing there, his posterity proclaimed Adam to be Michael, the Prince, the Archangel. (D. and C. 107:53, 54.) It is to that same spot that Adam, as the Ancient of Days, shall come to visit his people (D. and C. 116), when judgment shall be set and the books opened. (Daniel 7:9 ff; Revelation 20:4.)

It is here on this land that the New Jerusalem shall be built "unto the remnant of the seed of Joseph"—ourselves and those others, the



LIBERTY BELL

Photograph by H. Armstrong Roberts.

all other nations under heaven, if they will but serve the God of the land, who is Jesus Christ. . . . (Ether 2:12.)

The overhanging judgment was this:

Wherefore, he that doth possess it shall serve God or shall be swept off; for it is the everlasting decree of God. And it is not until the fulness of iniquity among the children of the land, that they are swept off. (Ether 2:10.)

From that day until now, the price of the promised blessing has always been, and will ever be, the serving of Jesus Christ, the God of this land. There is no other way to get the blessing nor to escape the judgment. This fact must never be forgotten.

While Jared and his brother were among them, their families and posterity lived for the promised blessings. The land was tamed; the herds and flocks multiplied; the earth yielded its riches; the people "did wax strong in the land" (Ether 6:18); they became exceedingly rich. (Ether 10:28.)

Then came dissension, then wars, then wickedness, and finally a "ful-

ness of iniquity." The record recites:

And now there began to be a great curse upon all the land because of the iniquity of the people, in which, if a man should lay his tool or his sword upon his shelf, or upon the place whither he would keep it, behold, upon the morrow, he could not find it, so great was the curse upon the land.

Wherefore, every man did cleave unto that which was his own, with his hands, and would not borrow, neither would he lend; and every man kept the hilt of his sword in his right hand, in the defense of his property and his own life, and of his wives, and children. (Ether 14:1, 2.)

The prophet Ether warned them that if they did not repent, all but the leader should be destroyed. (Ether 13:20 ff.) Repentance did not come.

WE ARE not given the step-by-step backsliding of this Jareditic civilization till it reached the social and governmental chaos the record sets out, but those steps seem wholly clear from the results. Put into modern terms, we can understand them. First there was a forsaking of the righteous life, and the work-

ing of wickedness; then must have come the extortion and oppression of the poor by the rich; then retaliation and reprisal by the poor against the rich; then would come a cry to share the wealth which should belong to all; then the easy belief that society owed every man a living whether he worked or not; then the keeping of a great body of idlers; then when community revenues failed to do this, as they always have failed and always will fail, a self-helping by one to the goods of his neighbor; and finally when the neighbor resisted, as resist he must, or starve with his family, then death to the neighbor and all that belonged to him. This was the decreed "fulness of iniquity."

Then came the end; the Jaredites were wiped out in accordance with "the everlasting decree of God." A nation had been born; it had grown to maturity; then to a powerful manhood; had then gone on to sin, decay, and destruction, and all because its people had refused to heed the promises and commandments of Him who is their Creator and Father, all because the people who possessed the land had failed "to serve the God of the land, who is Jesus Christ." (Ether 2:12.)

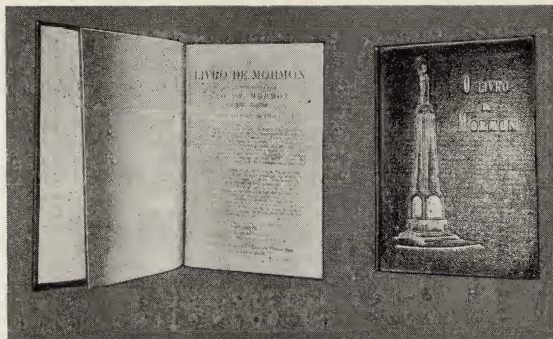
Before God's first effort had come to its final tragedy, He had begun His second.

In the reign of Zedekiah, king of Judah, and just before the great Babylonish captivity, two groups left Jerusalem, under the Lord's direction, to escape the fate then pending for Israel, and to make a new effort to build a righteous people in the promised land. Of one—that which founded the people of Zarahemla—we know little, save that they were later absorbed by the people of Mosiah. (Omni, verses 14-19.) We do not have their records. (Omni, verse 18.) But of the other, the family of Lehi and their descendants, the bulk of the Book of Mormon gives us a full account.

Lehi, with Ishmael, and their families, came to this "a choice land above all other lands, a chosen land of the Lord," with the same promised blessings and the same overhanging judgments that were made to Jared and his brother.

Beginning with an angelic rebuke to Laman and Lemuel, who were smiting their younger brethren with a rod (1 Nephi 3:28, 29), down through a thousand years of recurring days of righteousness and boundless blessings, intermixed with repeating days of sin, turmoil, war, even to final destruction, the Lord

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FIRST COPY OF THE BOOK OF MORMON IN PORTUGUESE

The BOOK OF MORMON IN PORTUGUESE

By J. ALDEN BOWERS

President of the Brazilian Mission

ON March 15, 1940, the first copy of the Book of Mormon in the Portuguese language was received from the printer, marking the culmination of a project started almost two and a half years before. The three thousand copies of the first edition of this book in Portuguese will greatly facilitate the spreading of the Gospel to about thirty million people in Brazil and make this record available to millions of other Portuguese-speaking peoples in various parts of the world.

The Portuguese is the twenty-third translation of the Book of Mormon and the nineteenth to be printed.

We, here in Brazil, are naturally very proud of the new Book of Mormon and intend to do everything possible to acquaint this people with its contents. It is our hope to place copies in about two thousand homes before the end of the current year through the facilities of the mission library system which has been subscribed to by the Elders of the mission. This system, similar to that used in California, contemplates the lending of copies of the Book of Mormon to interested people for short periods of time, that they may read and become acquainted with its contents, and it prescribes regular follow-up visits by missionaries to assist readers in maintaining the initial interest in the book, by offering explanations and answering questions. It is expected that many copies of the Book of Mormon will be sold in this manner.

Like all good things, the Book of Mormon in Portuguese was well worth waiting for. We were naturally very eager to have it for assistance in our missionary work, but we were more concerned that it be translated correctly, or as nearly so as possible. The mission was fortunate in having within its borders, Brother Daniel Shupe, a former French missionary from Ogden, Utah, who has lived a number of years in Rio de Janeiro. When, therefore, the former Brazilian Mission president, Rulon S. Howells, sought to get a translation started in the late fall of 1937, he secured the assistance of Brother Shupe, who, with the aid of his Brazilian school-teacher wife and her charming, educated mother, undertook the work in his spare time. A few months later, as this translation was progressing, the First Presidency approved funds for the work and authorized a first edition of three thousand copies.

In the meantime, another independent translation was begun so that the two translations could be compared to insure a correct interpretation of doctrine in good and grammatical language. In addition, two able, educated Brazilians were employed to make the comparisons, read proof, and place the work in the latest approved orthography.

Although the work was greatly

delayed because most of it was done in spare time, the second translation was finished in March, 1939. Between this time and about December 15 of the same year, the book had been revised and corrected through three proofs. To expedite the work, the Elders of the Sao Paulo District assigned to Portuguese activity undertook a comparison of the footnotes with the original in English, and also did a great deal of work in supplying the page numbers required in the index references.

At this point, when everything was nearly ready to be printed, lack of wood pulp suitable for the paper (former European sources were cut off) delayed the work another month. But the first copies, beautiful to look at and well bound, more than made up for the many delays which had occurred in the printing schedule.

There are those who believe that the delay was not only worth waiting for, but a good thing for the work in general. When the work was first started, there were no Portuguese-speaking missionaries, for missionary activity in this new language is less than two years old. The Brazilian Mission was a German-speaking mission until governmental nationalization decrees (aiming to force the extension of the use of the national language, Portuguese, among its native born citizenry and the reduction of foreign languages spoken, principally German, Italian, and Russian) were placed in effect.

In the Brazilian winter—June, July, and August—of 1938, four missionaries were assigned to Portuguese. With the change in mission presidents in October of the same year, the new work was continued, until at the present time there are about fifty Portuguese-speaking Elders and only fifteen German-speaking Elders.

Since the Portuguese work was started, there has been much to do. Elders assigned to Portuguese had no senior companions with experience in that language. There were no organizations of any kind, no meetings, and but little literature for missionary use.

It was during this change-over period that the Book of Mormon was completed. When it finally arrived, a way had been prepared for it with tracts and much personal contact. It may now be systematically introduced by experienced, prepared Elders, to bring knowledge and joy to another great people. Once again, a new frontier has been opened to the Book of Mormon.

AND THUS HISTORY WAS MADE



A true story of the wife
of Orson Spencer

BY
NICHOLAS G.
MORGAN

THE persecutions and violence through which the Latter-day Saints were required to go in the early days of the Church, especially during that period in which they resided in Missouri, and Nauvoo, Illinois, resulted in the development of men and women of great faith and outstanding leadership.

Among that remarkable group of men who early became associated with the Prophet Joseph Smith in the building up of the Church, was Orson Spencer, a graduate from Union College of New York City and the Hamilton Literary and Theological College. He was a New Englander by birth and was reared in a home of refinement and culture. His wife, Catherine Curtis Spencer, also came from excellent New England stock. She, too, was a university graduate and trained for a life of refinement and ease.

Orson Spencer had been educated for the ministry and was successfully carrying on his labors as a Baptist preacher when information concerning the Church of Jesus Christ of Latter-day Saints, then recently organized, reached him and his wife. After a complete investigation, he did not hesitate in accepting the Gospel, and he immediately commenced his ministry, which, from the beginning, became a very important factor in the establishment and development of the restored Church of Jesus Christ.

When he gathered with the Saints in Nauvoo, he was completely cut off from association with his relatives and former friends. His wife's parents became so embittered that they refused her admission to their home, and advised her that they did not care to correspond further with her.

In Nauvoo, during the year 1846, the persecutions became so vicious and intolerable that Orson Spencer and his wife were in constant jeopardy. Like that of many other Mormon women, the health of Sister Spencer gradually became impaired, and her husband, fearing that she might not be able to stand the ordeals which he realized the Mormon

people were about to be called to undergo, wrote to his wife's parents, asking that they take her back into their home, that she might convalesce, and until the Saints were situated where they could live in peace and harmony, away from the persecutions of the mobocrats.

He waited patiently for a favorable reply to this letter. None came, however, and eventually the time arrived when those living in Nauvoo were compelled to cross the Mississippi and journey westward to the new location, where the main body of the Church would be brought by its leaders.

It was in the month of March, 1846, when Orson Spencer and his wife crossed the river to Iowa, prepared, with their wagon and ox team, for the journey that lay before them. It was miserable weather. It rained almost daily, and occasionally sleet would fall or be blown by cold, wintry winds. The road, such as it was, was so muddy that at times the wheels would sink to the axles.

After leaving Nauvoo, Sister Spencer's health continued to get worse, and eventually she was confined to her bed in the covered wagon. It was on a night about five days after leaving Sugar Creek that she suddenly grew much worse. That night the storm increased in its severity. Little streams of water trickled through the holes in the canvas stretched over the wagon, and kind friends, who had come to Brother Spencer's aid, held milk pans over his sick wife to keep her from being drenched. Occasionally she would look out through the openings in the wagon covering and

see the lightning leap across the midnight sky.

It was at about this time that a messenger on horseback brought the latest mail from Nauvoo. In it was a letter for Orson Spencer. Brother Spencer opened it and found it to be a communication from his wife's parents, in which they acknowledged the receipt of his letter, but refused to have further interest or care for their daughter unless, as they said in closing, "let her renounce her degrading faith, and she can come back, but never until she does."

Sister Spencer listened to the reading of the letter, but murmured not a word. As her husband completed the reading, she turned to him and in a very weak voice, caused by her illness, asked him to get his Bible and read to her from the sixteenth verse of the first chapter of Ruth. He complied with her request and read as follows:

"And Ruth said, 'Intreat me not to leave thee or to return from following after thee; for whither thou goest, I will go; and where thou lodgest, I will lodge; thy people shall be my people, and thy God, my God.'"

He ceased reading. A calm, peaceful smile spread over the lovely, refined face of his wife. Her eyelids drooped and closed in a sweet, peaceful sleep from which she was not to awake until the morning of the resurrection.

The next morning, amid the hustle and bustle of camp life, a grave was dug by the side of the road, and there on the Iowa prairie the last remains of a great and good woman were laid to rest. An hour later the caravan of covered wagons was again on the march westward.

History has not recorded, nor will there yet be recorded, the lives of men and women of greater faith, greater love, and greater devotion, than those of our Pioneer fathers and mothers who gave their all in the establishment of that which we now enjoy so much.



SIMON BOLIVAR, LIBERATOR OF VENEZUELA, BOLIVIA, ECUADOR, PERU, AND COLOMBIA.

IN these days when terror, confusion, and tyranny possess an ever-widening area of the world, it is comforting to remember that America is a land "prepared from the beginning" for its ultimate destiny; that Zion shall be built upon this continent, and that here Jesus Christ shall appear to reign personally upon the earth. Ancient prophecies in the Book of Mormon forecast certain conditions which were to be an integral part of the continuous preparation of America. How literally these terse, explicit statements may be applied, and how significant of today they appear! For this is

a land choice above all other lands. . . . and the Gentiles shall be blest upon the land . . . and this land shall be a land of liberty . . . and there shall be no kings upon the land . . . and I will fortify this land against all other nations. . . . I must needs destroy the secret works of darkness, of murders and of abominations. (Book of Mormon.)

In our rejoicing because of our fortunate status as a free people, we study democratic Anglo-Saxon institutions, praise the Pilgrim Fathers, and give thanks to Washington, Lincoln, and the other patriots who won and preserved our liberty. All this is fitting and appropriate. But many of us are unaware of another name which should be added to those that call forth our devotion and gratitude for the freedom of America—the complete America of the Book of Mormon interpretation. That name is Simon Bolívar—a patriot who fought for sixteen years

SIMON BOLIVAR

1783-1830

and the American tradition of Freedom

By RAMONA W. CANNON

buried in a borrowed shirt. Ease, comfort, health, and even life, this patriot sacrificed, for he died at the age of forty-seven from an untimely illness.

As a youth he freed all his slaves at a time when wealthy landowners possessed hundreds of them, and when a good slave was valued at three hundred dollars. He was the first man in South America to take this step, and that, fifty years before our Civil War. Despite his great sacrifices, his later years were filled with the dregs of bitterness because he was continually the object of misunderstandings, of deadly jealousies, and of seditious plots.

To understand Bolívar's military exploits, we must bear in mind that Spain still thought herself the same great Spain that had driven back the Turks, had conquered Italy and Portugal, had taken prisoner a king of France and a pope, and had humiliated England. She had also discovered America and had sent there the intrepid conquistadors to conquer not only the native population, but the heat and fever of swamps, the inaccessible mountains, the terrible deserts, the treacherous forests. Such were Spain's might and the temper of her manhood. Besides, she had seemingly inexhaustible supplies of soldiers, wealth, and ammunition, while the opposing patriots were comparatively few in number, scattered, poorly fed, and poorly equipped. A large number of Bolívar's followers were so ignorant that they did not know enough to salute their commander, were illiterate, and had little idea of why they were fighting.

There were periods of black despair and crushing defeat for the patriots, but Bolívar's black eyes would flash with more fire than ever, as he would reiterate, "We shall conquer them, and we will free America." As a youth he had sworn

to liberate from Spain the northern part of South America—the present countries of Colombia, Venezuela, Ecuador, Peru, Bolivia, and Panama. His successes helped largely the cause of freedom in the other South and Central American countries.

Perhaps no man in the secular history of the Americas was more an instrument of prophecy than was Bolívar. When other liberators, fighting for freedom from Spain, were yet willing to be ruled by kings of their own choosing, he stood fast for the principle of *no kings in America*. He was himself prophetic. He foresaw that this country should be united—all its separate parts—and should be able to stand against all enemies, and that its destiny was to be that of arbiter and guide to other nations.

Feeling as we must do about Bolívar's mission, we note with particular interest the comment of Guillermo A. Sherwell (preface to *Simon Bolívar*) that he was

... one of those men who appear in the world at long intervals, selected by God to be the leaders of multitudes, to be performers of miracles, achieving what is impossible for the common man. They live a life of constant inspiration, as if they were not guided by their own frail judgment, but, like Moses, by the smoke and the flame of God, through a desert. . . .

It is difficult for us to appreciate the magnitude of Bolívar's personal sacrifices, or of his accomplishments. Born into an aristocratic Spanish colonial family on July 24, 1783, he would have been a millionaire had he not been an idealist. But he lost his fortune in the cause of liberty, dying so poor that he had to be

a vow which he never forgot. Standing on one of Rome's seven hills, he stretched his hand toward the ruins of the old Forum, its broken marble columns illumined in the glow of the red sunset, and declared to his former tutor, "On my honor and on my life, this arm shall never rest until it has freed South America from the yoke of tyrants." After one tragic reverse in his youthful days, he remarked, "The art of conquering is learned through defeats."

The nature of the South American warfare was such as could not have been conceived in North America, for if those were the days of Spain's might and grandeur, the methods of the Inquisition were not forgotten, and many of the Spanish generals were infinitely cruel, and absolutely without honor. Boves (the butcher) promised one besieged city amnesty if it would capitulate. The soldiers surrendered all their arms, whereupon Boves' officers proceeded to kill thirty-five hundred men, women, and children, and then forced the young girls whose fathers and brothers had been slain before their eyes to go to a ball that evening and dance to celebrate the victory. In a place which came to be called Golgotha, an English soldier records that seven thousand skulls were heaped up as a monument to a Royalist victory. Hideous mutilations of women and



A VIEW OF THE KIND OF JUNGLE COUNTRY BOLIVAR AND HIS MEN HAD TO CUT THROUGH IN THE STRIKE FOR FREEDOM.

children were a common occurrence, and in some instances the soles were pared from men's feet, and then they were driven over burning sands and sharp stones.

Such treatment called forth some reprisals from Bolivar's generals, and in case of great necessity from the supreme commander himself, though Bolivar tried to be humane on every possible occasion, frequently capturing cities without a single imprisonment or act of retaliation. When General Morillo, a man of different calibre, came from Spain, he and Bolivar drew up an agreement to regularize war. They kept it like the two gentlemen they were, once dining together, and frequent-

ly corresponding in a friendly manner.

As to Bolivar's feeling regarding kings in America, he voiced his views on many occasions. He expressed his disapproval of Iturbide, who made himself emperor of Mexico, stating that it was America's destiny to nurture republics. He himself was several times offered a crown. He declared his aversion to such a project and said that it was no more suitable to the country than to him. General Santander once wrote to him "... you have told me a hundred times that you would die a republican and that you would leave America rather than embrace such a part" (as king or emperor). Bolivar stated that the "title of Liberator is superior to any that has been vouchsafed to human pride," and that the title of good citizen was preferable in his mind to that of Liberator or Pacificator, or any other that the world might call him. San Martin, who had done great deeds for the liberation of Peru, separated himself from Bolivar, and left America, partly because he wanted a king to rule the state, and Bolivar was in favor of a republic.

Always Bolivar followed the gleam of his inspiration regarding the great destiny of America. The historian, Larrazabal, describes him when he had to flee to Jamaica for his life:

Alone, poor, in a foreign land, when his friends had denied him ... and his enemies had torn him to shreds, ... when everybody saw America again carrying the yoke imposed upon her, Bolivar saw her redeemed ... saw Colombia free, Chile established, Argentina expanding, Mexico and Peru liberated, the Isthmus of Panama converted into the center of communications and activities of human industry.

(Continued on page 437)



THE STATUE OF GENERAL SIMON BOLIVAR, BY SALLY JAMES FARNHAM, WHICH STANDS IN CENTRAL PARK, NEW YORK.

INVINCIBLE CIRCLE



By GEORGIA MOORE

"HALL-OO! Come this way!" called the young horseman far across the sloping green hill. He beckoned toward the train of wagons that crept slowly across the prairie. Of those who heard and heeded his call, three were girls, jogging along on their horses by the side of the wagon train.

"Now what do you suppose Johnny's found?" sixteen-year-old Louise Happle asked of her two companions.

"I don't know, but I'll race you to the top of the knoll to see," replied one of the girls who rode at her side.

With that, the three girls were loping toward the lone horseman, with half a dozen others whose curiosity had been aroused.

"I see the fairies danced again last night!" Johnny West spoke in wonder, pointing to a circling path where the fresh green grass had been beaten into the ground, to form a ring that looped itself around the top of the knoll.

Louise could almost see the fairies as she supposed they must have looked, hands joined and dancing in a circle until the grass, wet from an early spring shower, had been completely trampled down. For what else could have made such a perfect ring?

"Do you suppose," mused Florence Yates as the three girls turned their horses and started back to join the caravan.

"I don't know," Kate Daw broke in simply.

Louise, tall and graceful in her saddle, did not speak—and the three rode on in silence.

* * * *

THAT had been yesterday morning, and today Louise had no such sublime feeling. All day long she had seethed in anger.

Now that night had closed down and the campfires had burned to smoldering embers, she crouched in the bed of her wagon and listened for any sound. The whole caravan seemed to be sleeping. The only noise outside was the occasional tramp of a horse's hoof or the nibbling of grass near the wagon. But

above this was the beat of Louise's own heart—for tonight she was going to run away.

Her anger now had given way to excitement as the time approached for her to leave. Her horse was staked out in the brush ready for her to mount. She would probably not be seen, for no sentinel was on duty tonight. Often she had gratefully watched her father and Johnny West, together with the other men, riding around the caravan to protect them from any dangers. But tonight the wagon train had camped in full view of the fort and was under the protection of its men. They had camped here since the evening before, in the green, green draw which looked as though it might once have been a creek, for it was sandy at the bottom. Grassy sides sloped gently from the sand. There was a spring here, and a few huge trees grew at the top of the slopes. It was an ideal place to camp. Many caravans had halted here before.

Louise stepped cautiously from the family wagon. Only a moment she hesitated, and that was to brush a good-bye kiss across the cheeks of the twins, her little brother and sister, who were sleeping so soundly. Ola and Orrin were just three years old. They had never looked so lovely to Louise as they did tonight in the bright starlight. Their dark red hair was curled up tight above their broad white foreheads. Ola looked pale, for she had been very sick with a cold.

Louise was afraid to linger too long—afraid they might open their long gray eyes which were so like her own.

Brushing back the dark hair from her own high forehead, she stepped over the side of the wagon, for the canvas was rolled high on the sides

to let in the cool air. The twins would be all right for tonight, and after that her mother, who slept in the next wagon, would take care of them. Louise wondered if her father would be sorry she had left. Very strangely, a sob caught in her throat as she moved away slowly, then raced across the clearing to the brush that would hide her fleeing figure.

The trouble had all started about a month ago. The Happle family and their friends, the Bartons, had come together to Independence, Missouri. There they had made preparations to start the long trek to California, where there were rumors of great amounts of gold. The Bartons in their haste to get started were ready to leave Independence a day sooner than the Happles. Louise had urged her father to go on with the Bartons, but there were some supplies which he had not yet purchased, so their friends had gone ahead.

Sue Barton had been Louise's childhood friend. Louise had cried when she saw the Bartons leave with the caravan that was going earlier. She had been provoked at her father's slowness. Yesterday evening they had overtaken the other caravan here at the fort. What a grand visit Louise had had with Sue last night!

"Now we'll travel together the rest of the trip, since you've caught up!" Sue had exclaimed.

"I hope so," Louise had said. "We had such fun in our caravan. I want you to know Florence and Kate. They're girls you'll like, too."

That night Louise had gone to sleep with such happy thoughts! But this morning disappointment had come to her. The caravan her family was with would spend the day near the fort, resting their teams and getting everything repacked and in repair.

"But, Father," Louise had protested, "we don't have to travel with this caravan. We can go on with the other one."

"Our teams need rest, too," the father answered with finality.

With fires of disappointment burning, Louise watched the other caravan depart. She had gallantly waved good-bye as long as she could see the other girl.

"I'll be with you tomorrow morning, Sue," Louise had determined to herself.

She thought of all this tonight as she cautiously wound her way northward through the brush. She wondered what Florence and Kate would think of her when they found she had

gone. She had left a note for her mother.

But these thoughts soon vanished. Anger, disappointment, and regret did not stay long with her. The stars were white in their thick brightness and the air was cool. Soon she gave herself up to the enjoyment of the ride.

Two miles—three miles—four miles! All this she was reckoning as her horse trotted over the trail. She noticed that it continued to follow closely the tree-lined draw in which the caravan was camped. Now it turned from its northward course, and going west, recrossed this draw. Here the sandy bottom was wider than it was where the wagon train had camped.

SOMEWHERE a coyote howled—not one coyote, for it seemed like a thousand. A little chill ran through her. Yet why should she fear anything? Nothing would harm her this glorious night. Wouldn't Sue be surprised to find her at their caravan!

Five miles—Six! The trail was plain, and the prairies were green and rolling. Why, what was that to the right of the road? Startled, she drew up reins. It was a fairy-ring—one of those unexplained circles.

Seeing one here all alone at night, and seeing one in the daytime with the whole caravan, were entirely different matters.

Just then a glimmer of light swept across the sky. Louise jumped at this sudden flash and felt a quiver running over her. There was another, and she saw that it was lightning to the north. She laughed a nervous laugh at having so easily been frightened. Why, it must be raining hard somewhere up there, for she now could hear rolls of thunder. She saw that there were clouds in the east, too. It would probably rain at the caravan tonight.

She thought of the covered wagon, its canvas raised high to let in the air. She hoped it would not rain on the twins. Ola must not take more cold. Louise shivered at the thought of the dreaded pneumonia which they had fought while Ola had been sick. But she must shake off these foolish fears. Worrying wouldn't help.

Seven miles! Just then the piercing howl of a wolf shattered through the night. There were other howls, directly in front. Setting her teeth firmly, she urged her horse down the trail. She rounded the top of a knoll and suddenly drew her horse

to a halt. She gasped, for she was looking upon a sight which she had never in her life seen before.

It was a small herd of buffaloes, but in such a strange formation. The largest of them were marching in a circle around the other buffaloes that were huddled inside the ring.

Now Louise saw the cause of their march. About the outer edges of the circle lurked the vicious, snarling forms of wolves.

In a moment she knew what this marching of the huge bison in the circle meant. Tomorrow there would be a fairy-ring here. Fascinated, she watched—for how long she never knew.



MADLY HE STRUGGLED AND REACHED THE OPPOSITE SHORE JUST AHEAD OF THE GREAT RISE OF WATER THAT WAS COMING DOWN. IT WAS A MAD RACE WHICH LOUISE RAN WITH THE FLOOD THAT NIGHT.

Now and then howls crashed through the night as the daunted wolves saw how fruitless was their effort to feed upon any of this herd. There were bawls from the buffaloes as the wolves dashed in and out trying to break this invincible circle. Yet no wolf dared come too close to

the lowered, shaking heads and pawing hoofs of the large bison in formation.

LOUISE watched the strong buffaloes protecting the young calves and the weaker members of their herd from their mortal enemies. This reminded her of her own caravan. She thought of her father, of Johnny West, of all the other men who through the night watched over the women, the children, and the weaker ones of the train.

She turned to look back toward that caravan and saw the lightning growing brighter. She hoped it would not rain on little Ola and Orrin who lay almost unprotected in the wagon. Suddenly she knew that she must go back to them and pull down the canvas on the wagon. Then she could start anew on her ride to Sue's caravan. With a jerk she turned her horse back to the east.

One mile—two! Now the sky was a continuous flash to the north and east. Yet she must keep on in the face of the storm—the twins must not get wet.

Three miles! Her horse suddenly halted, for at the edge of the draw, water, muddy and swirling, was now running down it. Louise was afraid. She must not try to cross.

Why, this water would go on to the caravan that was camped in the draw! Louise looked up the stream. She gasped at what she saw. A threatening, gathering sweep of water was coming toward her. It was too late to cross now! But her caravan—no sentinels were on duty tonight!

With a cry and a crack of her whip she urged her horse into the water. Madly he struggled and reached the opposite shore just ahead of the great rise of water that was coming down.

It was a mad race which Louise ran with the flood that night, but she reached the caravan before the water. Yelling and whooping, she raced her horse back and forth through the wagons with their sleepers.

"Flood! Wake up; move, or we'll drown!" she cried.

"Flood?" a half dozen sleepy voices echoed. But now Johnny West, his brown eyes serious, not smiling as usual, was out helping to wake the sleeping people.

By hand the lighter wagons were hastily pushed to high ground and safety. Oxen and horses managed to pull the heavier ones from the

(Continued on page 420)

a PIONEER SPEAKS

EXPLANATORY MATERIAL COMPILED AND WRITTEN BY

JOHN E. GILLESPIE, JR., and CLYDE HART

Of the New England Mission



NAAMAH J. CARTER TWISS YOUNG

NAAMAH JENKINS CARTER TWISS, convert to the Church from Peterborough, New Hampshire, in 1843-44, pioneer to the west from Nauvoo, and wife of President Brigham Young, was the writer of three hitherto unpublished letters. The originals of the accompanying letters are now in the possession of Mrs. Jessie P. Field, niece of Sister Twiss and resident of Peterborough.

Sister Twiss was one of many to be attracted to the Church when the first missionaries came to Peterborough. It was in Peterborough that President Young received the news of the martyrdom of the Prophet Joseph. Hobart Pillsbury records:

The Mormon Church attracted a good many followers in New Hampshire at the time of its organization. . . . When the

new sect immigrated with their new converts to the west, one hundred thirty people from Peterborough and vicinity joined the church and were the nucleus, to a large extent, of the pioneer Mormons in Utah. The Peterborough Mormons became very prominent in the Church, one woman among them being a wife of Brigham Young. Jesse C. Little, superintendent of the mills in Peterborough, became a Mormon and a pillar of the Church. In fact, Peterborough contributed more members to the Mormon Church than any other city or town in the United States. . . . (*History of New Hampshire*, Vol. 3.)

President Brigham Young's presence in Peterborough is recorded by Bancroft:

Already the mantle of the Prophet was falling upon the President of the Twelve; already the former had foretold his own death, but notwithstanding the revelation Brigham was sent as a missionary to the Eastern States, and at Peterborough, New Hampshire, received the news of the tragedy at Carthage Jail. (*History of Utah*, Bancroft.)

Today Peterborough, famous as the site of the Edward MacDowell Memorial Colony, is a prosperous resort town. The foundation stone-work of the Phoenix Mill in which Sister Twiss and her brothers and sisters worked is today near the modern Peterborough Town Hall.

Naamah Carter was born in Wilmington, Massachusetts, on March 20, 1821, later moving to Sharon,

WHEN two Elders, John E. Gillespie, Jr., and Clyde Hart, were sent to Peterborough, New Hampshire, they made the acquaintance of Mrs. Jessie P. Field, niece of Naamah Twiss, a wife of Brigham Young, affectionately known as "Aunt Twiss" by his children. Mrs. Field had in her possession some of the letters "Aunt Twiss" wrote to her folk after she had joined the Church and started the trek west.

Mrs. Field not only granted the missionaries permission to copy the letters but also gave them photostatic copies of them, some parts of which are reproduced here.

New Hampshire. While she was a child, her father died, and the family moved to the milltown to take employment there. Soon after baptism into the Mormon Church, she married Brother John Twiss, also from Peterborough. Brother Twiss died in Nauvoo, a few months after their marriage. In January, 1846, Sister Twiss was married to President Brigham Young. Knowing her family's concern for the Peterborough Saints, in her first letter, written from Camp of Israel on December 27, 1846, she establishes the whereabouts of many of these people. In

PHOTOSTATIC EXCERPT FROM THE ORIGINAL LETTERS

and I would like to have her write me if she will I would write to all my friends individually as I was a good writer and could edify you but you dont care what the mormons doing and I dont wish to annoy you with mormonism although they teach the truth and it will prevail yes they preach the principles of eternal life those principles that will save you in the celestial Kingdom of God and its is for this we are called to suffer to leave our homes and friends and all that is dear to us on this earth

addition she gives a description of the camp and conditions the pioneers faced. Intermingled with New England colloquialisms and recollections are expressions of nostalgia and longing for home. The second letter, from Council Bluffs on December 19, 1847, tells of the return of Brother George Taggart from the Mormon Battalion and the privations of the Battalion. Each letter gives assurance of her well-being and happiness in this new life. The third letter, headed "Great Salt Lake City, Great Basin, North America, April 9th, 1849," describes the valley and the rather bleak outlook of the immediate future. Sister Twiss reiterates her happiness with the Saints and her conviction of the truth of the religion she has embraced. "... it is for this we are called to suffer to leave our homes and friends and all that is dear to us on this earth but the day is coming when we shall reap our reward an hundred fold in the world; and in the world to come, eternal life."

Camp of Israel, Dec. 27th, 1846.

Dear Sister:

It is with pleasure that I improve this opportunity of writing to you and let you know where I am and how I have been since I wrote to you. In three weeks after I wrote you last I arrived to this camp; found Sister Baily here of the Peterboro saints; the rest were scattered along the road. Although they all left Nauvoo a long time before I did, she was the only one I found here. Brother Baily died on the road back at Bonapart. Most of the rest of them have got here now. Brother Gardner and his wife are here. They have been very sick but are some better. Brother Nay's folks are on the other side of the river five miles back, and Sister Lenard Hill is just across the river. Brother Hill died on the road with the sleeping ague and their youngest child is dead. Also Sister Powers is here

PHOTOSTATIC EXCERPT FROM THE ORIGINAL LETTERS

STONE WALL — REMAINS OF MILL
WIFE. RAHAAN
TWISS, EARLY MOR-
MON PIONEER,
WORKED NEAR TOWN
HALL, PETERBORO,
OUGH.



and expects William in the spring. Milton Howe is here and Mary Morse. Father Ward is 15 miles from here, and his wife is dead. Brother Bements folks are here. He is sick. I don't think of any more that are here that are from Peterboro.

Now I will tell you where I am as near as I can. We are on the western banks of the Missouri River with the hills all round only on the east and there the river runs. The land is owned by the Omahas. The winter has been very mild so far. Today we had a meeting out of doors, and it was very comfortable. Brothers Pratt, Woodruff, and Benson preached to us about three hours, and you know it can't be very cold or we could not sit out so long without suffering if it was very cold. Most of the brethren have put up log cabins and got into them so they are comfortable.

I am with Sister Green but have to sleep in a wagon. I have not slept in a house since last July. You will think that I am not quite so big a coward as I used to be before I left Peterboro, for then I would not sleep alone in the house where there was twenty or thirty, but now I can sleep alone out in a wagon where I can hear the dogs bark, wolves howl, and the panthers yell, and where the wild savages of the west are running at large and fighting among themselves or the nations fighting one another. A short time ago the Iowas came into the camp and fired into the Omahas' tents and wounded some of the [m] very badly. One squaw had to have her arm taken off, and the chief was very badly injured but will live. So you see that I did not know what I could go through until I was obliged to, and I expect that I am like a great many others: don't know

what they could go through until they try.

My health is very good, excepting a cold, and has been ever since I wrote to you—much better than I should think it would be considering that I am not used to living out of doors. I don't know what to write to you for you don't like Mormonism, and I do. I won't write about that now to say that I like it first rate just as well as I ever did. Don't want to back out but would like to see my friends in the east. Yes, I would like to spend the winter with you if I could be here to go with this people in the spring but cannot be, so it will not do any good to talk about it. I want you to write to me when Brother Little and the Saints come out and write all the news and that that's new and about all the folks. . . .

I want you to send me something when Brother Little comes out, for the ring you gave me got lost that night John died, and it was the only thing I had that you gave me, and I want something else in its place and if Thomas wants to send me two or three silk dresses and a thousand dollars I have no objections in the least. Tell Salome to send me a calico dress and Charlotte to [o] for I can't get any here for love nor money that is fit to wear. . . . The calico is so homely here I would like to have two or three from old Peterboro, and then you know they would not cost me anything. There is always policy in war.

I don't think of any more to write so I will draw to a close. Give my love to Louisa and Sarah and tell them to write to me and C— to [o] and to Mrs. Mcay and to all of John folks that enquire for me and to Uncle Joseph folks and to every body that enquire for me. I shall send this by

(Concluded on page 437)

I mailed and I don't care if you get it you be sure an
to me when the saints come out and all the rest of they
can wait every opportunity you have to send direct
your letters to the camp of Israel

This from your Sister and well wisher

Staarnuh L. S. Twiss
P.S. give my love to Mrs. Bruce and tell her that
George Taggart is in the mormon Battalion but his
wife is here and that Harriet Child is well and
enjoy very good health.

SONGS AND HYMNS

sung by

THE LATTER-DAY SAINTS

THIS benedictory hymn was not among the early pioneer songs of the Latter-day Saints, but has recently taken its place in the popular closing hymns of our Church gatherings.

Its author was Reverend Jeremiah Eames Rankin, D.D., LL.B., who was born at Thornton, New Hampshire, January 2, 1828. At twenty he was a graduate of the Middlebury College of Vermont. He occupied the pulpit as pastor of Congregational churches in New England, New Jersey, and Washington, D. C. In the nation's capital he was pastor of the First Congregational Church. He also became president of the Howard University of Washington, an institution founded to advance the education of the negro.

It was while Rankin was pastor of the Washington Congregational Church that the song "God Be With You Till We Meet Again" was written, probably in 1882.

Doctor Rankin was a beloved and popular preacher and a man of much literary ability. He wrote many gospel and Sunday School songs. One volume entitled *Chrystal Songs* had a wide circulation. He had the co-operation of his Sunday School superintendent, O. F. Presbrey, and his blind organist, J. W. Bischoff.

It has been thought that this song was written while the author was under an emotional spell, but Rev. Rankin explained that the hymn was "the product of a cool purpose and not the result of any experience or feeling. 'Goodbye' was the germ of it." Doctor Rankin said that the story publicly announced that the hymn was written on the departure of a temperance evangelist for Europe "is wholly a mistake."

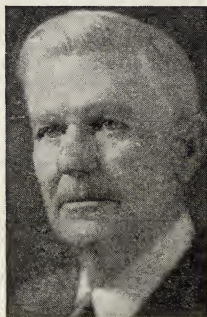
The hymn, he said, "does not belong to literature, but to the realm of popular songs, ranking with camp meeting melodies such as the old negro spiritual 'Swing Low, Sweet Chariot.'"

The repetition of the main theme words "till we meet" is an effective device of some writers—similar to Samuel Medley's "I Know That My Redeemer Lives."

The song has four verses. In the three verses published in *Latter-day Saint Hymns*, No. 132, and in the

By GEORGE D. PYPER

General Superintendent, *Deseret Sunday School Union Board and First Assistant Chairman of the Church Music Committee*



GEO. D. PYPER

Deseret Sunday School Songs, No. 244, "till we meet" is repeated forty-two times.

A short time before the death of Dr. Rankin he visited Memphis, Tennessee, and a congregation of three thousand sang the song in his honor.

The first stanza is a prayer for divine guidance; that all may be upheld by the Lord's counsels, that all may be safely enfolded in His keeping. The second stanza calls for safety through the perils and hardships of life with which we constantly are surrounded. The third stanza entreats us to keep under the banner of love and with its power conquer the threatening wave of death which is always ahead.

The chorus swings into an emotional, lyrical spiritual, calling for His favor until we meet at the feet of our Savior.

It is a dramatic benediction to a spiritual feast.

THE TUNE

THE tune to this popular song was composed by William Gould Tomer, who was born in Fivesville, New Jersey, October 5, 1832; died at Phillipsburg, N. J., September 26, 1896. He was a soldier of the Civil War, an editor, and amateur composer. Doctor Rankin had written one stanza of the song and submitted it to two musicians, one of whom was Mr. Tomer. The latter's melody suited Dr. Rankin best, and after it was revised by Doctor Rankin's blind organist, Dr. J. W. Bischoff, the other stanzas were written and the hymn first sung at the author's church in Washington. It soon became popular with the young people of the Christian Endeavor Society, was translated into many languages, and its use at this time is world-wide.

The writer of this sketch has heard the song rendered by soloists, choirs, and congregations; and it seems to him that congregational renditions are most effective. Changing marks of expression, while very beautiful, take away the whole-hearted rendition of the hymn. Mass singing gives to it that warmth and emotional uplift that the author intended.

I.

"GOD BE WITH YOU TILL
WE MEET AGAIN"

*Hymn By J. E. Rankin, D.D., LL.B.
Tune By William G. Tomer*

God be with you till we meet again;
By His counsels guide, uphold
you.

With His sheep securely fold you;
God be with you till we meet again.

God be with you till we meet again;
'Neath His wings protecting hide you;
Daily manna still provide you;
God be with you till we meet again.

God be with you till we meet again;
When life's perils thick confound
you

Put His arms unfailing round you;
God be with you till we meet again.

God be with you till we meet again;
Keep low, 'neath banner floating o'er you;
Smite death's threatening wave before
you;
God be with you till we meet again.

CHORUS

Till we meet, till we meet,
Till we meet at Jesus' feet,
Till we meet, till we meet,
God be with you till we meet again.



MEET GENERAL GRANT

A SHORT
SHORT
STORY

By MARGUERITE CAMERON

THERE was sunshine in the Eldredge meadow the morning General Grant was born—just a wobbly, red bull calf. Ben sat on the fence watching him come to life in the warm glow, watched him wriggle his ears, toss his head, finally pull himself up on four shaky legs, and heard him “squawk.”

“Swish your tail,” directed Father Eldredge, who was helping along. “Swish your tail, General. I miss my guess if you’re not the finest Devon calf I’ve ever seen, and I’ve seen plenty.”

Ben was eight. He had seen Father coax many a pure-bred Devon calf into life.

“I used to get Devon cattle by the hundreds, Ben,” Father had told him many times, “when we were at Winter Quarters. Every emigrant wagon meant one yoke at least and it was up to me to get them. I always chose Devon oxen. I thought they were the best.”

“The strongest, Pa?” inquired Ben.

“Yes, and they have the most sense. Seem to know ‘Gee’ from ‘Haw’ straightway they are born.”

Ben marveled. As far as he could see, that was half of an ox’s schooling. To haul a wagon over the plains and up into the mountains as far as Utah there seemed to be just four words an ox must know: “Gee” (right), “Haw” (left), “Giddap” (go), and “whoa” (stop).

But General Grant as he grew up would have told Ben, would have told anyone, that a young bull calf’s education was far otherwise. And, although the General felt sure he was the finest bull calf in the Eldredge meadow, he had learned to practice the rules of life, according to his kind.

Father Eldredge used to study the way General Grant stood on his feet.

“See, Ben, see—all alert, no sag-

ging down. Devons are natural mountain climbers.”

Then the General’s horns came through, prominent and curving.

“Ben, did you ever see such horns? Some day we’ll sell him for a fine price to someone who knows a good Devon bull,” and Father rubbed the shiny smooth hide of General Grant. “Had a good start in life, Ben, a good sire and a pure-bred heifer for mother.”

When Ben played with General Grant in the meadow, at first he had to run after the calf. Then tables turned. The General followed so close upon the heels of his young master that Ben had to run away from him.

Father said in a loud voice that the General was getting to be a pest. And Mother told the boys, “You must close the gates. Fasten them, too, or the calf will ruin our vegetable and flower gardens.”

“Selling the General?” more than one herdsman inquired.

“Not yet, not yet,” spoke his owner.

ONE DAY Ben and his brother, Ernie, drove their goat teams along the grass-grown ditch bank to State Road, where they turned north. The goats they drove were good, as goats went. But the neighborhood boys were talking about a very special kind of goat in the Brigham Young barnyard of late, and the two Eldredge boys were on their way to see that goat.

In through Eagle Gate they ran, goats at their sides, home-made carts rattling at their heels. And now it became apparent why the carts had been brought. Without them the boys could not have seen over the cobblestone wall which ran along the barnyard.

Ben and Ernie drew the carts alongside the wall, yelled a loud,

“Whoa, whoa-a-a-a,” climbed atop, and from this uncertain platform looked down on the other side.

There he stood—the goat!

Bennie looked and Ernie looked. Such a goat they had never seen before.

He lay in a corner, chewing his cud until he spied the two tousled heads of the boys. Then he rose up and came toward them. This was a goat of the angora breed. The boys saw his hair was long and beautiful.

“It’s too bad our goats can’t see him,” Ernie spoke up. “Do you think they would let us in by the gate?”

But Ben shook his head.

“It might hurt their feelings,” he said thoughtfully, referring of course to the goats.

Somehow the sight of this super-fine goat stung Ben with a sudden thought of General Grant. Anyone who had a goat like this would sooner or later be after the prize bull of the territory.

THREE years passed. General Grant was three years old and Ben had turned eleven. The General wore a ring through his nose in the fashion of grown-up bulls and bore the Eldredge cattle brand on his thigh. Whenever and wherever he had visited a stock show, he had always brought home a blue ribbon. Better still, many a husky Devon calf which ran in the Eldredge meadows counted him as its blue-blood sire.

One day a carriage drove down the lane to the Eldredge barn.

BEN heard the pad-pading of horses’ hoofs on the soft, earth roadway. He heard the whirr of light carriage wheels. And presently the booming voice of his father, Horace Eldredge, called in through the barn door:

“Ben, oh Ben, bring out the General. President Young wants to see him.”

(Continued on page 421)

The Inspired Revision of the BIBLE

V

WHENEVER the new and inspired translation of the Bible is discussed, the first question everyone wants to know is, "What did the Prophet Joseph Smith do to certain controversial passages?" He made restorations in several of them. One of the most interesting and most significant concerns the Apostle Peter. The Prophet restored John 1:42 to read:

And he brought him to Jesus. And when Jesus beheld him, he said, Thou art Simon, the son of Jona, thou shalt be called Cephas, which is, by interpretation, a seer, or a stone. And they were fishermen. And they straightway left all, and followed Jesus. (I. R., John 1:42. *Italics are ours.*)

The King James version lacks the vital word, a seer.

Thus John tells us that when Jesus first met Simon, he called him Cephas, which is an Aramaic word, for Jesus spoke Aramaic on this occasion and not Greek. From the Prophet's inspired restoration of the meaning of the Aramaic word Cephas it is shown that originally it meant a seer as well as a stone. This Aramaic word Cephas is translated in the Greek language as petros, or Peter. It is readily apparent then that later when Jesus declared, "And I say also unto thee, That thou art Peter, and upon this rock I will build my church; and the gates of hell shall not prevail against it" (Matthew 16:18), he was referring to the power of revelation, on Peter as a seer, and in no way on the man Peter, as some people have contended. The meaning of this, one of the greatest controversial passages in history, can no longer be in doubt to Latter-day Saints.

Another simple restoration concerns the Sacrament. At the Last Supper Jesus instituted the Sacrament. The account is given in Matthew 26:26-28 in the King James version as follows:

And as they were eating, Jesus took bread, and blessed it, and brake it, and gave it to the disciples, and said, Take, eat; this is my body.

And he took the cup, and gave thanks, and gave it to them, saying, Drink ye all of it;

For this is my blood of the new testament, which is shed for many for the remission of sins.

On this the Roman church has based its doctrine of the sacrament of the Eucharist, teaching that in some mysterious manner the bread and wine actually become the body

BY
DR. SIDNEY B. SPERRY
AND
MERRILL Y. VAN WAGONER
Of Brigham Young University

and blood of Christ and that of this they partake. The simple phrase *in remembrance of*, which was lost from the original and later restored by inspiration, reveals that doctrine to be false and untenable. The Inspired Revision reads:

And as they were eating, Jesus took bread and brake it, and blessed it, and gave to his disciples, and said, Take, eat; this is *in remembrance of* my body which I give a ransom for you.

And he took the cup, and gave thanks, and gave it to them, saying, Drink ye all of it.

For this is *in remembrance of* my blood of the new testament, which is shed for as many as shall believe on my name, for the remission of their sins. (I. R., Matthew 26:22-24. *Italics are ours.*)

Debate and uncertainty have long centered around the statement made by Jesus, in reply to the disciples' question: "When shall these things be? and what shall be the sign of thy coming, and of the end of the world?" (Matthew 24:3.) To this query Jesus replied telling of the terror and turmoil of the last days; of the wars and rumors of wars, famine, pestilence, and earthquakes, the preaching of the Gospel in all the world, and the darkening of sun and moon. Jesus ended, according to the King James version:

Verily I say unto you, This generation shall not pass, till all these things be fulfilled. (Matthew 24:34.)

As time passed and the end of the world or these portentous signs did not come during that generation, or the next, and the world seemed likely to endure for several hundred years, some explanation was needed. Various interpretations were offered. The most generally accepted was that John the Beloved, who was told by Jesus to tarry till He come again, was the connecting link between that generation and the second coming of Christ. The Inspired Version, however, shows that in time a clause was lost from Matthew's record of Jesus' words. The inspired restoration states simply:

Verily I say unto you, this generation, in which these things shall be shown forth,

shall not pass away until all I have told you shall be fulfilled. (I. R., Matthew 24:35. *Italics are ours.*)

Some humorous situations were clarified. Adam and Eve did not hear "the voice of the Lord God walking in the Garden" (Genesis 3:8a); in reality "they heard the voice of the Lord God, as they were walking in the garden." (I. R., Genesis 3:13a.)

At the time Jesus made His triumphal entry into Jerusalem, He did not ride two animals at the same instant in true Roman style as the King James account describes:

Saying unto them, Go into the village over against you, and straightway ye shall find an ass tied, and a colt with her: loose them, and bring them unto me.

And the disciples went, and did as Jesus commanded them.

And brought the ass, and the colt, and put on them their clothes, and they set him thereon. (Matthew 21:2, 6-7.)

Far more natural is the following:

Go into the village over against you, and straightway ye shall find a colt tied; loose it, and bring it unto me; and if any shall say aught unto you, ye shall say, The Lord hath need of it; and straightway he will send it.

And the disciples went, and did as Jesus commanded them; and brought the colt, and put on it their clothes; and Jesus took the colt and sat thereon; and they followed him. (I. R., Matthew 21:2, 5.)

Another often-quoted impossibility concerns the Assyrians when they were besieging Jerusalem with a huge army. The chronicler states that at night,

the angel of the Lord went out, and smote in the camp of the Assyrians an hundred fourscore and five thousand: and when they arose early in the morning, behold, they were all dead corpses. (II Kings 19:35.)

Did the corpses arise in the morning as the above states? No.

... and when they who were left arose early in the morning, behold, they [the hundred fourscore and five thousand] were all dead corpses. (I. R., II Kings 19:35b.)

Contradictory statements were corrected. As the King James version reads, St. John contradicted himself when he said:

After these things came Jesus and his disciples into the land of Judea; and there he tarried with them, and baptized. (John 3:22.)

And later:

Though Jesus himself baptized not, but his disciples. (John 4:2.)

Did Jesus baptize or not? Which of the above statements merits belief? Inspiration affirms the first as follows:

Now the Lord knew this, though he himself baptized not so many as his disciples. (I. R., John 4:3.)

THROUGH restoration abstruse meaning was reduced to understandable simplicity. For example, the beginning of the Gospel of John, which has received profound attention and interpretation by theologians, was at first a simple statement. Time changed it to the following condition:

In the beginning was the Word, and the Word was with God, and the Word was God. (John 1:1.)

Modern scholarship believes it has determined what the meaning of this passage is, but the Prophet's restoration indicates that it has not:

In the beginning was the gospel preached through the Son. And the gospel was the word, and the word was with the Son, and the Son was with God, and the Son was of God. (I. R., John 1:1.)

It is noteworthy that the changes and restorations made by the Prophet Joseph Smith reaffirm the integrity and "godliness" of the Lord. God himself has told us that He is changeless, the same forever and ever. Yet a reading of the King James version leaves one in doubt, for a great many passages are contradictory or else show the Lord to have the pettiness of man and make him as uncertain and unknowing as man, proceeding in His work on a trial and error basis. Did God repent because He made man on earth, or for any other reason? This would indicate He did not know what He was doing and that future events were as unknown to Him as to us. Did God harden the hearts of men? Then man's agency was abrogated with the Lord manipulating him as a puppet. Did God send evil spirits to trouble man? Would God lead us into temptation? These questions are all answered in the affirmative in the King James version. But in the work of revising the Bible, the Prophet Joseph through inspiration changed such passages to the correct reading. The Flood came, not because the Lord repented that He had made man, but because "it repented Noah, and his heart was pained, that the Lord made man on the earth." And the Lord said:

I will destroy man whom I have created, from the face of the earth, both man and beast, and the creeping things, and the fowls of the air; For it repenteth Noah that I have created them, and that I have made them; and he hath called upon me, for they have sought his life. (I. R., Genesis 8:13-15. Italics are ours.)

Another typical example of the Prophet Joseph's rearrangement when the word *repent* is used in speaking of the Lord, may be found in comparing Jonah 3:9-10 in both versions. The King James reading is as follows:

Who can tell if God will turn and repent, and turn away from his fierce anger, that we perish not?

And God saw their works, that they turned from their evil way; and God repented of the evil, that he had said that he would do unto them; and he did it not.

The Inspired Revision is significantly different.

Who can tell, if we will repent, and turn unto God, but he will turn away from us his fierce anger, that we perish not?

And God saw their works that they turned from their evil way and repented; and God turned away the evil that he had said he would bring upon them.

Of the thirty instances in the Old Testament, from Genesis to Zechariah, where the word *repent* is used in connection with the Lord, the

Prophet Joseph changed twenty-three and probably by the incompleteness of the work of revision left six of the remaining seven the same as in the King James version. The seventh was left as it stood, for it was correct:

And also the strength of Israel will not lie nor repent: for he is not a man, that he should repent. (I Sam. 15:29.)

The other changes are then in complete agreement with this passage.

Some thirteen times the King James version states that the Lord would *harden* someone's heart, usually that of Pharaoh or his people. Each time, it is true, a heart did become *hardened*, but it was due to man's greed or desire and not to the influence of the Lord. This is well illustrated by a comparison of Exodus 7:3 in both versions. According to the King James version, the Lord said to Moses:

And I will harden Pharaoh's heart, and multiply my signs and my wonders in the land of Egypt.

While the Inspired Revision states:

And Pharaoh will harden his heart, as I said unto thee; and thou shalt multiply my signs, and my wonders in the land of Egypt.

In I Samuel 16:14 we read:

But the Spirit of the Lord departed from Saul, and an evil spirit from the Lord troubled him.

In five similar instances the correct reading given by the Prophet Joseph is:

An evil spirit which was not of the Lord.

Finally, a confusing part of the Lord's prayer becomes:

And suffer us not to be led into temptation, but deliver us from evil. (I. R., Matthew 6:14.)

The Inspired Revision in every way shows the Lord in his oneness of thought and action.

Only a few of the many interesting and important changes made by the Prophet Joseph Smith have been presented here. The full extent of his restorations and alterations can be seen best by a careful comparison of the Inspired Revision with the King James version. And the most striking impression to be gained from such a comparison will be the degree to which the text is clarified, with difficult passages made plain, and essential facts restored, for nearly every alteration made by the Prophet has contributed to the simplicity and understandability of the scriptures.

(To be Continued)



JOSEPH SMITH MONUMENT, TEMPLE SQUARE, SALT LAKE CITY

*There is something reminiscent of
Joseph in Egypt in the construction of*

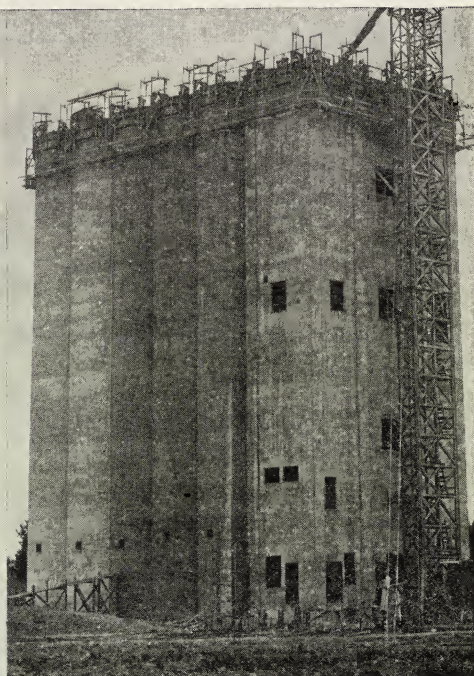
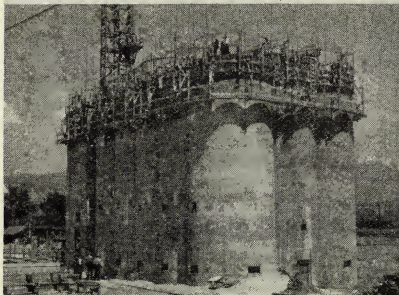
The CHURCH GRAIN ELEVATORS

By ROSCOE
W. EARDLEY

*Church Storehouse
Supervisor*

OF ALL the projects undertaken by the Church Welfare Plan since its inauguration in April, 1936, none has created greater interest than the construction of the huge grain elevators at the Bishops' Central Storehouse in Salt Lake City. Scores of men have donated their labor and thousands of persons have visited the Welfare center to watch the building operations. Features contributing to this unusual interest include the following:

As far as known, this is the first structure of its kind undertaken on such a large scale by any church to



UPPER LEFT: THE SINGLE CONCRETE MASS FOOTING IS POURED IN ONE DAY AND PART OF A NIGHT.

LEFT, SECOND AND THIRD FROM TOP: FORMS FOR THE GREAT BINS ARE RAISED INCH BY INCH AS CONCRETE IS POURED CONTINUOUSLY, LEAVING THE STRUCTURE WITHOUT A "COLD" SEAM.

LOWER LEFT: THE GIANT ELEVATORS GROW UNDER OUR VERY EYES.

ABOVE, RIGHT: THE STRUCTURE COMPLETE EXCEPT FOR AN ADDITION TO THE HEADHOUSE.

supply primary foodstuffs to its people. Those who have watched the work progress have gone back in memory to the days of Joseph in Egypt and recalled how he built granaries throughout the land to prepare for the famine that was ahead.

All the labor on the structure except some supervision has been supplied by the Welfare Plan. Even the general supervision has been given on a purely voluntary basis without any fees or compensation.

The nature of the construction is different from any other building ever erected in Utah. As one witnessed the forms climbing upward, inch by inch, apparently on their own power, it seemed that after all it might be possible for one to lift himself up by his own bootstraps. As a matter of fact, the forms for the bins were raised with 103 jacks, each of which was fastened to a steel beam one inch in diameter, this beam being buried in the concrete as the structure rose and forming part of the reinforcement.

After ground tests and other preliminaries were completed, the space to be occupied by the elevators, which are ninety-two feet long and forty-eight feet wide, was excavated with a modern dragline. The 626 piles, each forty feet long, were driven into the ground. These formed a veritable forest of piling. In all, twenty-five thousand feet of piling were used. Each pile has a carrying capacity of twenty-five tons. After the driving was completed, the extreme tips of the piles were sawed off so they would be all even in length. In between the piles, washed gravel was placed and over the gravel tons of steel reinforcing were laid. Then came the first great pouring of concrete. The "mass footing" is one great reinforced concrete slab and rests directly upon the 626 piles. It is said to be the largest single concrete slab ever to be poured continuously in the history of Utah. The footing was poured on April 16, 1940, and was completed in one day, although many of the brethren working on the job labored very far into the night under bright electric lights.

Following the pouring of the slab, forms were set up for the giant structure. These forms were approximately four feet high and when completed outlined all the walls of the various bins and headhouse. When the forms were completed, the pouring began and it was estimated that it would continue night and day for fifteen days. However, because of the loyalty of our brethren and the efficiency with which they worked, together with the splendid supervision given, the work was actually completed in nine days. The thousands of spectators who witnessed the pouring night and day actually saw the building grow under their very eyes, inch by inch.

In all, there are sixteen bins—six round bins twenty feet in diameter with a capacity of 27,632 bushels each; four star bins with a capacity of 15,377

bushels each; two end bins with a capacity of 8,747 bushels each; and four intermediate bins with a capacity of 17,495 bushels each, giving the elevators a total capacity of 314,774 bushels. The exact amount of cement used is not available, but it ran into several thousand barrels. There were 3,717 tons of sand and gravel and 100 tons of steel reinforcing used in the structure. The bins are 116 feet from the basement floor to the top, and the headhouse is 176 feet from the basement floor to the top.

The elevators are being equipped with modern machinery, which includes two mixing hoppers, one sacking machine, grinding machines, separators, washers for the grain, conveyor belts, dust fans, and a complete spouting system from the bins as well as to the various machines. Grain can be dumped from either trucks or freight cars into the elevators, with a man hoist and pumping equipment to handle the grain.

At the time of this writing (June 5, 1940), 284 men have contributed a total of 42,886 man-hours of labor to the project, and by the time that the elevators are completely finished and the machinery installed it is expected that another 20,000 man-hours of labor will have been donated either on a voluntary basis or through the bishops of the respective wards in accordance with the Welfare Plan.

As one looks upon the structure, he involuntarily says in his heart, "We thank Thee, O God, for a Prophet!" and a certain sense of peace and security enters his soul.

Robert Lee Pye

THE following verse was written by Robert Lee Pye, 57, totally deaf, almost blind, one of those numerous humble, heroic, and worthy but largely "unknown and unsung" persons. Thirty-five years ago he was dying in a hospital in England and, at that time, made a covenant with God, that if He would help him, and also show him the Truth, he would follow the Gospel though it led to the cross! The Mormon Elders then came; he received a personal testimony of the truthfulness of Mormonism and embraced it, though his kin in England, wealthy people, utterly cast him out; and, though he has, from that time, known unremitting poverty and trouble to this day, his testimony remains, shining powerfully within him.

Lord, let Thy Spirit come to me,
To turn my eyes from self, to Thee;
Thou art the life, the truth, the way:
So lead me in that narrow way
For though I look to all mankind,
I turn away, I still am blind;
But Thou, O light of endless day,
I know that should'st Thou lead the way
From where I am, up! up! to Thee!
To realms of light, Eternal Day!
I know, O Lord, I then shall see:
So lead me Lord, I humbly pray.

—R. Lee Pye.

The Passing of a Friend —John Howard Dalton

By RUFUS K. HARDY
Of the First Council of the Seventy

"Friendship! Mysterious cement of the soul! Sweetener of life and solder of society!"—R. Blair.

"A faithful friend is the medicine of life."
Ecc. 6:16.

IT WAS with deepest sorrow and regret that hundreds of Elders and friends of John Howard Dalton of Auckland, New Zealand, learned of his demise. He passed away in Auckland, New Zealand, April 2, 1940, having lived a long and extremely useful life.

John Howard Dalton was born in London, England, came to New Zealand when six years old, and departed this life at the age of eighty-two years.

Early in 1890 Mr. Dalton formed an acquaintanceship with the Elders who were sent to New Zealand to do missionary labor, and offered his post-office box to them that they might use it and have their mail protected while, in those days, they might be traveling hundreds of miles distance from Auckland on horseback through the swamps and on roads that were not made as they are today.

As new Elders arrived in the New Zealand Mission the mail increased until it was seen that there was more mail coming to the Elders from the various quarters of New Zealand and from America than there was to J. H. Dalton & Company. And so, Mr. Dalton very generously gave over to the New Zealand Mission his box, Box 72, Auckland, New Zealand, which has become so familiar to thousands of Elders and to their families in Zion, and it is still used today.

At that time, Mr. Dalton's business consisted of a retail gentlemen's clothing establishment and tailor shop. Prior to his death he had extended his business to include a great wholesale dry goods institution in Auckland, a large woolen mill in Napier, and mercantile establishments in Wellington and in Hamilton, which had been managed personally by him, up to the time of his death.

In 1908, through Mr. Dalton, extensive credit was extended to the New Zealand mission president in a time of urgency, which act of service and trust from a friend who was not a member of the Church, enabled the mission president to purchase the Church's present valuable holdings on Upper Queen Street.

Mr. Dalton, his wife, and their son, Willie, paid a much remembered visit to America some years ago and renewed acquaintanceship with their old friends. His death is mourned by hundreds of personal friends here in America, friends who have partaken of the hospitality of his always home-of-the-open-door. Sympathy and warmest love are extended to his wife, his children, sons-in-law and daughters-in-law, and grandchildren.



On the Book Rack

HEAVEN ON EARTH. A PLANNED MORMON SOCIETY

(William John McNiff, Mississippi Valley Press, 1940.)

THIS book is a scholarly, fair-minded study of the endeavors of the Latter-day Saints, from 1830 to 1877, to bring about material and spiritual happiness for the membership of the Church—to build a heaven on earth.

As factors leading to the realization of this ideal the author discusses, in separate chapters, Mormon Economic Cooperation; the Function of Intelligence; Education; Various Group Influences; the Theatre; Music; and Brotherhood. An introductory chapter recites briefly the history of the Church. That the emphasis is placed upon so-called cultural factors makes the book unique among treatments of the Mormon story.

The various chapter themes are unusually well documented. More than five hundred references, some to uncommon sources, support the statements made.

A few errors in the book are of minor importance, and clearly accidental.

The picture of the times becomes clearer and strength is won by allowing the uncovered facts to speak for themselves, and by leaving alone disputed questions.

The book is true to its title; but it does not go far enough. The social and material aspects of "Mormon" efforts to build Zion are of equal interest with the cultural elements.

The book makes easy and interesting reading for the general reader as for the specialized student of the subject. Dr. McNiff is to be congratulated upon having done, within the chosen field, a fine piece of work, which no doubt will be read widely by Mormon and non-Mormon.—J. A. W.

INTERPRETATION OF THE PRINTED PAGE

(S. H. Clark. Revised by Maud May Babcock. Prentice-Hall, Inc., New York, 1940. 402 pages. \$2.00.)

AS a former student of Dr. Babcock, this reviewer can speak feelingly of her ability to teach proper interpretation of the printed page. In this revision of an exceptional book, Dr. Babcock has added many features which will revitalize the very fine accomplishment of S. H. Clark, professor of speech in the University of Chicago until the time of his death.

Divided into twelve main sections, the book deals with such important subjects as: The Speech Unit—Grouping, The Speech Paragraph, The Important Idea, Punctuation, Denotation and Connotation, Emotion, Analysis, and includes a Foreword and a section on Pronunciation by Professor Joseph F. Smith, University of Utah. Of great value are the appenda which include: Suggestions to Teachers, Preface and Introduction to the First Edition.

All people who are genuinely interested in improving their ability to read the printed page correctly and pleasurably will find this an invaluable book, for in addition to the explanatory work, there are countless examples from the world's great literature with which to put into practice the principles expounded.—M. C. J.

DOWN THIS ROAD

(Eva Willes Wangsgaard. Wings Press, New York, 1940. 75 pages. \$1.50.)

DIVIDED into five sections: Silver Threads Are Strung, Slimming Shadows Lengthen Toward the Eastern Skies, All Earth Knows of Rest, Cool and Light as Foam, Leaning Toward the Loom, this volume contains fifty poems by a well-loved author, in addition to the Foreword written by President David O. McKay, who states: "The true poet is in sympathy with nature, senses a kinship to humanity, and sees the glory of God in all created things." The author of these poems lives up to this definition of a true poet.

One of the most stimulating of her poems is "Dust Is Kind," which is divided into three parts: Shibboleth, Where Shall Earth Find, and If It Be Found. It is a challenge to us to try to live on earth so that heaven can be re-established here.

The author's favorite form is the sonnet, which she handles expertly.—M. C. J.

READING WITH CHILDREN

(Anne T. Eaton. Viking Press, New York, 1940. 336 pages. \$2.50.)

OF invaluable importance to teachers, librarians, and parents is this volume, dealing with the numberless books, both old and new, which children should become acquainted. One helpful feature is the book list at the end of each chapter. This proves a commendable list, worth pondering, and worth following in programing a well-rounded reading list.

Strangely enough, although this book is written primarily for children's guidance in reading, it will prove stimulating to adults, who will read more wisely and use their leisure time to greater advantage. This book should be in every home library.

—M. C. J.

WE, THE PARENTS

(Sidonie Matsner Gruenberg. Harper and Brothers, New York, 1939. 292 pages. \$2.50.)

THIS noteworthy book was awarded the medal by *Parents' Magazine* as the outstanding book for parents published during the past year. The book was prepared by the head of the Child Study Association, who tolerantly, intelligently, and authoritatively gives assistance to parents perplexed by the modern world. Some of the chapter headings will indicate the practicality of the book: The Early Months and Years, Authority and the Modern Parent, All Children Differ, Halfway up the Stairs, Learning the Uses of Money, Radio and the Movies, Toward Adulthood, Parents Are People.

We heartily recommend that all parents read this book and put the suggestions into practice.—M. C. J.

THE POWER AND THE GLORY

(Phyllis Bentley. Macmillan Company, New York, 1940. 475 pages. \$2.50.)

THIS historical novel takes as its locale a valley in old Yorkshire, England, in the time of England's Civil War from 1640 to 1660. Related by the heroine of the story, Penninah Clarkson Thorpe, it gains poignancy through its recital from her lips.

Through its pages, the reader is given a sure picture of how freedom was gained by the English folk from the rulers who would have kept them in subjection.

Miss Bentley has added to her laurels as a skilled, sensitive novelist in her book of ancient times and customs, and delightfully portrayed characters.—M. C. J.

THROUGH CHINA'S WALL

(Written and illustrated by Graham Peck. Houghton Mifflin Company, Boston. 1940. \$3.50.)

By showing the characteristics of the Chinese people, their natural apathy and their vigor when finally aroused, the author, in addition to pointing out some of the current situations, creates the feeling of the real China with its oriental customs and peculiarities. In addition to the wealth of information concerning the whole of China, including the Gobi desert, the author makes the reading doubly entertaining because of his clever sketches which are generously scattered throughout the pages of the volume.—M. C. J.

NEWS IS MY JOB

(Edna Lee Booker. Macmillan Company, New York. 1940. 369 pages. \$3.00.)

THE author, a correspondent in China, has painted not only a picture of the modern situation but has also done very well in depicting the culture of the China which was foremost in culture long before many of the modern powers had their inception. Some amusing incidents enliven the serious moments of the book, in which the author traces the development of unrest which led to the revolution and to the study of Communism as a possibility for a free China.

The author mentions the importance to China of the Lindberghs' visit with the ill-fated *Sirius*, which inspired a study of possible air routes which six years later spanned the country.—M. C. J.

THE AMERICAN NOVEL 1789-1939

(Carl Van Doren. Macmillan Company, New York. Revised and enlarged edition. 1940. 366 pages. \$3.00.)

THE scholar who won the Pulitzer prize for his *Benjamin Franklin* once again achieves in his revision of *The American Novel*. In this book he has included comments on all of the most recent books and the current writers. All who wish to be well-read should add this book to their libraries, because the author gives in addition to the historical approach to our advance in the art of the novel an insight into criticism which will increase the discriminatory powers of all readers.—M. C. J.

LET'S GO OUTDOORS

(Harriet E. Huntington. Illustrated by Preston Duncan. Doubleday Doran and Co., Inc., New York, 1939. \$2.00.)

THIS book dealing with the small outdoor animals is a valuable addition to the library of all who would know the animal kingdom. The illustrations are beautifully clear and vivify the text. This book with its washable cover should serve to acquaint all with the little animals and to increase a respect for the good which many of them do for humanity.—M. C. J.

Poetry

EYES OF THE SOUL

By Ida Powell Brown

Y ou say, "I see," so confident and sure.
And I must look into your sightless
eyes,
And wonder, darling; you were blind at
birth.
Sometimes the heart within me almost
dies,
When I, who worship all the hues of spring;
The glowing gold, the tender rose and
green,
Must see you blindly go your patient way,
For color can't be told; it must be seen.

The eyes are windows of the soul, they say,
But though your eyes may never look at
me,
Your young voice has a lilting, laughing
note.
How can such happiness within you be,
When darkness always hides the sun from
you?
When moonlight is a thing you'll never
see?

You pass your hands so lightly o'er my face,
Your gentle fingers, sensitive and wise,
Almost must know the brownness of my hair;
Almost must know the blueness of my
eyes,
Perhaps 'tis I who blindly go my way,
And you who know a greater, higher goal.
For I see color only with my eyes.
While it's the essence of your very soul.

A MATTER OF CHOICE

By A. W. Norton

I T ISN'T strange that some folks dream
While others dig and toil,
Since roses and potatoes grow
Within the selfsame soil.

Nor is it strange when day is done,
Like satellite and star,
That all are satisfied to be
Exactly as they are.

WESTERN BALLAD

By John Sherman Walker

C OURAGEOUS sound of a cavalcade
Wending westward
Across the plain
Horizon ever in hope arrayed
Where the hills gird
A new domain;
Perpetual plodding of oxentame
Stamps a story—
The huge wheels roll
On grinding axle to carve a theme
Of true glory
On prairie scroll;
A prayer . . . for one whose bones are laid
In a lone tomb
Along the way;
A psalm . . . which strains serene pervade
All the quiet gloom
Of parting day;
A bugle's clarion notes that stream
Through the morning—
The hosts restune
Triumphal song while a cherished dream
Is adorning
The skies that loom.

THREE RAINDROPS

By Cristel Hastings

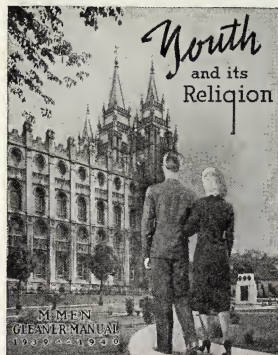
T HREE raindrops fell upon my window
pane,
And as I looked out idly on the rain
I named one raindrop You—the other I,
And sighed to see the third go racing by.

But You and I joined hands, as raindrops do,
So we could travel faster, and we two
Soon caught the third raindrop—the way
seemed less
Because we named the third drop—Happi-
ness!

OF THE PICTURE ON THE GLEANER MANUAL

By Uva May Carter

T HERE'S something sweet about those two
Who, walking hand in hand,
Gaze upward at the stately spires;
And, for a moment, stand
As though in contemplation of
The blessings that await
All those who come unto this house,
Within its walls to take
The sacred vows that make them one
For all eternity.



SONNET TO THE BRIDE AND GROOM

By Lael Woolsey Hill

Now radiance glows in your happy faces.
Where once was only glad expectancy—
As if you'd stepped inside eternity—
One rapturous moment, and the heavenly
places
Belonged at once to your united spirit;
As if all glory out of paradise
Had gathered 'round your hearts and in
your eyes,
And life was bright, knowing you did not
fear it. . . .

The vows are said, the ceremony done
That joined your lives for better or for
worse—
A gold band rims around your universe,
Which yet is infinite—a boundless one;
And in your kiss there speaks a love so
true
That surely only joy will come to you.

WHERE IS PEACE?

By Ruth May Fox

P EACE did you say? There is no peace:
The white-winged dove has fled
Beyond the pale of mortal ken;
Confusion reigns instead.

Confusion in the hearts of men,
On land and on the sea,
Above the clouds in God's free air
There's no tranquility.

Dread mechanisms, fendish, dire,
Devised by our own kind,
Pour down destruction from the skies,
To kill, to maim, and blind

The flower of the human race,
The valiant and the strong,
Who might have found a way to peace
And cut the tyrant's throng

With which he goads men to the death.
And sets the world aflame
With fears and anguish of the soul,
To win a conqueror's name.

When will God's children learn to live
The Christian way of life
And turn their thoughts to righteousness
And do away with strife?

Then will the dove of peace return
With blessings in her wings,
And fly abroad from land to land
While earth rejoicing sings:

Oh, blessed day! All wars have ceased.
The tyrant's sword is sheathed;
No man will answer to his call;
The life that God bequeathed

Is His alone to give or take;
No autocrat shall dare
To set the precious life stream free
And war on man declare!

THE CANDLES OF THE LORD

By Lydia Hall

A MID the desert's heat and dust
Their spires gleam afar
In reverence for Christ, the Son,
Who died and rose once more.

What heart can carry doubt when these
Each year, tall, slim, and white,
And beautiful, in glory rise
Like Him out of the night?

Or know of grief and sorrow when
The hills are flower-starred,
And lighted with the splendor of
The candles of the Lord?

THREE SISTERS

By Huntington Mack

D AWN, unwinding an endless ribbon of
light from the whirling spool of earth—

Day, the careless weaver, often tangling
the skein—

Night, smoothing the hopeless snarl,
reeling it back again!



The Church Moves On

MATTHIAS F. COWLEY TAKEN BY DEATH

DEATH on June 16 ended the life of Matthias Foss Cowley, 81. During more than threescore years of Church activity, Elder Cowley became noted as a preacher in the wards and stakes and throughout the missions of North America and Europe. He filled many important positions for the Church. He served as a member of the Council of the Twelve from October, 1897 to 1906. As a young man, he served two mission terms in the Southern States, and only three years ago, while visiting in Europe, served as a missionary in the missions there.

In his twenties he was called to travel in the interest of the *Contributor*, at that time the official organ of the Y. M. M. I. A. He served three years as superintendent of the Oneida Stake Y. M. M. I. A., and was subsequently called as counselor in the stake presidency. He lived to see six sons and two grandsons fill missions.

Published works by Elder Cowley include the *Life of President Wilford Woodruff*, *Prophets and Patriarchs*, and *Cowley's Talks on Doctrine*, and numerous articles.

The son of Matthias and Sarah Elizabeth Foss Cowley, early pioneers, Elder Cowley was born in Salt Lake City, August 25, 1858. He attended the University of Deseret. At one time he was chaplain of the territorial legislature, and later worked in the state recorder's office.

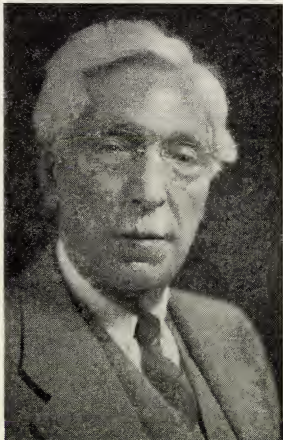
Elder Cowley married Abbie Hyde in the Logan Temple on the day it was opened. After her death he married Hattie B. Harker, who also preceded him in death. On September 22, 1899, he married Luella Smart Parkinson, with whom he observed his golden wedding anniversary last year.

Surviving him besides his wife are five sons: Dr. W. Hyde Cowley, Salt Lake City dentist; Matthew Cowley, president of the L. D. S. New Zealand Mission; Charles G. Cowley, Ogden city judge; J. F. Cowley of Salt Lake City, auditor and accountant; and Lewis M. Cowley of Chicago, real estate dealer; six daughters: Mrs. Abbie C. Harker of Salt Lake City; Mrs. Joseph W. Olsen of Springville; Mrs. Edgar B. Brossard of Washington, D. C.; Mrs. John L. Dame of Holladay; Mrs. W. Wayne Austin of Los Angeles, California, and Mrs. Elvin W. Gilchrist of Bethlehem, Pennsylvania; a sister, Mrs. George A. Seaman of Salt Lake City; 23 grandchildren; and two great-grandchildren.

Funeral services were conducted June 21 in the Assembly Hall in Salt Lake City.

RULON S. WELLS NEARS EIGHTY-SIX

BORN July 7, 1854, in Salt Lake City, President Rulon S. Wells, senior member of the First Council of the Seventy, is anticipating the eighty-sixth anniversary of his birth. For forty-seven years he has served as one of the General Authorities of the Church, engaging in many missionary activities at home and abroad, including service as president of the European mission, and service also in South America prepar-



PRESIDENT RULON S. WELLS
American News Photo.

atory to the opening of missionary work there. Keen and alert, deeply and ably conversant with the doctrines and principles of the Church, this beloved crusader for truth, oldest of the living General Authorities, enjoys the love and esteem of untold thousands throughout the length and breadth of the land.

ONE OF LAST OF 1847 PIONEERS PASSES

DEATH on May 31 of Mrs. Manomas Lovina Gibson Andrus, 98, left only one person remaining of the pioneers who entered the Salt Lake Valley in 1847. Still alive of the 1847 pioneers is Mrs. Mary Ann Park Brockbank of Salt Lake, who will be 96 on July 17.

Mrs. Andrus, who spent the last years of her life in St. George, where she was engaged, despite her blindness since 1922, in temple work, was born March 10, 1842, in Monroe County, Mississippi. Her parents, Mary Ann Sparks and George Washington Gib-

son, joined the Church when she was four years old and started west with their ten children in company with what was known as the Mississippi Saints. The company wintered at the site of Pueblo, Colorado, and part of the group, seventeen in all, entered the Salt Lake Valley with Brigham Young's company on July 24, 1847. The others, the then five-year-old Lovina among them, arrived five days later, on July 29, along with the sick detachment of the Mormon Battalion under Captain James Brown.

In 1861, this pioneer woman became the wife of Captain James Andrus in the old Salt Lake Endowment House. Her husband was in charge of the Church cattle, called the "Canaan herd," and they first made their home at Duncan's Retreat, then at Grafton and Virgin. From 1864 to 1876, they lived at the Canaan Ranch at Pipe Springs, near the Arizona strip.

Surviving Mrs. Andrus are five of her thirteen children, twenty-three grandchildren, and thirty-three great-grandchildren.

INGLEWOOD STAKE GETS NEW WARD

MADE up of the old El Segundo Branch and part of Inglewood Ward, the Centinella Ward, Inglewood Stake, was organized on May 19, with a population of six hundred members, leaving the Inglewood Ward with approximately eight hundred. Ralph W. Morgan was sustained as bishop with Harold Brimley, formerly president of the dissolved El Segundo Branch, as first counselor and Alfred O. Pardee as second counselor. John C. Rinehart was appointed ward clerk.

FAMED "BROOKLYN" LANDING TO BE COMMEMORATED

THE ninety-fourth anniversary of the landing of the ship *Brooklyn* at San Francisco on July 31, 1846, will be celebrated July 31 with the placing of a bronze plaque at the point of rocks on the corner of Broadway and Battery Streets in San Francisco, according to an announcement made by Florence Moss Fitzgerald, president of the San Francisco County Chapter, Daughters of the Utah Pioneers.

The *Brooklyn*, carrying early Latter-day Saints, under the leadership of Sam Brannan, who chose the water route while the main body of pioneers traveled west by ox-team, traveled more than 17,000 miles in six months from New York around Cape Horn to the California coast.

Especially mentioned during the commemoration will be Mrs. Elizabeth Bird Howell of Preston, Idaho, only known survivor of the historic voyage.

B. Y. U. S. A. C. GRADUATES
HEAR CHURCH LEADERS

SPEAKERS at the Brigham Young University commencement week exercises were Elders George Albert Smith and John A. Widtsoe of the Council of the Twelve. Elder Smith spoke at the baccalaureate services Sunday, June 2, in the Provo L. D. S. tabernacle, and Dr. Widtsoe addressed the graduates at the sixty-fifth commencement exercises on Wednesday, June 5th. John Utvich of Los Angeles was valedictorian for the four to five hundred men and women who received degrees at the Church institution this year.

At the Utah State Agricultural College, Logan, on June 1, Elder Richard R. Lyman of the Council of the Twelve delivered the address at the annual commencement exercises.

PROGRAMS HONOR BIRTH
OF BRIGHAM YOUNG

A civic program at Liberty Park and a public reception at historic Lion House were Salt Lake City's tribute to the memory of Brigham Young, second President of the Church, on the 139th anniversary of his birth, June 1st. Wilford Owen Woodruff, whose grandfather drove the carriage in which Brigham Young rode into the valley, was chairman in charge of arrangements for the park program, while the John Young Family Association (John Young was Brigham Young's father) sponsored the observance at the Lion House. Church and civic authorities and members of the Young family participated in both programs.

NEW PRESIDENT TO GO
TO SOUTHERN STATES

APPPOINTMENT of Elder William P. Whitaker, member of the Pocatello Stake High Council, to succeed Merrill D. Clayton as president of the Southern States Mission has been announced. President Whitaker, a former bishop of the Pocatello Fourth Ward, will



W. P. WHITAKER MERRILL D. CLAYTON

leave for Augusta, Georgia, mission headquarters, about August 1, accompanied by his wife and three children.

Elder and Sister Whitaker served a previous mission to the Southern States twenty-seven years ago under Elder Charles A. Callis, now of the Council of the Twelve.

DESERET INDUSTRIES TO
MOVE TO NEW QUARTERS

MARKING another step forward in its two years of existence, the Deseret Industries of the Church Welfare Plan on July 15 will move its general offices, plant, and one of the ten stores now operated in the program from 342 West Second South Street to larger headquarters at 2234 Highland Drive in Salt Lake City. An average of fifty-five people have been given employment in the Industries' plan of manufacturing articles for resale from salvaged materials, but the number is expected to be increased to one hundred after the move.

FRANKLIN J. MURDOCK
BECOMES MISSION
SECRETARY

PRESIDENT FRANKLIN J. MURDOCK of the Salt Lake Stake presidency and former head of the Netherlands Mission has been appointed Church mission secretary and transportation agent, succeeding the late Harold G. Reynolds. He assumed his new duties in the Church office building on June 1st.

A well-known Salt Lake accountant, Brother Murdock received his education in Beaver and Salt Lake schools, and at George Washington University in Washington, D. C., where he served for some time in the presidency of the local branch of the Church. He has filled two missions to the Netherlands.

NEW MISSION HOME IN
NORTHWESTERN STATES

THE Northwestern States mission home and small church adjoining, located at 1412 Southeast 25th Street in Portland, Oregon, have been sold and new mission headquarters purchased at 2120 Twenty-fourth Street in the same city. The new residence will provide ample room for the mission office and staff and for the living quarters of the mission president and his family. The old home had served since 1910, when it was erected by the late Elder Melvin J. Ballard, then presiding over the mission.

L. D. S. FAMILY WINS
"TYPICAL" RECOGNITION

THE Latter-day Saint family of Herbert Woods of Ogden was selected from among more than four hundred contestants to represent Utah at the New York World's Fair as her typical American family. They spent the week of May 27 in a model home on the fairgrounds as guests of the management under a plan which is sending "typical" families to the fair from every state in turn.

Selection of Mr. and Mrs. Woods, their daughter Alice, 17, and son, Herbert Dee, 6, was based on representative activities: Mr. Woods is president of the High Priests' Quorum in the Ogden Stake and has been in the Ogden Twentieth Ward bishopric for

eight years; he is active in Scouting and numerous civic organizations and projects. Mrs. Woods, a member of the "This Is the Place" memorial committee and the Ogden Soroptimist Club, has been past president of the Utah State Nurses' Association. Alice is a teacher in Sunday School, active in choir, M. I. A., and Girl Scout work, plays the piano, and is a senior in high school. Herbert Dee attends Primary and Sunday School and finds expression in typically boyish interests.

NEW SPANISH-AMERICAN
MISSION HEAD NAMED

DAVID A. HAYMORE of Douglas, Arizona, first counselor in the Southern Arizona District presidency in the California Mission, has been appointed to succeed Orlando C. Williams as



ORLANDO C. WILLIAMS DAVID A. HAYMORE

president of the Spanish-American Mission. He will leave for mission headquarters at El Paso, Texas, about August 1st.

President Haymore, a former missionary in the California Mission, was president of the Douglas Branch for three years. With his wife, Emma G. Huish Haymore, who is a supervisor of junior genealogical work, he also headed the Nacozari, Mexico, Sunday School, organized by the late President Rey L. Pratt. The parents of nine children, Brother and Sister Haymore have two sons now on missions, one in New England and one in the Southern States.

CUMORAH PAGEANT TO
BE HELD AGAIN

PLANs are now being completed for the four-day conference to be held August 1, 2, 3, and 4, at Palmyra, New York, under the supervision of the Eastern States Mission, President Frank Evans presiding. Conference sessions will be held all four days in the Sacred Grove at the Joseph Smith Farm at 9:00 a. m. and 1:30 p. m. This year's performance of "America's Witness for Christ" has been revised and augmented and will be presented the evenings of August 2 and 3.

Last year approximately 35,000 people attended the two performances. This year it is expected that nearly 50,000 people will witness this production in its elevated stages on the side of the Hill Cumorah.

Accommodations in Palmyra may be (Continued on page 418)

Editorial

PRESIDENT GRANT'S MESSAGE TO THE JUNE CONFERENCE

President Grant was present at the Sunday afternoon session in the Tabernacle at 2:00 p. m., June 9. His greeting and blessing, the full text of which follows, was read by President McKay on that occasion:

IT is a real pleasure to me, and my heart is full of gratitude, for having the pleasure to sit here and see this vast audience.

As you have been informed, I had hoped at least to attend on Friday and Saturday the morning meetings of the Mutuals and Primary for an hour or more each. But my doctor and associates thought it would be unwise for me to do so.

I am grateful beyond expression to the Latter-day Saints for their faith and their prayers in my behalf during my recent sickness. I feel sure that only through the blessings of the Lord and your faith and prayers am I permitted to be with you today.

The Saints have my constant faith and prayers that peace, prosperity, and happiness may be their portion, and I pray with all the earnestness of my heart that our country may not get into war. I pray, and I am sure all of you do, that God will overrule this war and all others for the good of humanity.

For the prosperity of the Saints and the success that is attending their labors I am grateful beyond expression. My love and blessings go out not only to the Saints, but to all the honest world over, and I pray that the wicked may see the error of their ways and repent.

Until Released

REPLYING to a recent invitation to attend a homecoming celebration in Cache Valley, one of the Mormon pioneer colonizers of Arizona wrote as follows:

"Prescott, May 21, 1940.

"My dear friends of Logan and Cache Valley:

"I received your invitation to the homecoming celebration, and thank you for it.

"My husband, Ben S. Johnson, and I were called to Arizona in January, 1876, and I have never been back to Logan since. President Brigham Young told us to stay here until we were released. My husband passed on, May 4, 1939, age 86, but I am still here waiting for my release.

"My brother, Henry A. Martineau, is here at the Pioneers' Home in Prescott, age 87, and if we are able to travel will be there, as I would like to see the old home town once again, although nearly all our old friends have passed on.

"Hoping all have a glorious time.

Sincerely,

(Signed) "Elvira Martineau Johnson."

Sixty-four years at one post! Five presidents of the Church have taken office since that call was made by Brigham Young and accepted by two young people just past twenty years of age. Release by death came to one—and the other has never been home since she ventured forth in line of duty.

If anyone should ask what has made the West, here is the answer more eloquent and revealing than a ten-thousand-word treatise on the subject. If anyone should ask what qualities of manhood and womanhood have contributed to the upbuilding of

the Church and Kingdom of God, here is evidence more convincing than any dissertation.

And if anyone should ask what will bring the Church to its ultimate destiny, and, indeed, what will save America and civilization itself, the answer is: more of this kind of devotion to principle regardless of soft living or personal convenience. We had it a generation ago. May God help us to keep it and pass it on!—R. L. E.

Youth and Its Leaders at June Conference

FROM far and near, they gathered: the youth and the leaders of youth in the Church, eager to participate in the activities which bring to them a more abundant life. Twenty-three hundred of the youth gathered on the Saltair floor and thrilled an audience of several thousands with their dancing, and more than all else with their radiant, wholesome attitude toward activity and fun. Nine hundred and fifty gathered in the Assembly Hall and Tabernacle to express their joy in song. Of these nine hundred and fifty, two hundred and fifty constituted a boys' chorus between the ages of twelve and seventeen. On Sunday morning in the testimony meeting, several of these boys arose and told of their belief in the Church and their happiness in their singing.

The leaders of youth, forward-looking people, eager to obtain the best points-of-view on how to lead the vast body of the younger members of the Church, came together to renew themselves. Forty-five hundred Primary leaders and seven thousand Mutual Improvement Association workers gathered for inspiration and guidance.

In June Conference, the thought uppermost in the minds of all was how they could help youth develop their inherent powers to the greatest of their ability, for their own joy and for the increase of happiness throughout the world. What a glorious contrast to those forces which would regiment youth and leaders of youth, whose uppermost thought is how youth can be trained to increase the power of the state, regardless of the cost to youth, where the happiness and development of youth for its own sake are not considered important.

Through dancing, singing, hiking, all of these Mutual and Primary workers received impetus for their work with young folk. Looking at exhibits of successful work of last year, talking with one another about the courses of study, listening to projected activity for next year, these delegates pledged themselves anew to the joyous leadership of youth. They know that true recreation builds for greatness of character; they know likewise that disregard for recreation frequently results in sorrow, if not in tragedy.

May the spirit of these two great organizations continue to fire the souls of those who lead and those who are led that the Church may continue to increase its power for good throughout the world.—M. C. J.

(See also pages 395, 396, 432, and 433 for further messages and pictures of the June Conference.)

EVIDENCES AND RECONCILIATIONS

xxvii. *The Cell Theory in Question*

THIS department of the *Era* has repeatedly called attention to the danger of confusing factual and theoretical knowledge—that is, facts of observation with explanations of the facts. Facts remain constant under given conditions; theories usually change with the increase in knowledge. The history of science is replete with evidences of the truth of this statement.

This year is the hundredth anniversary of the formulation of the great and useful theory "that all living matter should be cellular, and that such a cellular structure is a necessary condition for the existence of life." In the midst of the celebration, Professor Basile J. Luyet of St. Louis University (*Science*, March 15, 1940) calls attention to the fact, by the presentation of laboratory observations, that the accumulated knowledge of the last century indicates that the cell theory is not wholly true, but must be fundamentally modified. Note the following quotations from his paper:

"Theories have often been dangerous because they were held as doctrine; . . . the elaboration of theories, at least in an implicit form, is a necessary and unavoidable procedure in any thinking. To reconcile ourselves with the situation we need only to recognize the necessity of theories but to remember also that they are dangerous tools which should be put in the hands of those only who know enough never to believe in them. The science of thinking consists in knowing how to use these tools, that is, in never admitting any theory except as a possibility. . . .

"A theory is often considered acceptable if it is useful and if it allows one to foresee unknown facts. It is clear, however, that, in the last analysis, we require more than that from a theory; we want it to represent the truth. We are not satisfied in knowing what a thing might be, as proposed by any theory; we want to know what it actually is, and this is proposed by only one theory. When it becomes evident that a theory does not represent the truth, even if it has been useful and is still useful in the discovery of new facts, we abandon it and try a new theory which might have more chance of being the true one. In general, a theory is useful in proportion to its nearness to the truth, but there are examples of theories which have been useful for centuries and finally had to be abandoned as inadequate to explain newly discovered facts; such is the case of the old classical theory of the corpuscular nature of light. In the last analysis, then, the decision as to the acceptance or maintenance of a theory depends only on the answer to the question: Has this theory a chance of being true or not? . . .

"That most plants and animals are made of cells is a well-established fact based on innumerable observations, the first of which is generally attributed to Robert Hooke in 1665. As to the cell theory, it is only one hundred seventy-three years later, in 1838 and 1839, that it was clearly formulated by Schleiden and Schwann.

"How does the theory differ from the fact? Essentially in this: the fact is that *most* living beings are cellular, and the theory is that *all* living matter should be cellular; in other words, the fact is that a cellular structure has been observed, and the theory is that such a cellular structure is a necessary condition for the existence of life. . . .

"The essential point . . . is the contention that the more we learn about life, the more the cell theory loses its chances of being true. The discovery, or the more complete observation of a number of facts during the hundred years which have elapsed since the formulation of the cell theory, as well as a more synthetic comprehension of these facts, make it now highly probable that the cell is not the necessary structural unit of any living matter. Like for many old theories, as those on the nature of light, on the nature of electricity, on the structure of matter, etc., the time seems to have come also for the cell theory to pass into the realm of the past. To abandon a theory which no longer agrees with newly studied facts is the only way by which matter-of-fact modern biologists can honor the pioneers who formulated it."

This clear but somewhat technical statement touches the very bottom of the philosophy of science. By the use of his senses man observes and reports the phenomena of the universe in which he lives. Then, driven by his inborn desire to know the truth, he attempts to explain his observations. Why does the sun rise in the east and set in the west? Why is there constant change in nature? With his best available knowledge man attempts to answer these and innumerable other questions. Scientific explanations, products of thoughtful reflection and reasoning upon observed facts, are often nothing more than shrewd guesses or good probabilities. As new facts are obtained, as with the cell theory, the explanations usually change. It should always be remembered that facts of observation are much more trustworthy than the explanations, inferences or theories, of the facts. Many unnecessary difficulties have been set up and much real damage has been done by the careless confusion of facts and inferences. Cocksureness in science is a mark of the immature.

If the cell theory, so unquestioningly accepted for a century, is crumbling, then every theory may well be on trial, and properly so. The true scientist always stands humbly before the inexhaustible ocean of the unknown. That which his senses reveal to him, he may accept; but his explanations of nature he must ever hold in abeyance.

When the credentials of science are examined, the claims of religion seem more credible than ever. In fact, there is good reason to claim for religion a validity far above that of certain corners of science.—J. A. W.

The Church Moves On

(Continued from page 415)

arranged by writing Mrs. Maude Collins, 305 W. Jackson Street, Palmyra, N. Y.

DR. CARL F. EYRING CHURCH RADIO SPEAKER

CURRENTLY heard during the Church radio hour on Sunday evening is Dr. Carl F. Eyring of the Sunday School General Board and dean of the School of Arts and Sciences, Brigham Young University. "The Book of Mormon Speaks" forms the subject of his series of talks, which are heard over KSL every Sunday evening at nine p. m., MST.

BOOK OF MORMON IN PORTUGUESE READY

A FIRST edition of the Book of Mormon in the Portuguese language—official language of Brazil—has recently come off the press. The translation enjoyed a unique preview when Rulon S. Howells, former president of the Brazilian Mission, showed the book to a group of noted Brazilians who stopped in Salt Lake on a tour of the United States. The travelers, some of whom were official delegates to the Pan-American Scientific Congress in Washington, D. C., in May, examined the edition with great interest. (See also page 398.)

SWISS COMPLETE BASEL CHAPEL

THE new \$42,000 chapel in Basel, Switzerland—first Church-owned chapel to be built in the mission—was used for the first time Sunday, May 5, by members of the Swiss Mission meeting in annual conference. The communication was received by President Thomas E. McKay, supervisor of European missions, who also reports that in the German missions several spring district conferences have already been conducted under local Church leadership.

PRESIDENT, SISTER GRANT OBSERVE WEDDING DAY

SURROUNDED by members of their family, President and Sister Heber J. Grant on May 26 quietly observed their fifty-sixth wedding anniversary. They were married May 26, 1884. President and Sister Grant were "feeling fine" and were happy to be at the head of a family group after fifty-six years of married life.

CHURCH BUILDINGS RECENTLY DEDICATED

AMONG Church buildings dedicated by traveling General Authorities during recent tours of missions in the states are the following:

Elder Sylvester Q. Cannon dedicated



MISSIONARIES LEAVING THE FIELD FROM THE SALT LAKE MISSIONARY HOME
ARRIVED MAY 6, 1940—DEPARTED MAY 16, 1940

First row, left to right: Maurice A. Toler, Norman G. Haws, Netta Cornell, Arline Martindale, Ruth Savage, Marguerite Wapstiff, Dale C. McDonald.
Second row: Homer Hardy, Afton Smith, Veda Steele, President Don B. Colton, Leone Beatti, Ralph Kuhni, David Barker.
Third row: David Dredge, Mrs. Grace W. Lewis, Annie Vander Woude, Fern Grover, Jay MacFarlane, Mac Little.
Fourth row: William E. Berrett, instructor; Richard Carlisle, David Jenkins, Bowden Kenworthy, Louis Day, Kent Giles, Dwayne S. Weston.
Fifth row: Reid Young, Gordon Bergstrom, Gordon Webb.



MISSIONARIES LEAVING THE FIELD FROM THE SALT LAKE MISSIONARY HOME
ARRIVED MAY 27, 1940—DEPARTED JUNE 6, 1940

First row, left to right: Una Oldroyd, Geneal Oldroyd, Lewis Greenwell, President Don B. Colton, Kay P. Lyman, Richard S. Miller, Juliet Jensen, Barbara Sanford.
Second row: Marell Waite, Edna Conrad, Greta Moody, Sheridan Anderson, Leland R. Olsen, A. Vernon Smith, Verda Stewart, LaRue Nuffer, Doris Johnson.
Third row: Beth Ricks, Raymond C. Johnson, Lloyd M. Abbott, Grant Bowler, Glenn Cook, Charles P. Brizzee, Treva Howard, Florence Pfost.
Fourth row: Virginia Knell, Bernice Smith, Opal Weekes, Donald E. Matthews, Raymond G. Hess, Romeo R. Root, Amy Peterson, Mary Darrington, Tecla Holmes.
Fifth row: Alicebeth Whiteley, Helen Williams, Grant C. Brower, Don Nuffer, John N. Jackson, Garren Peterson, Don S. Knight, Lurelda Radisson.
Sixth row: Kathryn Kelley, Garma Coffin, Willis Petersen, Gordon Bousfield, Ernest Johnson, Max Laub, Fay Michaelis, Iryse Viehweg, Alene Reid.
Seventh row: Eliza Hunter, Karl G. Alder, Jay C. Eggleston, Wm. E. Berrett, instructor; Len R. Brady, Alvin L. White, Raymond R. Martin, Dortha Walker.

a new chapel at Lyndhurst, Wisconsin, April 28.

Chapels at Bisbee, Arizona; Etna, California; and Fallon and Sparks, Nevada, all of the California Mission, were dedicated during May by Elder John A. Widsøe of the Council of the Twelve.

A new seminary building in Grantsville and an addition to the Tooele seminary were dedicated by President Rudger Clawson of the Council of the Twelve on May 12.

The Gunnison Ward chapel and the Spanish Fork First Ward chapel were dedicated May 26, the latter by Presiding Bishop Le Grand Richards.

STAKES RECEIVE NEW PRESIDENCIES

REORGANIZATION of presidencies in three stakes brings the following changes:

In the Idaho Falls Stake, President Leonard G. Ball and his counselors, John M. Homer and Cecil E. Hart have been released. John M. Homer has been ap-

pointed president with Arthur W. Schwieder as first and Cecil E. Hart as second counselor.

President H. Melvin Rollins of the Lyman Stake has been succeeded by Thomas J. Brough. John C. Walker remains first counselor, with Amber C. Davidson succeeding James E. Eyre as second counselor.

Willis A. Oldroyd as president, with Earl Albrecht and Willard D. Brinkerhoff as counselors, succeeds President William F. Webster of the Wayne Stake and his counselors George W. Okerlund and George T. Eckersley.

WARD BRANCHES CHANGE STATUS

FRUITLAND Branch, Duchesne Stake, formerly dependent on the Strawberry Ward, is now an independent branch. Strawberry Ward has also been made an independent branch, to be known as Strawberry Branch.

Payette Branch, Weiser Stake, was formerly dependent on Ontario Ward. Formerly dependent on Kline Ward, Durango Branch, Young Stake, is now independent.

(Continued on page 432)

Homing

THE FLOWER-PICKER

By Dorothy Herbst

ONE morning I was drawn to my open kitchen door by the sound of an angry voice from across the alley. I scarcely needed to look to know that my childless and rather difficult neighbor, Mrs. Allen, was the source of the disturbance that shattered the peace of the early morning. Nor was I greatly surprised to see that Elena Durham, the four-year-old daughter of the professor who lives in the house next door, was the cause of her rage. Elena had been picking flowers again! Elena is always picking somebody's flowers. Until that morning some good angel had steered her away from Mrs. Allen's prized bed of Darwin tulips.

Remembering the patient efforts of my own mother, I longed to tell Elena's father that there is a constructive way to deal with Elena's propensity for trouble. If you have a youngster that gets into trouble in this way, you want to try it.

First of all, you must ignore the suggestion that the child will grow up a thief if he is not punished. That is vindictive nonsense. A child takes flowers that do not belong to him for two reasons. He loves flowers, and he is too young to have yet developed a sense of property. A garden of his own will satisfy his cravings for flowers, hasten his understanding of property rights, and start him out on a hobby that may brighten all his days.

Be sure to see that he gets quick and sure results. Six weeks is an eternity in childhood, and disappointment is bitter. So start him off with pansy plants that are ready to bloom. A little later, give him some flower seed. California poppies and annual gypsophila are two quick, profuse bloomers that seldom fail, while nasturtiums give a long season of bloom for daily picking. Doubtless, you know many others, but one or two varieties will be enough the first year.

Insure the project against failure by preparing the soil yourself, but teach the child how to plant, how to weed, and how to water his garden himself. Learning by the trial and error method can come later. This first garden must flourish.

The child may disappoint you by pulling the buds off his plants at first, but do not forbid this. Remember it is *his* garden. Once he has a few blooms open, he will know the difference. You can teach him to cut flowers for the house instead of tearing the heads off if you give him a pair of blunt scissors from the ten-cent store and provide an easily accessible place for him to keep them. He should have some small, inexpensive gardening tools of his own, too.

Whatever you do, be sure he feels that his garden is absolutely his to do with as he will. Do not pick his flowers or borrow his tools without asking permission. Respect his property rights, and he will learn to respect those of others.

Once a child has learned what flowers mean to the person who grows them, you should have no difficulty with the neighbors, who naturally want to pick their own. At the same time, you can feel that you are developing in your child an inborn taste that is clearly indicated by his urge to pick flowers whenever he sees them. The love of growing things is a gift which can have infinite value during periods of enforced leisure, as well as being the finest antidote for worry and sedentary living. To suppress it is to rob the child of his inheritance.

THE COOK'S CORNER

By Barbara Badger Burnett

Potato Chip Crabs

- $\frac{1}{2}$ pound crabmeat
- $\frac{1}{2}$ cup cream
- 1 tablespoon horseradish drained
- 1 tablespoon chopped onion
- salt and pepper
- potato chips

Bone and chop the crabmeat fine. Mash to a paste, adding cream and seasonings. Pile into crisp potato chips.

Frosted Melon Salad

- 1 muskmelon or cantaloupe
- 1 package lime gelatin
- 2 packages cream cheese
- evaporated milk
- 1 cup seedless grapes
- lettuce
- French dressing

Peel the melon. Cut or slice from the end and remove the seeds. Dissolve the gelatin in required water. Chill until it begins to thicken. Add the grapes and fill the center of the melon. Chill until firm. Soften the cream cheese with the evaporated milk, and frost the entire outer surface of the melon. Chill until cheese has hardened. Cut in slices and serve on lettuce with French dressing. Garnish with sprigs of mint.

Jellied Veal Loaf

Put four pounds of veal in a stewpan with two slices of onion. Cover with boiling water, and cook slowly until the meat is tender. When half cooked add $\frac{1}{2}$ teaspoon salt. When meat is tender, remove from the stock and cool. Boil the stock down to about 1 cup. Cool and skim off the fat. Decorate the bottom of a mold with slices of hard cooked eggs and pimientos. Cut the meat in small pieces and pack it in the mold. Sprinkle with salt and pour on the stock. Chill until firm. Serve with whipped cucumber and horseradish sauce.

(Concluded on page 420)

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Homing

(Concluded from page 419)

Whipped Cucumber and Horseradish Sauce

- 1 cup whipping cream
- 1 cucumber
- salt
- ½ teaspoon minced onion
- horseradish

Peel and dice the cucumber fine. Sprinkle with salt and let stand for a few minutes. Whip the cream very stiff. Add the salt, onion, and enough horseradish to suit taste. Just before serving drain the cucumber and add to the sauce.

Pineapple Pudding

- 1 large can crushed pineapple
- 2 cups water
- 1½ cups sugar
- 5 tablespoons cornstarch
- pinch of salt
- 4 eggs, beaten

Bring the pineapple, water, and sugar to the boiling point. Put in double boiler. Stir in the cornstarch, mixed to a paste with water. Add the salt. Stir until thick and clear. Cook 10 minutes. Remove from the stove and add the eggs which have been beaten very light. Cool and serve with whipped cream.

Invincible Circle

(Continued from page 403)

draw before the deeper water arrived.

As Louise watched her father working with the other men, laboring in the deepening waters to save all the wagons, she knew that she could never again be so angry with him. Never again would she try to run away. Quietly she walked over to look in at the twins, who had slightly stirred at the commotion. A happiness surged through her such as she had never known before. They were safe! Her mother now need never read that terrible note she had written earlier in the night.

Just then a voice spoke at her elbow, "Louise, how did you discover the flood?"

It was Florence asking this. Kate was standing there too. Johnny West was walking up and a dozen others had turned to hear her answer.

Louise caught her breath, for a sob almost escaped. "I was watching a fairy-ring being made, and it was more magical than if fairies themselves had made it."

As she looked about at the faces whose eyes were wide and mouths were gaping in surprise and dis-

(Concluded on page 421)

Invincible Circle

(Concluded from page 403)

belief, a tinkling laugh took the place of the sob.

She would soon be explaining about the buffaloes and their loyalty to the members of their own herd—but never would she tell *all* these people how she had chance to see an invincible circle being made.

Meet General Grant

(Continued from page 407)

Now President Young was known throughout the territory for his wise appraisal of livestock. Everyone knew that. Ben remembered the fine angora goat he had seen in his barnyard. And now President Young had come to see the prize-winning Devon bull.

Was this the day toward which Father had maintained his "Not yet"?

Ben was not an experienced showman, but he thought a lot of General Grant, and he wanted him to look right. This was his chance to be somebody. Ben led the General out into the barnyard. Ben nodded his head. A pull on the General's rope, and the bull nodded also. Ben posed him in a straight, head-on, full-necked stand, then watched the man who sat as prospective purchaser, shoulders huddled in a gray shawl—he was suffering from a cold—another shawl across his knees.

President Young beheld the head of the prize bull. He was not too sick to see the merits of the massive head, which, though massive, had no coarseness about it.

"Fine animal, Horace," he called out.

Then Ben turned the bull half-way around that President Young might see his fine points in general build—the straight top line which ran the length of the animal, the deep body, the long hind quarters, the neat head.

Ben pointed to the General's graceful horns.

"Splendid," came the verdict.

Ben led the General in a fast walk for President Young to see his best paces. He led him more slowly.

"Fine animal. Fine, Horace. How much—"

And leaving the two men to come to terms. Ben led General Grant back to the barn.

Next day President Young's man came for him. He led him down the lane to the bridge over the irrigation ditch. Ben stood by, holding the

(Concluded on page 422)

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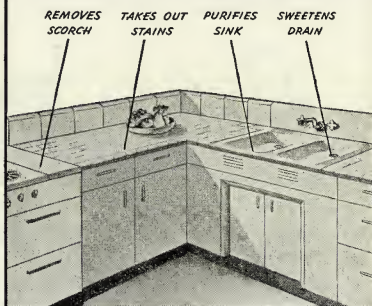
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PUREX

THE GENTLE BLEACH AND ALL-ROUND CLEANSER

Meet General Grant

(Concluded from page 421)

gate open. He said no word as General Grant and his new keeper passed through. He just looked.

But that Devon bull, seeing that Ben made no move to follow, stood suddenly still. He jerked his head to see the boy better. He turned to go Ben's way.

The man leading the General felt the pull upon the rope in hand, the

other end of which ran through the ring in the bull's nose.

"Well," said he, "he seems to know ye."

Know Ben? Whom might he know better?

Ben stepped aside, threw the bolt of the gate. The bull was on the other side. A tear slid off Ben's cheek—unnoticed. General Grant had made the grade and now he passed triumphantly and forever out of Ben's life.

LATTER-DAY SAINT WINS NATIONAL MINING HONOR

By Dale Turner

MATTHEW P. ROWE of the L. D. S. Butte Branch and a junior at the Montana School of Mines at Butte was awarded the A. I. M. E. scholarship to the school given by the mining organization to students who are worthy and have outstanding scholastic ranking. Elder Rowe is the eleventh student of



MATTHEW P. ROWE

the school to win the award, which is also based on leadership, character, and service to school and profession. The recipient of the scholarship must plan for special training that will allow him to enter the mining industry after leaving school.

Matt is married and has two children who were born and reared in Butte. The struggle to get an education has been a real fight for both him and his wife, Lanor. Matt was graduated from high school several years before he decided that he wanted to go back to school. He worked for a number of years before returning to school, and continued to do so at night for the first year in college. Since that time he has worked at anything possible to keep going and all the time has had the brave help and understanding of his wife, who has worked side by side with him. During all this time both have kept up their Church work in the Butte Branch, helping whenever they were called on. Matt has been an officer in the Sunday School as well as a teacher in various organizations. His wife has done well as president of the district Y. W. M. I. A. ever since the district was organized and has taught classes and worked at anything she has been called on to do.

The accomplishments of this couple while taking care of their little family have been an inspiration to all and show true pioneer spirit. At many times it has been necessary for them to call for help from sources higher than human power, and time after time their prayers have been answered. In order to keep at the studies and work and not break under the strain, this couple have had to take the right care of their bodies. Strict adherence to the Word of Wisdom has been the answer to this problem and both give full credit to this help. True faith and confidence that work will be and is rewarded have been the guiding factors in the lives of this couple.

GRANDEUR OF ANCIENT AMERICA



GOLD BREAST PLATE

Found at Monte Alban, State of Oaxaco, Mexico. Recently discovered by the Mexican Government while excavating one of the King's tombs.

WHO WERE THE MAYAS? There were at least two separate and distinct migrations from Asia to the new world . . . one which flourished about 4,000 to 5,000 years ago, and the other, the Mayan-Toltec migration, which began about 600 B. C. The exact genesis of the Mayan civilization is now generally considered to be August 5, 613 B. C.

WHERE DID THEY COME FROM? According to Catari, "the remote forebears of the Indians were driven to America from the Old World after the Deluge and eventually reached Caracae, which may possibly be identified with Caracae on the Ecuadorian Coast."

WHAT WAS THEIR RELIGION? Kingsborough says, ". . . One of the arguments which persuades me to believe that this nation descends from the Hebrews is to see the knowledge they have of the book of Genesis. . . . It is impossible on reading what Mexican mythology records of the war in heaven and the fall of Zontemoque and other rebellious spirits . . . not to recognize scriptural analogies."

Now in its third printing in only a few months, this book is an authoritative work created by discovery and study in the ancient ruins of that country which reveals the past grandeur of civilizations long since dead. Profusely illustrated, this record brings you 140 beautiful views of the splendor of this ancient American civilization. The best authorities, living and dead, give their explanations of the wonders left by these early Americans.

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THE DAVID SPILSBURY REUNION

THE Spilsbury reunion to be held July 6, 1940, recalls the following events in the life of a seasoned Latter-day Saint of four-score years.

By David Spilsbury

I OBTAINED a testimony of the Gospel sixty years ago through fasting and prayer. For four days and nights I fasted in a forest where I had gone with my Bible and hymn book. I did not see an angel, but the "still, small voice" whispered, "The Gospel is true."

Later, I read the Bible, chapter by chapter, and all of the Church works, as well as the lives of Church leaders. I knew them all except the Prophet Joseph Smith. My father was his bodyguard and heard him deliver that memorable speech to the Nauvoo Legion, dressed in his uniform and mounted on his favorite horse, Joe Duncan.

My father bore a strong testimony of the Prophet's divine mission. For fifty years, Father was an officer in the Sunday Schools in Dixie. On horseback and in his little buggy he traveled more than thirty thousand miles over the rough Dixie roads visiting the Sunday Schools in the St. George Stake until he was ninety years of age, when his son David succeeded him. Father, a mason by trade, was a member of the bishopric in Toquerville and held other Church and civic positions in Toquerville. He built many homes in Utah. Mother was a dressmaker and an officer in the Relief Society for twenty years. My wife has also been a life-long Relief Society worker.

In 1880 I went to England, where I saw the gifts of the Gospel made manifest as recorded in the New Testament. There also I felt the power of the evil one when we laid our hands upon those who were possessed of evil spirits, but we had power over them and rebuked them in the name of Jesus Christ. In the past sixty years I have filled three missions to England and the United States. Part of the time I traveled without purse or scrip, but was always blessed with food and a place to sleep. We held meetings in parks, on the streets, in chapels, and schoolhouses. In England I baptized seventeen honest souls. While on a mission to Wales, Father had baptized the same number before coming to America in 1842.

My wife, Annie Spilsbury, and I have lived nearly sixty years in Dixie and over twenty in Salt Lake. We have eight children and have been blessed with many friends. We prize ten books given us as Christmas presents by President Heber J. Grant. During the past sixty years we have paid our tithing, donations, and fast offerings, and taxes, and have kept out of debt. As temple workers, we have done about fourteen hundred names. I was secretary and later president of the 9th quorum of Seventy. I have been a teacher for many years in Dixie and Salt Lake. I was a cowboy for forty years. I have kept the Word of Wisdom for sixty years—no tea, coffee, tobacco, nor liquor. If I can be active, I wish to live to be ninety. I shall be eighty this summer, and my wife seventy-eight.

I pray for peace and love in all the world.

A TRIBUTE TO GEORGE ALBERT SMITH

By IRENE JONES

Society for the Aid of the Sightless

(Given at a reception at the Lion House, April 4, in honor of his seventieth birthday)

And now, behold, the hand of the Lord is upon thee, and thou shalt be blind, not seeing the sun for a season. And immediately there fell on him a mist and a darkness; and he went about seeking someone to lead him by the hand.—Acts 13:11.

THE blind of this community have not had to seek far for someone to lead them spiritually out of their mist and their darkness. They are being gently guided by Apostle George Albert Smith, President of the Society for the Aid of the Sightless. So sweet has been his influence and so complete his understanding that it is impossible to express the gratitude of the blind toward him. I have tried, however, to convey our sentiments in a few lines of poetry.

THE UNDERSTANDING HEART

By Irene Jones

When Life beats hard with stormy hands,
And bitter teardrops fall,
When friendless Winter chills my soul,
And empty echoes call—
'Tis then I turn, with eager hope,
My steps though spent and lame,

To find an understanding heart.
Where burns a friendly flame—
A heart where gentle Wisdom dwells,
Compassionate and kind,
Whose faith in God and man has taught
A like faith to the Blind.

I lay my troubles at his feet,
Each trial, each bitter loss,
And burdens of a hundred more,
He helps us bear the cross;
Consecrated by our Lord
With Apostolic light;
Consecrated in his soul.
He makes our darkness bright;
A loving radiance he sheds
That comes from God to man,
And we who walk in life-long night,
Can see as others can.

Although his tender loving face
From us is shut apart,
We see the gracious wisdom
Of his understanding heart;
We feel a peace within his soul
And know a peace our own;
We hear his silent prayer that tells
We do not walk alone;
His faith in us will give us strength,
As unseen paths we plod;
Our souls uplifted by a man
In partnership with God.

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THE WORK OF THE BOISE STAKE AGRICULTURAL COMMITTEE

By Clyde J. Brown, Chairman,
Boise Stake Agricultural Committee

SOON after our Agricultural Committee was appointed, we made a very careful survey of the members of the Priesthood in our stake, especially of those on farms, and of those who would like to be on farms, to determine who needed assistance, whether they were practical farmers, why they needed help, what their main difficulty was, their financial condition, and their standing in the community, both as to church, neighbor, and business relationships. This took considerable time and follow-up work, for many of the brethren seemed to feel that we were trying to get into their personal affairs and did not appreciate the fact that we were just anxious to assist them to better their present condition.

We found, among other things, these conditions prevailing:

1. Many of the brethren were underfinanced—some heavily in debt.

2. Quite a few were poor farmers, who knew farming but were discouraged and had drifted into a half-hearted way of doing their work with the idea that they would not get much from their crop anyway.

3. We found quite a few brethren who had met misfortune in other parts of the country and had come to our stake and rented farms; they are good farmers but unable to rent desirable farms for more than one season.

4. We found great piles of barnyard fertilizer behind barns, two to three feet in it in many places.

We classified these brethren, using an index card system and started to assist them and gain their confidence. While we have not solved all the problems, we feel we have been of some help to those who needed assistance.

In regard to our first problem, we have as one of our committee members, a man who has spent many years in supervising farms and making farm loans for a large loan company. Another member is at present District Supervisor for the Federal Farm Security Administration, so we were in a position to sit down and analyze the different financial conditions of our brethren. We were successful in many cases in getting a government loan—in some cases private loans. In other cases we helped get the present debt-holders to group their debts and give our brethren a longer time to pay with smaller payments.

We made personal visits to those brethren we classed as poor farmers,

showing them what other men were doing in the same section, and where a little better management would improve their condition. We encouraged them all we could.

Brethren classed as tenant farmers had a real problem: for example, we have in our stake one ward that is made up almost wholly of tenant farmers. There has been some activity in farm lands in our section and as a result quite a few of our brethren had lost the farms they had rented because the land had been sold. Our committee aided quite a few of these brethren in finding new farms to rent, and helped two to buy farms. The farm one man was renting was sold by the owner and he had to move at once. He could not find a place to rent, so we interceded with the Federal Land Bank authorities, and persuaded them to rent him a good two hundred-acre ranch, with the option to purchase this fall. They also agreed that the money paid for rent could apply as part of the purchase price. We then persuaded the Federal Farm Security Administration to lend him the money to pay the rent. This brother has two large boys willing to work and with careful management and hard work, which they are capable of doing, he can own the farm. Others we have also helped to find places.

Now, in regard to the unused fertilizer around the barns and corrals, we called on the men and found that they in many cases, did not have manure spreaders, and their neighbors were not inclined to lend them one. It was too slow work to haul it out and spread it from the wagon. We helped them either to borrow or rent manure spreaders, and as a result there are forty-two hundred loads of manure on the land that I doubt would have been there without this assistance.

The High Priests' quorum of our stake has a project to build a fruit dehydrator. We have been asked to assist in this work, and we are very pleased to do so.

We are working on a financial plan within our stake—a rural credit union supervised by the Federal Government whereby our brethren who are working for wages and those who have money to invest can buy stock and the funds received from the sale of this stock be lent to our worthy brethren who need small loans. This plan is, we think, favorable, as those who have money to invest can get better returns for their investment and our brethren who need to borrow can do so without so much red-tape and without mortgaging their souls for a small loan to help harvest, or to buy more cows.



PRIESTHOOD CHORUS OF PROVO FOURTH WARD

Left to right, back row: Rulon Romney, Howard Draper, W. S. Storrs, Robert Higgenbotham, Theodore Taylor, Thornton Booth, Glen Christensen, Elton Sumner, Garth Peterson, Don Porter, Frank Jex, Paxman Martin, Don Fitzgerald, Grant Christensen, Malcolm Booth, Jesse Haws.
Front row: Ted Johnson, Ray Higgenbotham, Orin Pope, Louis Rawlinton (vice president), Guy Van Alstyne, Wallace Boswell (president-manager), Oral Butler, Wilbur Woolf, Burtis Case, Mac Woolf, Timothy Irons, Lee Valentine, Jay Shelley (secretary), Carl Hunter, Melba Clark (accompanist), Louise Bullock (guest soloist), and Director Sandgren.

PRIESTHOOD CHORUS FROM PROVO FOURTH WARD

APPROXIMATELY five months ago, Bishop Victor J. Bird of Provo Fourth Ward called Edward Sandgren to organize a Priesthood chorus. Aided by a number of B. Y. U. students attending the ward, the group was built up until at the present time it has a membership of more than thirty.

In addition to providing music in the weekly Priesthood meetings of the

ward, the chorus has sung in stake conferences and ward social gatherings, and has traveled to other wards to provide the complete evening's program.

Among them are Priests, Elders, Seventies, and High Priests, with Elders predominating. They practice regularly every Sunday morning for one hour before Priesthood meeting.

Pictured is the group as it appeared on a recent program at Springville First ward.

This is the same plan used successfully by the granges, federal employees, and other groups whose interest is akin. We have checked into the matter and find that our Priesthood group can qualify and operate such an organization and a number of the brethren have expressed their desire to participate in such an organization.

We appreciate the able assistance given us by the General Committee, and the very carefully prepared bulletins sent out by them for our use. We are earnest in our desire to push forward in this work and to be of any assistance that is within our power as members of the Boise Stake Agricultural Committee.

QUORUM PROJECTS

BEAVER STAKE FOURTH QUORUM OF ELDERS

RECENTLY one of our faithful quorum members had the misfortune of losing his wife. We desire to help take care of expenses at times such as this, and through quorum and ward effort were able to give the family fifty dollars and a beautiful spray of flowers.

On another occasion, one of our Elders had to undergo a very serious operation. To give a helping hand the quorum decided to plant his crops and do the necessary work on the farm. Thirty men in one day did the plowing with two tractors, three four-horse plows, and four three-horse plows; operated two manure spreaders and one grain drill; and with three teams did the leveling, corrugating, harrowing, etc. There were also men doing single-hand work. Those who were busy at steady jobs did their share by donating gasoline for the tractors and hay for the livestock. Our brother appreciated what was done.

The quorum at present is raising one calf and two hogs which have been donated by quorum members. It is also working with all the Priesthood in the ward by raising corn for the Church Welfare Program.—President Delos Baker.

ANTI-LIQUOR-TOBACCO COLUMN

CHEERING REPORTS

By direction of the First Presidency all Priesthood quorums in the Church are "charged with the responsibility of (a) keeping their own members free from the vice of using alcohol and tobacco, and (b) assisting all others to do likewise."

It is heartening to learn that many quorums are actively working to discharge this important responsibility authoritatively placed upon them. They

have not only distributed to their members the three booklets sent to the field by the General Campaign Committee, but they are also following this up by a personal contact "campaign of persuasion" with the few addicts in their membership. Among the many quorums sending in cheering reports we note the following:

Alberta Stake: The High Priests quorum of this stake has an enrollment of 182, of whom 174 are now abstainers. The 1st, 2nd, 3rd, 4th, and 6th quorums of Elders in this Canadian stake, reporting on the question, give this information: The 1st quorum has 53 abstainers of the 78 members; the 2nd quorum has 87 members of whom 70 are abstainers; in the 3rd quorum 88 of the 107 members are abstainers; in the 4th quorum 95 of the 103 members are abstainers. The 5th quorum did not report on this item, but the 6th quorum reported 70 of its 85 members as abstainers.

Oahu Stake: It is reported that all 77 members of this High Priests' quorum abstain from the use of liquor and tobacco, and that 67 of them paid tithing during 1939. In the 260th quorum of Seventy, which is located in this stake, 52 of the 54 members are abstainers, and every member was a tithpayer in 1939.

Oakland Stake: From the 3rd quorum of Elders, Oakland Stake, we receive the report that 70 of the 72 members do not use liquor or tobacco.

Grant Stake: The 262nd quorum of Seventy located in this stake reports that every member of the quorum abstains from liquor and tobacco, and 56 of the 57 members have read the booklets.

North Sanpete Stake: The High Priests' quorum in this stake has 141 members. Of this number 132 do not use liquor or tobacco.

Ogden Stake: Of the 32 members in the 239th quorum of Seventy, Ogden Stake, 29 are reported to be abstainers and to have paid tithing during 1939.

New York Stake: The report from this stake states that every one of the 38 members of the High Priests' quorum abstains from liquor and tobacco, and that 46 of the 49 members of the 252nd quorum of Seventy do likewise.

Los Angeles Stake: The 6th quorum of Elders located in the Wilshire Ward of this stake report that 42 of the 44 members do not use liquor or tobacco.

Phoenix Stake: There are 96 members in the High Priests' quorum of this stake. They report that 92 of their members abstain from liquor and tobacco, and that 94 paid tithing in 1939.

San Francisco Stake: Of the 98 members in the High Priests' quorum in this stake 94 do not use liquor or tobacco and 90 paid tithing during 1939.

THE "DOCTOR ROOT" AGAIN

A SUGGESTED AID TO THOSE WHO WOULD QUIT SMOKING

At intervals we are asked for a "cure" for the tobacco habit. In this column several months ago we mentioned the "Doctor Root" cure which was recommended by a retired physician who had been interested for fifty years in cures for the tobacco habit. Since that time this same treatment has been recommended by others.

The treatment is very simple, apparently. Those interested may write to

the Inter-State Narcotic Association, 53 W. Jackson Blvd., Chicago, Illinois, for a box of the drug "Doctor Root," which is sold at 20 cents a box. Literature and directions will also be sent with the box.

This Association was organized years ago to fight the cigarette evil. Its organ is the *Narcotic Review*, published quarterly.

"BE WISE—DON'T ALCOHOLIZE"

ACCORDING to the *National Voice*, in a recent speech Representative Edward H. Rees, Republican of Kansas, told his audience that—

The time is not far distant when the people of this country are going to realize that the use of alcohol and the abuse of it . . . do not belong in a democracy. . . . We spent more money for drink last year than was spent by all other public agencies for the people who are on relief. . . . Our expenditures for 1939 for elementary and high school education was \$15.30 per capita. It was \$38.93 for alcoholic beverages.

DRUNKEN DRIVING MENACE

LIQUOR publications and promotional agencies become furious every time the statement is made that drunken driving is on the increase and has become a public menace. Their only answer is to call those who made such statements "liars," and demand that if there is any proof of such a condition, they wish somebody would tell them.

Anyone with half an eye can see, by reading the daily newspapers published in all parts of the country, that drunken driving is more common than it used to be. But the liquor interests still shout "liar."

In a letter to *The National Voice*, written and signed by E. Raymond Cato, Chief of the California Highway Patrol, that official makes these statements:

Out of a total of 38,242 death and injury traffic accidents in 1939, 6,288 are known to have involved drivers or pedestrians who were either under the influence of liquor or who had been drinking. Thus liquor was involved in 16.4 per cent of the cases.

Out of 2,613 fatal traffic accidents in the state last year, 594, or 22.7 per cent, are known to have involved the factor of liquor.

There were a total of 5,070 drunken drivers involved in 1939, against 4,683 in 1938, an increase of 387. There was a total of 1,218 drunken pedestrians involved in 1939, against 1,202 the previous year, the increase being 16.

There were 17,853 persons convicted under this charge in 1939 of which 11,117 paid fines or forfeitures totalling \$926,074.66. This sum was an increase of \$119,993.22 over the previous year.

These figures are from Mr. Cato's letter, we repeat, and are not "put in his mouth" by *The National Voice*. We consider the showing made conclusive proof that drunken driving is growing greater. If there are any who doubt that Mr. Cato made the above mentioned statements, we shall be glad to supply a photostat copy of his letter for \$1.00.—*The National Voice*, April 11, 1940.

Melchizedek Priesthood Outline of Study, August, 1940

TEXT: *Priesthood and Church Government.*

(See supplementary readings, problems, and projects below.)

LESSON XXII

THE MELCHIZEDEK PRIESTHOOD QUORUM:
ORIGIN AND DEFINITION
(Read chapter 11, pp. 132-135.)

- I. Quorums instituted by revelation
 - a. Quorum of the First Presidency: D. & C. 124:125-6
 - b. Quorum of the Twelve: D. & C. 124:127-129, 131
 - c. Quorum of High Priests: D. & C. 124:133-136
 - d. Quorum of Seventy: D. & C. 124:138-140
 - e. Quorum of Elders: D. & C. 124:137
- II. Why quorums have been instituted
 - a. For mutual edification
 - b. For coordination of labors
 - c. For "helps and for governments, for the work of the ministry and the perfecting of my saints"
 - d. For teaching of old and young to become familiar with:
 1. Order of Priesthood they hold
 2. Its keys of authority
 3. Scope and limitations of each quorum
- III. Definition of quorum
 - a. Group of men holding same office in Priesthood
 - b. Organization for more efficient advancement of work of Priesthood
 - c. Means of realizing ideal of service to others
- IV. Quorum distinctions
 - a. Number in each quorum according to revelation
 - b. Majority may constitute quorum
 - c. Regular, separate weekly meetings to develop quorum consciousness and activity
- V. A brotherhood
 - a. Spiritual and temporal welfare first concern of quorum
 - b. Most attractive aspect of quorum organization

Problems and projects:

1. What wisdom can you discern in the size of membership in the respective quorums? Why twelve Deacons, ninety-six Elders? What are the psychological and practical values? Discuss and illustrate.
2. Assign brief talks on (1) the quorum as a class, (2) the quorum as a fraternity, and (3) the quorum as a service unit. (See "The Priesthood Quorum, a Three-fold Definition," by Stephen L. Richards, in *The Improvement Era* for May, 1939, page 294.)
3. Obtain individual testimonies on the benefits derived from quorum organization. How many benefits can be specifically named?
4. What features distinguish the Priesthood quorum from the social or professional club?

LESSON XXIII

THE MELCHIZEDEK PRIESTHOOD QUORUM:
ITS PLACE IN THE PROGRAM OF THE CHURCH

(Read chapter 11, pp. 135-138.)

- I. Quorums in the position of leadership
 - a. Should set example
 1. In being ably conducted
 2. In being faithfully attended
 3. In being thoroughly serviceable
 - b. Should receive first loyalty and consideration

- II. Potential role of quorums to become ultimate role
 - a. In becoming more fully alive to present obligations
 - b. In fulfilling duties more faithfully
 - c. In performing work now done by auxiliaries
 - d. In providing for every need arising in the Church
 - e. In becoming more powerful and influential in the world
- III. Opportunities for service through greater quorum consciousness
 - a. Temporal salvation
 1. Through striving for individual economic security
 2. Through cooperating in Church Welfare Plan
 - b. Spiritual salvation
 1. Through providing fraternity
 2. Through enrichment of life in home, Church, community
- IV. A part of the whole
 - a. A quorum more than a club
 - b. Quorums to coordinate with other organizations
 - c. Activities to be in harmony with ward and stake jurisdiction and calendar
 - d. Administrative officers are officers of the Priesthood: no need for conflict

Problems and projects:

1. Name some of the present obligations to which the quorum should become more fully alive. What duties can be more faithfully performed? How can better attendance be achieved?
2. What work now being done by the auxiliaries belongs properly to the care of the Priesthood quorums? Visualize for your own quorum what the picture would be—what the quorum's potential role—if every man understood his duty and set an example in performing it.
3. Quorum consciousness—what is meant by it? How can it be brought about? What projects now being conducted are a challenge to it? Outline a definite program to improve this consciousness in your own quorum.
4. "In theory the Lord has given to His Church a perfect organization. In practice the organization is far from being perfect." Discuss in relation to the Melchizedek Priesthood quorum in its assigned role of leadership.

LESSON XXIV

THE MELCHIZEDEK PRIESTHOOD QUORUM:
MEMBERSHIP, DUTIES, SUPERVISION
(Read Chapter 11, pp. 138-142.)

- I. Quorum membership regulations
 - a. Every member of Priesthood should be enrolled
 - b. Recommendation from one quorum to another not needed
 - c. Certificate of ordination to be presented when required
 - d. Withdrawal of fellowship to be reported to bishop
- II. Quorum's responsibility toward member
 - a. Sees to enrollment of new members
 - b. Assumes responsibility for welfare of each member
- III. Member's responsibility toward quorum

- a. Must dedicate self to quorum tasks
- b. Must use gifts to qualify self to perform work required of Priesthood
- c. Should prepare self by training and labor
 1. To be physically, mentally, spiritually fit
 2. To provide temporally and spiritually for family
 3. To develop harmonious cooperative relationship with society
 4. To practice good citizenship
 5. To live precepts of Gospel
 6. To participate in activities and ordinances of the Church
- d. Should make quorums the clearinghouse of all serious affairs of life
- IV. Quorum jurisdiction over fellowship: a check upon members of the Church
 - a. For misconduct
 - b. For lack of faith
 - c. For lack of reverence
- V. Quorum supervision
 - a. General
 1. Council of Twelve over all Melchizedek Priesthood by direction of First Presidency
 2. First Council of Seventy over quorum of Seventy
 - b. Stake supervision
 1. Under direction of stake presidency
 2. Dual responsibility of Seventy
 - c. Ward supervision
 1. Members of quorums not exempt from duties as ward members
 2. Regular weekly meeting with bishop and quorum or group leaders essential

Problems and projects:

1. In what ways can the quorum be made "the clearinghouse of all serious affairs of life?"
2. Give various members of the quorum opportunity to acknowledge what they feel their responsibility is toward the quorum.
3. "Where a quorum of Priesthood has failed to function and has been indifferent to the responsibilities assigned to them, the presidency of the stake will be held responsible first, and then officers of the quorum next." Use this statement to illustrate the interrelation of general, stake, and ward supervision of quorums.
4. Quorum jurisdiction over fellowship is regarded as an excellent check upon the members of the Church in matters of faith and conduct. Demonstrate how this operates.

Supplementary Readings

For Priesthood and Church Government

"The Priesthood Quorum Comes First," by John A. Widtsoe, in the *Era* for December, 1937, p. 760.

"The New Priesthood Plan," also in *Era*, December, 1937, p. 768.

"Official Restatement of Melchizedek Priesthood Organization, Relationships, Duties, Functions, and Activities," in *Era*, May, 1938, p. 294.

"To the Melchizedek Priesthood," by Joseph Fielding Smith, in *Era*, November, 1938, p. 653.

"The Priesthood Quorum: A Three-fold Definition," by Stephen L. Richards, in *Era*, May, 1939, p. 294.

In addition to the material in the *Era* the manual, *In the Realm of Quorum Activity* (Second Series, 1931), will be found very useful.

Aaronic Priesthood

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

THE AARONIC PRIESTHOOD

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

IV

STRANGE to relate, the Israelites were not yet reconciled to their inspired leaders. They next accused them of "killing the Lord's people." The Almighty then sent His wrath among them in the form of a plague, which, though checked in its ravages, by an atoning sacrifice, offered by Aaron in his priestly capacity, slew fourteen thousand and seven hundred of them before it could be stayed. This was a terrible lesson, but being learned, the spirit of rebellion for a season was subdued. Another proof was now given of Jehovah's choice respecting Aaron and his sons and the tribe of Levi, as the authorized representatives of the Aaronic and Levitical Priesthood.

"Speak unto the children of Israel," said the Lord to Moses, "and take of every one of them a rod, according to the house of their fathers, of all their princes according to the house of their fathers, twelve rods: write thou every man's name upon his rod.

"And thou shalt write Aaron's name upon the rod of Levi: for one rod shall be for the head of the house of their fathers:

"And thou shalt lay them up in the tabernacle of the congregation before the testimony, where I will meet with you.

"And it shall come to pass that the man's rod whom I shall choose shall blossom: and I will make to cease from me the murmurings of the children of Israel, whereby they murmur against you."

Moses did as he was directed, and on going into the Tabernacle on the morrow, he found that the rod of Aaron had "budded and brought forth buds, and bloomed blossom, and yielded almonds." This symbol of divine recognition, the Lord commanded to be kept as a token and a warning against the rebels; that all might know thenceforth, for a certainty, that Aaron and his sons were the authorized Priests of the sanctuary; that his brethren the Levites were the rightful incumbents of the lesser offices of the religious organization; and any interference with or usurpation of those sacred callings and functions by men not called of God to administer therein, would neither be tolerated nor passed by with impunity.

Twenty years had elapsed since the children of Israel first encamped at the base of Mount Sinai. Our readers are doubtless aware—unless, like Mark Twain's American tourist, they neglect their Bibles, and are unable to see why it should have taken the children of Israel forty years to cross that little patch of wilderness, when Ben Holliday [in his stagecoach] would have

carried them over in forty-eight hours—why it was they were compelled to trace and retrace their wandering way through the mountain-girt desert, instead of marching on Canaan direct, and taking immediate possession of the promised land. As we are simply pursuing the historic thread of the Aaronic Priesthood, purposely omitting facts and details that do not bear directly upon, or relate closely to, the subject, we shall refer those who wish to refresh their memories on this particular point, to the thirteenth and fourteenth chapters of Numbers.

In the opening month of the Hebrew year, about 1453 B. C., the Israelitish camp entered the desert of Zin, and "abode at Kadesh." Here the Prophetess Miriam, Aaron's sister, died and was buried. Here, too, was experienced a drought, so general, wide-spread, and severe, that the old spirit of murmuring and mutiny, which happily had slumbered, again broke forth, and as usual found vent against the Prophet and

the High Priest of the nation. Here, also, was committed the great mistake of Moses' life, an error which barred him out, with the rest of his generation already under the ban,* from the privilege of setting foot within the borders of the promised land. But let us take the Bible narrative:

"And there was no water for the congregation: and they gathered themselves together against Moses and against Aaron.

"And the people chode with Moses, and spake saying, Would God that we had died when our brethren died before the Lord!

"And why have ye brought up the congregation of the Lord into this wilderness, that we and our cattle should die there?

"And wherefore have ye made us to come up out of Egypt, to bring us unto this evil place? It is no place of seed, or of figs, or

(Concluded on page 428)

*Caleb and Joshua only were exempt.

YELLOWSTONE STAKE AARONIC PRIESTHOOD PILGRIMAGE. "BEAVER DICK" MEADOWS ON TETON RIVER.



CANADIAN STAKES—ALBERTA, TAYLOR, AND LETHBRIDGE — OBSERVE RESTORATION ANNIVERSARY NEAR McGRATH.



SNAKE RIVER AREA GROUP FROM BURLEY, CASSIA, RAFT RIVER, MINIDOKA, BLAINE, AND TWIN FALLS STAKES, ON MOUNT BALDY. ALL WERE CARRIED TO THE SUMMIT ON THE SUN VALLEY SKI LIFT.



of vines, or of pomegranates; neither is there any water to drink.

"And Moses and Aaron went from the presence of the assembly unto the door of the tabernacle of the congregation, and they fell upon their faces and the glory of the Lord appeared unto them.

"And the Lord spake unto Moses, saying, 'Take the rod, and gather thou the assembly together; thou, and Aaron thy brother, and speak ye unto the rock before their eyes; and it shall give forth his water, and thou shalt bring forth to them water out of the rock; so thou shalt give the congregation and their beasts to drink.

"And Moses took the rod from before the Lord, as He commanded him.

"And Moses and Aaron gathered the congregation together before the rock, and he said unto them, 'Hear now, ye rebels; must we fetch you water out of this rock?

"And Moses lifted up his hand, and with his rod he smote the rock twice; and the water came out abundantly, and the congregation drank, and their beasts also."

As the reader will perceive, the language of Moses, as he smote the rock, was not such as gave the glory to God, but rather implied that he and Aaron held the power, independently, to work the miracle which One mightier had wrought. This failure to sanctify Him in the eyes of the people, ascribing His miracle to a human source, thus weakening its effect upon the faltering minds of those whose faith God, by this display of His power, sought to strengthen and confirm, was viewed by the Deity with displeasure. High in favor as Moses was, much as the Lord esteemed him for his meekness and fidelity, an impartial judgment had nevertheless to be passed upon his transgression:

"And the Lord spake unto Moses and Aaron, 'Because ye believed me not, to sanctify me in the eyes of the children of Israel, therefore ye shall not bring this congregation into the land which I have given them.'

Eighteen years later, in partial fulfillment of this decree, Aaron died at Masera, in Mount Hor, by the coast of Edom, at the age of one hundred and twenty-three years. Being warned of the Lord that his end was approaching, in company with Moses and Eleazar he went up into the top of the mount; and there, after being stripped of his priestly robes, which were placed upon Eleazar as his successor, the venerable High Priest was gathered to his fathers. Thirty days of mourning for him ensued throughout the congregation of Israel.

(To be Continued)

AARONIC PRIESTHOOD RESTORATION ANNIVERSARY OBSERVED CHURCH-WIDE

OBSERVANCE of the 111th anniversary of the Restoration of the Aaronic Priesthood is reported from practically all parts of the Church. Both the pilgrimages on May 18th and the quorum meetings and Sacrament services on May 19th appear to have been very generally participated in by members of the Aaronic Priesthood and others.

At Clarkston, Utah, where Martin Harris, one of the three witnesses to the Book of Mormon, is buried, over three thousand participated in the Church service and pilgrimage to the grave. A special program which had been worked out to the last detail was carried through according to schedule. During the day several large floral tributes were placed on the grave, which

had previously been the center of a landscaping project under the direction of the Presiding Bishopric.

Preceding the services at Clarkston, an historic marker on State Highway No. 91, between Smithfield and Richmond, was unveiled and dedicated. The marker was erected by the State Road Commission as one of a series of one hundred being erected under a long-time program.

Near Lethbridge, Alberta, Canada, the three Canadian stakes joined in the celebration which proved to be notable and outstanding. More than six hundred participated in the pilgrimage and barbecue. Bishop Joseph L. Wirthlin of the Presiding Bishopric was in attendance and was the principal speaker of the day.

Ten stakes of Utah valley, including Lehi, Alpine, Timpanogos, Sharon, Utah, Provo, Kolob, Palmyra, Nebo, and Santaquin-Tintic, made a pilgrimage to Saratoga Springs on the shores

of Utah Lake near Lehi. It is estimated that more than nine hundred members of the Aaronic Priesthood and their leaders participated.

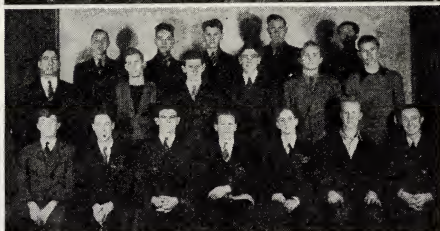
Stakes of the western Snake River area gathered at Sun Valley, where, with the cooperation of the Union Pacific Railroad Company, the members of the pilgrimage were carried to the top of Mount Baldy on the Sun Valley ski lift. The pilgrimage service was held on the mountain top, followed by refreshments. Six hundred boys and their leaders participated in this event. The stakes conducting the pilgrimage were Blaine, which acted as host, Raft River, Burley, Cassia, Minidoka, and Twin Falls.

Yellowstone Stake pilgrimage was to Beaver Dick Meadows on the Teton River. The attendance totalled one hundred twenty-two. In addition to the anniversary features of the pil-

(Concluded on page 429)



TEACHERS' QUORUM WINNERS OF STANDARD QUORUM AWARD WITH 95 PER CENT ATTENDANCE—OGDEN EIGHTH WARD, OGDEN STAKE.



EIGHTEEN PRIESTS AND ELDERS (TWO OTHERS ABSENT), OGDEN EIGHTH WARD.



FOUR QUORUMS OF DEACONS, ONE OF TEACHERS, AND ONE OF PRIESTS, ALL QUALIFIED FOR 1939 STANDARD QUORUM AWARD.

OGDEN EIGHTH WARD QUALIFIES SIX QUORUMS FOR STANDARD QUORUM AWARD

ONE of the few wards of the Church to qualify six quorums for the Standard Quorum Award for 1939 is the Ogden Eighth Ward of Ogden Stake—four quorums of Deacons with high ratings, the Teachers' quorum with an average attendance of 95%, and the Priests' quorum which recently advanced twenty of its members to the Elders' quorum in the Melchizedek Priesthood.

Under the direct presidency of Bishop F. L. Allen, his counselors, Elton Wardle and Archie Honkenson, and ward chairman, Vernal Facer, successful programs have been conducted by all six quorums, with a record well above the minimum requirements in nearly every activity.



Ward Teacher's Message for August, 1940 FINANCIAL, PHYSICAL, AND SPIRITUAL POWER

OUR Church is now engaged in an intensive effort to induce all members, young and old, male and female, rich and poor, to obey the Lord's law of health, the Word of Wisdom.

The principal objective of the campaign which is being carried on under the direction of the First Presidency and the Council of the Twelve, is to induce all members of the Church to abstain from the use of liquor or tobacco in any form themselves and by kindly persuasion to endeavor to win those Church members who have become enmeshed in these habits to overcome them.

This appeal from our Church leaders should have unanimous approval and support. "The Lord has given us the Word of Wisdom for 'the temporal salvation of all Saints in the last days.'" It was given "for a principle with promise, adapted to the capacity of the weak and the weakest of all Saints who are or can be called Saints."

One phase of the Word of Wisdom which has not been stressed as much as some others is the fact that this revelation was given to show forth "the order and will of God, in the temporal salvation of all Saints in the last days."

President Heber J. Grant has said: "Obeying the Word of Wisdom gives financial, physical, and spiritual power."

The astounding figures indicating the total consumption of liquor and tobacco in America reflect not only financial but also physical and spiritual bondage for millions of men, women, boys, and girls.

The Latter-day Saints have been warned of this condition. We have been told what to expect if we violate the Lord's law of health. We have also been given promises which every member of the Church should ponder well in these perilous days.

These are the promises:

And all saints who remember to keep and do these sayings, walking in obedience to the commandments, shall receive health in their navel and marrow to their bones; and shall find wisdom and great treasures of knowledge, even hidden treasures; and shall run and not be weary, and shall walk and not faint. And I, the Lord, give unto them a promise, that the destroying angel shall pass by them, as the children of Israel, and not slay them.

To obtain the blessings we must obey the law.

(Concluded from page 428)

grimage, interest was added through visits to historic points near-by. A program of games and sports followed the luncheon period.

East Jordan Stake held its celebration at the site of the monument indicating the place where the stone for the Salt Lake Temple was secured at the mouth of Little Cottonwood canyon. With this historic background, the features of the program included a picnic supper at Glacio Park, which is owned by the stake, a band concert, and the pilgrimage service, which was held at the monument.

The Liberty Stake pilgrimage was

to the museum in the Utah State Capitol, while the Ensign Stake, which, for this occasion, combined with the newly formed Emigration Stake, conducted an industrial tour in Salt Lake City.

Other groups and individual stakes and wards conducted pilgrimages covering wide areas but details are lacking for this account.

The Sacrament service conducted on Sunday evening, May 19th, was reported to be generally successful throughout the Church. The recommended program was followed rather generally, although in some cases additional features were provided.

YOUTH AND THE WORD OF WISDOM

THE EFFECTS OF TOBACCO ON THE HEART

IN his book, *Stimulants and Narcotics*, Dr. John Harvey Kellogg says: "The effect of tobacco upon the heart is indicated by the pulse, which is the most accurate index to the condition of the heart."

Dr. Oakes' *Medical Aspects of Lat-*

ter-day Saint Word of Wisdom, page 103, says:

Caffeine produces an effect upon blood pressure in two ways. First, it is somewhat of a heart stimulant, and causes the beat to become more rapid, thus forcing increased blood into the vessels. Second, it acts upon the nerves which induces contraction of the artery walls, so as to contract the vessels and reduce their cross-sectioned area.

Fifty Questions Answered Scientifically says:

Question: "Does the use of tobacco damage the heart?" "Yes; no part of the body can escape a poison that is circulating in the blood night and day. The nervous system suffers and the muscles become tremulous. But the heart is the chief sufferer in both the beginner and the confirmed smoker."

Dr. Kellogg, in *Tobaccoism*, page 59, has this to say:

The effect of tobacco on the heart has been most carefully studied by many physiologists. All authorities agree that tobacco is a heart poison.

Dr. George J. Fisher, Deputy Chief Scout Executive, B. S. A., and Elmer Berry, in a series of careful tests, found that cigarette smoking caused an increase in heart-rate. Cigarette smoking maintained a blood-pressure, which, under the circumstances of the experiment, would otherwise have dropped. Cigar smoking caused a considerable increase in heart rate and blood-pressure. In a number of instances, in the cigar test the heart was unable to maintain, with the vertical position of the subject, the increased blood-pressure found in the horizontal position, showing a disturbance of the control of the blood-vessels. This latter effect was more pronounced in tests made on non-smokers.

In the data on the cigar experiment, only boys were used, ranging in age from fifteen to eighteen years. Cigar smoking is a bit expensive for the high school boy, it seems, but in each class there have been several boys who used cigarettes, but no girls, so the data in this chart is given of the difference on the reaction on the heart of boys who smoked cigarettes as a regular thing, but smoked a cigar in these tests.

The cigar shows one of the most drastic reactions on the heart rate of any of the drugs used. The average normal heart rate of the boys who took this test was 75 beats per minute, while the cigarette smokers normal heart rate was 84.5 beats per minute; a difference of 9.5 beats per minute. This difference is tremendous when you think of it in terms of one day. In one hour there is a difference of 570 heart beats. In one day there is a difference of 13,680 heart beats.

The maximum rise in heart rate with the cigarette smokers was much below that of the non-smokers, after smoking a cigar. The accelerated heart rate with the smokers after the exercise was much higher than that of the non-smokers. The restoration after the exercise was much slower with the cigarette smoker. The heart rate of the non-smoker fifty minutes after taking the drug was much higher than that of the smoker. Four of the nine non-smokers experienced nausea after smoking the cigar.

Genealogical Society

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ELLEN HILL,
Assistant Librarian.

THE WASTE OF HASTE

THE Prophet Joseph Smith, in the light of divine inspiration, saw clearly the importance of accurate records being kept. He set a high standard, indeed, for temple records. Read Doctrine and Covenants 127:6, 7, 9; 128:5, 8, 14, 24.

Last January the Genealogical Society of Utah began the immense task of amalgamating the two million cards in the Church Record Archives with ten million cards in the Temple Index Bureau. The first was an index to family records submitted by patrons and researchers of the Society as a result of their search among family records and new sources of information. The Index Bureau contains an index, on the other hand, to the endowment records of all the various temples. In it appears a card bearing the name and description given for each person at the time that person was endowed.

In connection with this amalgamation, every effort is being made to see that the records upon the cards in the Index Bureau are made as complete and accurate as is humanly possible with the enlarged sources now at hand. The procedure in reality is an auditing of these records. Many startling things are being disclosed as a result.

The discoveries made emphasize over and over again the need for greater care on the part of people in the preparation of records they send to the temple. When names are placed upon temple sheets, these should be accompanied by such complete identification as to date and place of birth, date of death, date of marriage, name of father, maiden name of mother, and name of husband or wife, as will effectively identify that person.

The cards in the Index Bureau indicate that many errors have crept in because of haste on the part of those preparing records to be sent to temples.

Some examples are presented below, not to discourage our people in good work, but to impress upon them the great importance of sending to the temples statements that are the truth and the whole truth.

The other day at the Index Bureau we had several sheets submitted for checking, each sheet containing ten names. The names were taken from marriage records and gave, in each case, only the name of the husband and of the wife. Evidently the one who prepared these temple sheets had copied the names from the printed marriage records into a notebook. From the notebook the names had been placed

upon temple sheets. In this second copying, probably done in a great hurry, each man in the line was given on the temple sheet the wife who belonged to the man whose name came next below his in the notebook. The result was that every couple whose names were sent to the temple were incorrectly mated and incorrectly identified.

We find numerous examples, also, of how individuals permit their eyes to play tricks upon them in copying names from printed records. They may get the name of the husband and wife correct, but in copying the date of marriage they inadvertently copy the marriage date of the couple who appear next immediately below or above this couple in the printed record.

Those who assume the responsibility of copying and preparing records for temple work must discipline themselves rigidly and make it an invariable rule never to copy any names without carefully proof-reading to see that no such errors as those mentioned above occur.

INADEQUATE IDENTIFICATION

There are numerous other cases encountered where the date of birth has been given, the place of birth, the name of the father, and the given name of the mother. The maiden name of the mother is not given, nor the date of marriage, the name of the husband or wife, nor the date of death. Yet if the researcher had taken the time he could perhaps have found, in the very volume where he found the record of birth, the marriage of the parents, which would give the maiden name of the mother. Also the marriage of this child would give the marriage date and the name of the spouse. Perhaps even in the same parish would be found the death date of this child, after it had grown to maturity. If a woman she must, of course, be looked for under the surname of her husband. If she married several times, the name of the last husband is the one under which her death record must be sought. Since all these items of identification are essential to a proper record, it is difficult to understand how individuals will be satisfied just to dip into a record so full of information and set down upon a temple sheet the facts found at the very first glance without a sincere effort being made to complete the identification as it should be. Too many are satisfied merely to fill the minimum requirements for temple records, either through slothfulness, carelessness, or lack of understanding of the importance of making records correct and complete.

Similarly, in printed family histories,

on one page may be printed the names of the parents and all of their children. Frequently opposite a child's name, whose family is given on a later page, a certain number is placed to indicate that this child's family will be found under that number later. Numerous evidences accumulated show that those doing research have never followed up this number to the later page where the full description of the individual and his family may be found. Such lack of thoroughness is inexcusable.

WASTE FROM HURRY

It is not pleasant to spend time going through a temple in behalf of one of the dead, then afterwards learn the one for whom you gave that time and effort and sacrifice had already been endowed. The first endowment, of course, is the official one and always takes precedence. Nor can an individual who reimburses a proxy to go through a temple in behalf of his kindred feel happy about the results if he later learns that all the names for whom the work has been done, were previously endowed. It is poor economy for an individual, in the mad haste of gathering names placing them on temple sheets in preparation for a forthcoming temple excursion, to save ten minutes in research which would have yielded full identification of an individual, but which saving of ten minutes will require the useless expenditure of four hours on the part of another.

We do not believe that the Prophet Joseph Smith would approve such methods of record-keeping. We are certain the Lord does not approve it. We appeal to all the Saints to exercise the utmost care in preparing records for the temple. Temples are sacred; records going into them are sacred and should be as correct as human power and the inspiration of the Lord can make them. Every person preparing a record to be sent to the temple is under the deep responsibility of setting down nothing but the truth. He is under equal responsibility, in view of the need for effectually preventing all duplications, for giving all the items of identification called for if they are in existence and can be found.

Let us conclude with the words the Prophet used in his conclusion in delivering his final message on record-keeping to the Saints:

Let us therefore, as a church and as a people, and as Latter-day Saints offer unto the Lord an offering in righteousness, and let us present in his holy temple, when it is finished, a book containing the records of our dead, which shall be worthy of all acceptance. (Doc. and Cov. 128:24.)



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General Offices General Church
Music Committee

50 NORTH MAIN STREET,
SALT LAKE CITY, UTAH

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ALFRED M. DURHAM
LESTER HINCHCLIFF
GERRIT DE JONG, JR.
D. STERLING WHEELWRIGHT
ALEXANDER SCHREINER
PREDA JENSEN
FRANCES GRANT BENNETT

FURTHER HYMNS FOR CHURCH-WIDE PROJECT ANNOUNCED

THE congregational hymns to be sung during the next three months, continuing part of the church-wide hymn singing project, are as follows:

July, No. 283, "Earth, With Her Ten Thousand Flowers."
August, No. 13, "The Happy Day Has Rolled On."

September, No. 345, "Great God, To Thee My Evening Song."

Instructions to chorists and organists for conducting and playing these hymns, appear below:

NOTES TO CONDUCTOR
By J. Spencer Cornwall

JULY
*Earth, With Her Ten Thousand
Flowers—Griggs*

The conductor should direct this song with a firm, articulate beat. The singers should sing with gladness so that gratefulness will permeate the atmosphere of the singing. The four measures of duet may be sung softer. The tempo should be neither fast nor slow. Some degree of emphasis should be given to the last phrase, which may be slightly retarded effectively.

AUGUST
The Happy Day Has Rolled On—Beesley

Will the conductors observe that the half note is the unit of beat in this song and that there are two beats in a measure? There is a definite joyful, uplifting tone in this splendid hymn. It should be sung with a "pushing forward" tempo, each phrase being "picked up" promptly. The dynamic markings should be heeded. A frank, free, direct style should characterize the singing throughout. The message of the words should be plainly expressed.

SEPTEMBER
Great God, To Thee My Evening Song—Kimball

This is a new hymn to most of our people. It must therefore be taught. An atmosphere of gentleness should pervade the singing of this lovely hymn. The hymn is built architecturally with the climax in the middle phrases. These points may be reached effectively by slight crescendos with a gradually decreasing tone to the end. At no time should this hymn be loud. A more sub-

dued tone will make it much more sincere. Breath should only be taken at the end of phrases. The conductor should beat time in such a way that the breathing places are clearly indicated. A slight rubato tempo may be used with good effect. It should not under any condition be exaggerated.

NOTES ON THE ORGAN PERFORMANCE

By Dr. Frank W. Asper

HYMN No. 283, "Earth, With Her Ten Thousand Flowers." In this hymn, as in any other where a comma comes after a very important noun, the director may wish a slight break after certain words. Such a break would come in the first verse after the words "earth" and "air." Here it should be hardly noticeable, certainly not as large a break as one would have between phrases; rather it should be about the duration of the break made between the repetition of a chord. Be careful to make a break after each phrase, about the length of time it would take to draw a breath before singing the next phrase. Treat the last four measures of the hymn as if they were two phrases of two measures each. The small notes in bars 13-16 in the left hand are not to be sung, being for the organ only. They are merely for the support of the soprano and alto parts which lie above. These notes should not be given too much prominence—on the reed organ they may be doubled an octave lower, with a softer combination of stops than is used in the right hand, and on the pipe organ a fine effect

is obtained by having the sixteen-foot pedal tone more prominent than the eight-foot. Be sure not to leave out the alto note in the twenty-first bar. This is a great temptation because it lies more than an octave from the soprano note, hence cannot be taken by the right hand. It is very easy to play when allotted to the left hand.

Hymn 13, "The Happy Day Has Rolled On," is one of great vigor, and must be played with much aggressiveness. The phrases are all regular, and the customary breathing points at the end of each should be strictly observed. The third phrase, as in the hymn, "Earth, With Her Ten Thousand Flowers," has a soprano and alto duet, supported by a lower part. In this case, however, the support is from the bass voices, and not from the instrument alone; therefore it should be played here with an equal amount of volume as in the other voices. In the first measure of the second line, it will be found convenient to take the third as well as the fourth beats of the tenor voice with the right hand. This gives the left hand ample opportunity to make the octave skip in the bass strictly legato. The expression marks should be faithfully observed, especially when the hymn is announced before singing. But when playing as an accompaniment for the congregation, be careful not to make the changes from loud to soft too violent. Such changes confuse the average singer, and sometimes frighten him into silence because of his inability to read and understand the expression marks.

Hymn 345, "Great God, To Thee My Evening Song." The greatest temptation the organist will have in this hymn will be to shorten the value of the whole note at the end of every phrase. At these places the motion of the composition seems to stop, and usually, unless the performer counts these measure out, he continues on after giving them approximately three beats instead of the required four. Unfortunately the director often does the same thing, signaling the beginning of the next phrase too soon. Beginning with the second measure of the second line, the right hand plays the tenor part to the end of the following measure. The hymn should be played throughout with firm, solid tone, together with higher pitched stops, so that the instrument may be well heard, helping to keep the congregation on pitch.

A MASTER SYMPHONY

By Adeline Rasmussen Ensign

WITH solemn tones the strings began
A mystic melody—
The brass, the wood all joined, and then
A master symphony.

It told of life, of peace and love;
How storms and tempests rave:
Then, like an echo from above,
It whispered low, "Be brave."

It stirred my soul with pure delight,
With throbbing ecstasy;
It made me feel the weight of night
And know humility.

So music-makers play again,
Play on and on I say,
Till peace shall rule the hearts of men
With love and truth alway.

Mutual Messages

Executives

ELOISE SIMS ORTH, OAKLAND STAKE PRESIDENT OF Y. W. M. I. A. PASSES

THE Mutual Improvement Associations note with regret the tragic death of Eloise Sims Orth, recently appointed stake president of the Young Women's Mutual Improvement Association of Oakland Stake. She was killed near Wendover, Utah, on the evening of June 5, 1940, when the car in which she was riding to June Conference overturned after a tire blew out. The services were conducted on Sunday, June 10, at the Larkin Mortuary in Salt Lake City, Utah. President Richard L. Evans of the First Council of Seventy spoke at the services.

ADULT CLASS, 6-7 WARD, PIONEER STAKE

The class officers of the 6-7 Adult class send in the following report:

The matter of an Adult Class for M. I. A. was one of great concern to officers of the 6-7 Ward. At the regular meeting, January 2, 1940, two members and the class leader constituted the attendance.

At the officers' meeting next week, it was decided to have an advertising campaign. At our next regular meeting three-

teen were in attendance, and a class organization was formed. To add interest to the campaign, the Mutual officers promised a turkey supper to the class obtaining the largest increase in membership. As a result the membership grew rapidly and by the end of March we had seventy-three Adult members and won the turkey supper! (See p. 434, sixth picture from top.)

We have completed every lesson, paid the Mutual fund, and have subscribed to the *Era* one hundred percent.

We are grateful for the M. I. A., for the excellent lesson course, and to our leader, Edward H. Eardley, whose ability has made the class successful.

THE JUNE CONFERENCE

THE 45th Annual June Conference of the Mutual Improvement Associations was held in Salt Lake City, June 7, 8, and 9, with a Summer Institute on June 10 and a Bee-Hive Institute on June 10 and 11. Highly successful on all counts, the spirit of the occasion was one of determination to meet the needs of our times and solve its problems by applying to life the principles of the Gospel of Jesus Christ. The attendance was gratifying. The active participation of the General Authorities of the Church was notable. New features of the coming year's work and a realignment of the upper bracket departments were announced and will be carried into the field through printed literature and by way of the coming

conventions. The Conference was an occasion of high purpose and spiritual reawakening—a tribute to a religion that is not only believed but lived. (For photographs and further details of the conference proceedings see also pages 395, 396, 416, and 433.)

THE JUNE CONFERENCE IN PHOTOGRAPHIC HIGHLIGHTS

(See Opposite Page)

1. One of the groups at the Choral Clinic, a conference feature introduced this year, and already popular.
2. President J. Reuben Clark, Jr., who spoke at the final sessions in the Tabernacle. (See page 396.)
3. Among the General Authorities who greeted conference visitors on Temple Square was Elder John A. Widtsoe of the Council of the Twelve.
4. Gleaner Girls clad in gold and green with baskets of various state flowers were charming welcomers.
5. Members of the Young Men's and Young Women's M. I. A. Superintendency, Presidency, and General Boards who made possible an outstanding convention.
6. President Heber J. Grant, feeling well and happy, attended the Sunday afternoon session in the Tabernacle. (See also page 416 for his message.)
7. Elder George Albert Smith of the Council of the Twelve spoke at the unveiling of a new memorial on Temple Square—the sundial marking the Silver Jubilee of Bee-Hive work.
8. One of the original dance groups which delighted thousands attending the demonstration on a grand scale at Saltair.
9. Elder David O. McKay, who interpreted the coming season's M. I. A. theme at the opening session (see page 395), and Oscar A. Kirkham, executive secretary, with a Boy Scout floating the M. I. A. colors between them.

The Church Moves On

(Continued from page 418)

BISHOPS, PRESIDING ELDERS NAMED

NEWLY installed ward bishops and branch presiding Elders include the following:

Brigham Fifth Ward, Box Elder Stake, Lewis Faussett appointed presiding Elder to succeed Bishop Clarence Baun.

Fruitland Branch, Duchesne Stake, Earl J. Sweet appointed presiding Elder.

Strawberry Branch, Duchesne Stake, Lewis Faussett appointed presiding Elder to succeed Bishop Clarence Baun.

Twenty-First Ward, Emigration Stake, Gordon Burt Affleck succeeds Thomas W. Muir.

Bancroft Ward, Idaho Stake, Joseph C. Call succeeds Olester Tolman.

Iona Ward, Idaho Falls Stake, Bruce M. Olsen succeeds Arthur W. Schwieder.

Logan Second Ward, Logan Stake, Lynn A. Thomson succeeds Peter A. C. Pederson.

Logan Eighth Ward, Logan Stake, Fred J. Kloefer succeeds Victor E. Peterson.

Logan Eleventh Ward, Logan Stake, W. Loyal Hall succeeds George B. Everton.

Arlington Ward, Los Angeles Stake,

Vyvyvan B. Clift succeeds Lyman H. Robinson.

Chandler Ward, Maricopa Stake, Donald Ellsworth succeeds Ralph E. Brown.

Rupert Third Ward, Minidoka Stake, Clyde B. Crandall succeeds David G. Hyde.

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

Alpine Ward, St. Johns Stake, Glenn O. Hamblin succeeds John Jenson.

Redlands Branch, San Bernardino Stake, Ervin M. Skousen succeeds William D. Koldewyn.

San Rafael Branch, San Francisco Stake, Carl M. Hansen succeeds Floyd H. White.

Santaquin Second Ward, Santaquin Stake, Melvin A. Openshaw succeeds Charles Howard Holladay.

Payette Branch, Weiser Stake, Franklin J. Peterson appointed.

Ontario Ward, Weiser Stake, Douglas R. Phippen succeeds Leonard Christiansen.

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

Evanson Second Ward, Woodruff Stake, Bishop William H. Bennett moved from ward; Wilford M. Price, first counselor, presiding.

Durango Branch, Young Stake, Clifford H. Evensen appointed presiding Elder.

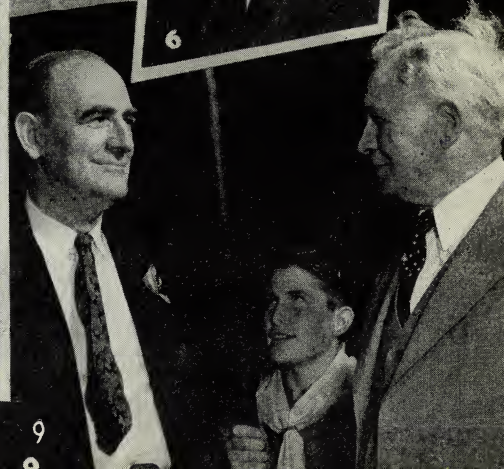
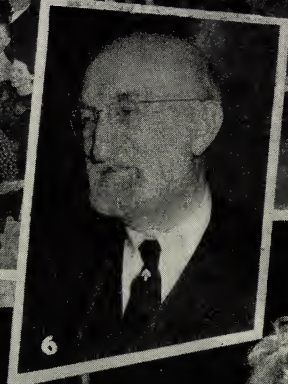
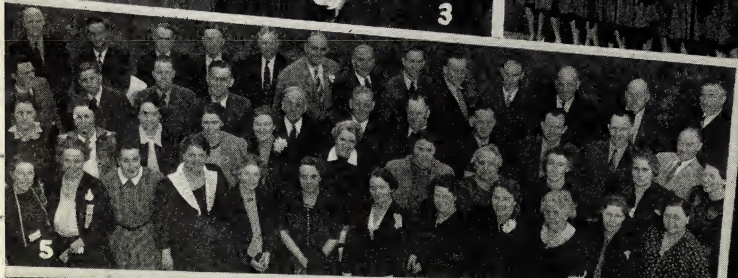
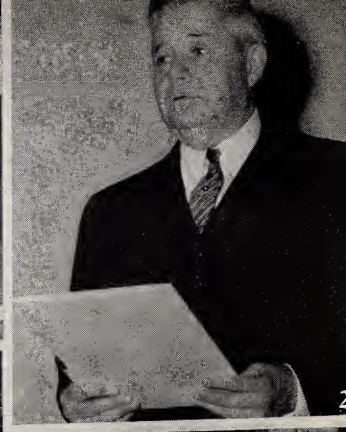
Center Ward, Riverside Stake, Dr. C. Morvin Stutznegger succeeds Bishop Conrad Stutznegger.

Sixteenth Ward, Riverside Stake, L. De-

Von Mecham succeeds Bishop Charles G. Wright.

NEW PIONEER MARKER TO ENRICH TEMPLE SQUARE

EXPECTED to be completed by next summer is a fitting memorial in bronze to the courageous sacrifice and heroic accomplishment of the Mormon handcart pioneers, whose migrations to the West in the early 1850's form one of the most dramatic epochs in Church history. Now being executed by Torliff Knaphus, well-known Utah sculptor, the new monument, familiar to many in its smaller, original form displayed for several years in the Bureau of Information, portrays a sturdy pioneer family of father, mother, and two children, drawing a handcart loaded with their meager belongings. The subject has drawn wide comment and acclaim for its artistic and literary value. On completion of the seven-foot figures, the memorial will be sent to Chicago for reproduction in bronze. Tentative plans are to place it just inside the south or east entrance to Temple Square. (Concluded on page 438)



THE M. I. A. THEME
FOR 1939-1940

THE following poem was given as a musical reading by the author at the East Kentucky M. I. A. banquet on April 20, 1940. She is seventy-eight years of age. Musical background was "My Prayer," found in the L. D. S. Hymn Book.

Dear Youth, for you I humbly pray
That you will live your Theme each day.
Improve each precious moment, too,
That God may say, "Well done," to you.

Our young folks must be entertained,
While yet in hopeful youth.
So they organized the M. I. A.,
To teach them life and truth.

Our M. I. A. is grand, indeed,
And everywhere will take the lead,
In doing good, in sowing seed,
O'er mountain, glade, and fertile mead.

Our fearless, faithful Pioneers
Through desert sun have trod,
To set up in the mountain high
The ensign of their God.

Be steadfast always to the truth
For which our noble fathers died.
A heritage they left to youth,
To carry on, and on, with pride.

—Janet Tufts Nichols
Ashland, Kentucky.

PLAY BALL—
OGDEN THIRD WARD
SUMMER ACTIVITY

By Reed Anderson

RECOGNIZING the need for organized summer activities, Thomas L. Checketts, Scoutmaster in the Ogden Third Ward, did something about it last year. As chairman, he, with two young men and two young women as assistants, organized and sponsored a ward M. I. A. softball league.

Seventy-four persons, from Scouts to Adults, actively participated. Fans and spectators were numerous; competition was keen; excitement ran high; enjoyment hit a new peak. Ward members spent a thoroughly enjoyable summer under Church influence. Activity in all organizations has been stimulated, attendance at all meetings has improved. This increased activity and attendance was especially noticeable,

(READING FROM TOP TO BOTTOM)
PASADENA STAKE FIRST ANNUAL EXPLORER-JUNIOR BALL.

THE CANADIAN SINGERS WHO PERFORMED AT JUNE CONFERENCE IN 1939. THE SINGERS WERE DIRECTED BY WILLIAM C. STONE WITH MRS. PAUL DAHL, ACCOMPANIST, WHO ARE STANDING IN THE FOREGROUND AT THE RIGHT OF THE GROUP.

M MEN-GLEANER BANQUET HELD AT THE LOGAN SQUARE CHAPEL, CHICAGO STAKE. THE THEME WAS "ROUND-UP." ONE HUNDRED FOUR PEOPLE WERE IN ATTENDANCE.

UNION STAKE GOLD AND GREEN BALL HELD IN JANUARY, 1940.

FRANKLIN STAKE GOLD AND GREEN BALL. ADULT MUTUAL CLASS BANQUET OF 6-7TH WARD, PIONEER STAKE. (SEE PAGE 432).

FRANKLIN STAKE OPERETTA "MARITANA," PRESENTED BY THE M. I. A. GROUP.



of course, in the Mutuals, but was not limited to them.

Six teams entered. The season (ten weeks) was divided into two halves. Since we were able to play three games at once on two adjacent fields, each team met each other team twice during each half. Games, played twice a week, were umpired and played under eligibility rules.

The M Men were undefeated. "Naturally," you say. But wait, there were handicaps—very important items! The championship was definitely not cut-and-dried by any means. More than once the M Men were ready to give up. Most of the games were very close. There was the time when the Juniors led the M Men up to the sixth inning, then lost by only two runs. I'll never forget the howls that went up when the Juniors clouted two homers past the M Men in the same inning!

Equipment was furnished by the M Men, the bishopric, the Mutuals, and individuals. At the end of the season, all participants visited a local industrial plant and finished with a watermelon bust (loser's treat) and bonfire program.

The Ogden Third Ward softball league was a huge success. This summer's games were eagerly awaited during the winter! It has been many years since anything as mutually improving and worth while has been sponsored in our ward. We heartily pass it on.

BASKETBALL VICTORIES AID TORONTO ELDERS

By Elder Farres H. Nyman

WITH only one loss in a twenty-three game season, Mormon missionaries of the Toronto District recently won the championship of the Central "Y" Basketball House League in Toronto, Ontario, Canada. The decisive 48-38 victory over a former Ontario runner-up marked the close of a season successful in other, more important, ways: in favorable publicity gained and in opportunities created to introduce the message of Mormonism to outstanding young people.

With a similar missionary team victory last year more or less ignored by the newspapers, there was some reluctance on the part of the mission to devote much time to basketball again—and the early-season reaction was discouraging, not a line of publicity appearing in either of Toronto's three leading newspapers after nine weeks' effort. Signs of life appeared when the *Globe* and *Mail* acknowledged the Elders' capturing the first series championship. Persistence was more generously rewarded, and a comprehensive article appeared in the *Evening*

Telegram which was read by many people later met by tracting Elders.

In the meantime, opposing teams continued to respect the fast, clean performance of the Mormons, who were now plied with questions. There soon followed an invitation to explain Mormonism to members of the "Hi-Y" organization, young men from upper high school and lower college selected on a basis of scholarship, athletics, and social qualifications. Friend-making has continued, making basketball in Toronto, both on the floor and off, an important aid in proselyting. The missionaries who are members of the team are as follows:

Joseph Cooper (forward), Ralph Chadwick (forward), Farres Nyman (center), Verl Clark (forward), Calbert Bingham (guard), Russell Davies (local member, guard), Ralph Robinson (forward), Wynn Fife (Guard), Richard Poll (mascot), Orson Spencer (guard), Lamont Leavitt (guard), James Martin (local member, guard), Coach Willis Erickson (guard).

MINISTER COMPLIMENTS MORMON ELDERS

The following enclosure was received from Mrs. A. J. Jensen, a member of the Church in Lompoc, California:

Lompoc, California

Dear Mrs. Jensen:

The Three-F Club of the Lompoc Presbyterian Church, California, which meets Sunday nights in various homes, composed of about thirty of the younger adults, mostly young married couples, had the pleasure of hearing two Mormon missionaries, Elders Cope and Peterson. . . . These gentlemen were kind enough to come and divide honors. Elder Cope spoke of the organization and tithing of the Church of Latter-day Saints, while Elder Peterson spoke in particular of the mission work and the missionaries in the field. Our Three-F Club members were greatly interested and enjoyed the talks very much. Thus a better acquaintance regarding the Mormon work was secured, and a mutual creation of good will and feeling between folks of somewhat different faiths was accomplished, and the writer believes this is the practice of Christianity and the Golden Rule. Cordially,

(Signed) John Garretson, Pastor.

(Continued on page 436)



TOP: THE MISSIONARIES WHO ATTENDED THE NORTH CAROLINA EAST DISTRICT M. I. A. BANQUET AND CONVENTION, HELD FEBRUARY 17 TO 19.

UPPER CENTER: OQUIRH STAKE MEN AND GLEANER BANQUET HELD IN THE PLEASANT GREEN REC-

REATION HALL AT MAGNA, UTAH.

LOWER CENTER: MEMBERS OF THE MALE QUARTETTE OF THE NORTHERN STATES MISSION WHO HAVE TOURS OHIO, INDIANA, AND MICHIGAN. THE MEMBERS ARE, LEFT TO RIGHT: DON L. RUSHTON, EPHRAIM B. PECTOL, CARL G. FREEMAN, LEON A. CAHOON.

BOTTOM: MR. FLOYD D. WESTOVER OF ABERDEEN, IDAHO, AND HIS FOUR SONS WHO MADE UP A PRIESTHOOD GROUP. FRONT ROW, LEFT TO RIGHT: LAVERE, A TEACHER; FLOYD D., A HIGH PRIEST; CALVIN, A DEACON. BACK ROW, FERRELL, AN ELDER; RALPH, A PRIEST; AND LELAND, A SEVENTY.

(Continued from page 435)

CHARLESTON STAGES BANQUET, DANCE

A SHORT time ago in Charleston, West Virginia, the largest and best M. I. A. convention and banquet that has been held in this mission was held. Two hundred four people were present. It was held in the banquet room of the Daniel Boone Hotel, one of the finest hotels in the state of West Virginia. The theme of the banquet was "Progress"—in art, music and drama, and in public speaking.

In connection with the banquet we held a dance. This dance was one of the three that have been held during the past season. At this dance we had a dance demonstration which was put on by the Charleston Branch... the first demonstration of the M. I. A. dances that has been held in this mission. It was a huge affair. Many very favorable comments were heard concerning it. The manager of the hotel said that it was the best banquet that he had ever served.—Reported by Elder David L. Madsen of the East Central States Mission.

SUNDAY SCHOOL ENLISTMENT SUCCESS IN COLONIAL HEIGHTS WARD, PORTLAND STAKE

ON Sunday, October 29, 1939, the Colonial Heights Sunday School, Portland Stake, embarked on a special campaign to stimulate enlistment work and to make the members of the Sunday School enlistment-minded. The organizing of the campaign and all activity was carried on under the able supervision of Charles Brown, our enlistment director.

The drive was concluded January 28, 1940, and was followed by a three weeks' Junior campaign in which the Kindergarten and Primary classes participated. The result of the effort was outstanding. Sixty Sunday School members successfully participated and one hundred and eighty inactive or non-members attended our services through personal invitation. The best attendance increases were thirty-three percent (two Sundays), and our average increase for the period was a little better than fourteen percent. The Senior Primary class of 1939 contributed the most, as a class unit, to our success.

On the first of March, a Ward Honor Night was held as the climax to the endeavor. A very impressive program was presented, and the ten outstanding individual participants were each awarded a picture of President Grant and a telegram of congratulations from the General Superintendency in Salt Lake City.

Our thanks and compliments to Charles Brown for his enthusiastic work. Much of our success must be attributed to his ability to organize and consistently push things along. We hope that his work in the future may

prove as outstanding as that just completed.

The Colonial Heights Superintendency.

Bee-Hive Girls

HONOR BADGE ACTIVITY

ARE your Bee-Hive groups already enjoying Honor Badge activity? Have they met together and selected the Honor Badges they would like to work on this summer? There are so many that provide for happy, profitable hours together. Let the girls select their meeting time, but see that it is regular—once a week or once every two weeks.

SUMMER CAMP

"E"very Bee-Hive girl in a summer camp! That's our Silver Jubilee slogan for the 1940 summer months. Of course your plans are made and some of you may already be on your way.

We know they will be happy days. The pamphlets *The Summer Way of M. I. A. and Camp-O-Rama* are filled with suggestions which will help you to plan camp hours which will never be forgotten.

STORY FESTIVAL

CAN you picture with me the delightful Story Festival in which all Bee-Hive Girls will participate in August? I can see the spacious grounds of some wards or a neighborhood park being filled with an eager, happy throng before the twilight shadows come, and as the cool of the evening is drawing near. It will be fun, for the story-tellers will all be dressed in appropriate costumes for the stories that they will tell.

Purpose. Yes, this will be a delightful occasion in our summer Jubilee program, and in addition, the girls will be working on Honor Badges. Let's read through Honor Badge No. 1 (p. 110) in the Field of Religion; then numbers 33, 34, 35, (p. 115) in the Field of Arts and Crafts, and No. 59 (p. 118) in the Field of Public Service. Though this one occasion does not complete the requirements, it will provide opportunity for a good beginning.

Plan. It is suggested that about four or five girls be placed in appropriate spots and that the stories they tell be the same length (about 10 minutes). At the sound of the whistle, the listening groups will move to the next place until each group has been to each storyteller. A girl may tell a different story as each group comes to her, if she wishes, or she may retell the same one.

One Bee-Keeper reported the Bee-Hive Girls in her ward were going to cooperate with the Primary, and the children are already looking forward to a real treat. This particular affair is being held in the morning on the ward grounds, which are spacious and away from the street.

In order for the story festival to be a success it will be necessary to have the cooperation of the other organizations and the bishop of the ward. Good publicity must be given well in advance, with announcements, special invitations, posters, etc.

How to Tell a Story

- I. Preparing the Story.
 - a. Read it over for general plot and atmosphere.
 - b. Read again slowly noting carefully:
 1. Characters—their peculiarities, etc.
 2. Places and definite episodes.
 3. Climax. Determine where the climax in the story comes and prepare so you can make it effective.
 4. Specialties. Note details that appeal to you personally. Develop them in your own words.
 - c. Make notes—outline or draw a diagram of your story. Visualize it so that you can shut your eyes and see the action unfolding. Memorize the action rather than the words. Some beautiful passages of the story which should be retained may be memorized.
 - d. Re-read the story many times.
 - e. Lay aside your notebook. Tell your story to yourself silently, repeating the few passages memorized.
 - f. Tell it aloud to an imaginary group.
 - g. Tell it aloud to someone who can criticize your diction and voice.
- II. Telling the Story.
 - a. Well-rounded, unforced tones can be heard best. A shrill, "noisy" voice makes listeners uneasy. Open your mouth while speaking so the tone may escape readily and if the tone is lowered to a resonant pitch, it will be heard with much more ease than a high-pitched voice.
 - b. Avoid speaking in a monotone; place an inflection on important words. In stirring situations it is entirely natural and highly pleasing if you dramatize effective spots.
 - c. Look at your audience while telling the story; they will listen with greater pleasure.
 - d. Arrange listeners in a semi-circle so all may see the face of the storyteller.
- III. Suggestions.
 - a. Bible, Book of Mormon, or Pioneer stories.
 - b. There are over seven hundred selections of various types of literature for different age groups in a one-volume book entitled *Anthology of Children's Literature* by Johnson-Scott published by Houghton Mifflin Company. In this book are to be found nursery rhymes, Mother Goose stories, fables, hero tales, fairy tales, nature stories, myths, North American Indian stories, and fiction.
 - c. *Operas Every Child Should Know.* Delores Bacon, published by Grosset and Dunlap.
 - d. *Music Stories for Girls and Boys.* Gross, published by Ginn & Co. (These last two furnish some very fine stories of operas. Among the nicest to tell are *Hansel and Gretel*, *The Bohemian Girl*, *Mignon*, *The Mikado*.)

Very best wishes for a happy "Once upon a time" hour!

A Pioneer Speaks

(Concluded from page 405)

John Green. He is goin[g] to visit his friends and I don't know where it will be mailed, and I don't care, if you get it. You be sure and tell me when the saints come out and all the rest if they can. Write every opportunity you have to. Send direct your letters to the camp of Israel.

This from Your Sister and well wishes
(signed) Naamah J. C. Twiss.

Give my love to all that enquire for me and tell Br. Little I want to know if he remembers the toast that Sister Young drank to him when he was here and if it was fulfilled when he got home. Tell him to write and let us know. Excuse all mistakes and accept this from your sister and well wishes.

(signed) Naamah J. C. Twiss.

P. S. Give my love to Mrs. Bruce and tell her that George Taggart is in the Mormon Battalion, but his wife is here and that Harriet Child is well and enjoys very good health.

Counsel Bluffs, Sunday, Dec. 19th, 1847.

Beloved Brothers and Sisters:
Having an opportunity to send a letter by some of the Brethren that are goin[g] to the eastern states on mission I improve the same to let you know that I am well and that I have not forgotten you nor the happy hours I have spent with you. No, I have not forgotten you and the many blessings that I have received at your hands, for I often wish that I could come and spend a few months with you and go to Uncle Joseph and Uncle Whites and Aunt Lucy and have a bowl of apples and a mug of Cider. Often do I imagine myself in your company when you are seated by your fire-side enjoying a bowl of apples. Oh, how I do want some and can't get them. I think if I could get into Nathan's cellar that I would make a hole in some of the barrels so he would think the two legged mice had been to work, but all I can do is to think about it and you must eat the apples.

Brother Phelps arrived in a few days after Brother Little left here. Sent me your bundle the next morning after he got here. Everything came safe. The dress I like very much. I could not select one that I liked better and the shoes I should think were made on purpose for me and the rest of the things I like very much, and I thank you very much. I pray the Lord to bless you and reward you an hundred fold. You wrote if I wanted any thing to write and let you know, and I will do so for I always do as I am told when it is right. I want a thick shawl of some kind to wear every day for my plaid one is all wore out and I have no other one but my cashmere one and that is to[o] good to wear every day and I would like two or three yards of linen to make some collars and a handkerchief and I want Nathan to send me some black Orleans Cloth or Alapacca for a dress and I will have Solome Caroline and Betsey to use their better judgment as to what they shall send me for I expect that their purse strings will be untied in time of need.

George Taggart returned last Friday night from the army. He is nigh worn out on account of the hardships he has passed through not having enough to eat for many days. They had nothing to eat but their horses and mules that gave out and could not travel. They would kill them and eat them. He looks very old. I should not have known him if I had seen him anywhere else but at his own home. He says that Mrs. Bruce can't have that child for

he thinks to[o] much of it to send her so far from home.

P. S. Tell Aunt Lucy I would like to call and eat a piece of mince pie and cheese with her; and Aunt Sally and Aunt Milly, a pot of baked beans. I would like to call and eat a few donuts with her Aunt H. I would take a plum pudding and turkey.

Great Salt Lake City, Great Basin,
North America, April 9th, 1849.

Beloved Brothers and Sisters:

I improve this opportunity to write you for the first time since I have been in this place the place that the Lord has appointed for His people to gather. I came to this place on the 20th of Sept. last. We had very pleasant weather for two months then the cold weather commenced, and we have had a very hard winter, and many have had no houses but lived in wagons not having time to build last fall, but not withstanding inconveniences and hardships it has been pretty healthy as a general thing and but a very few deaths and those children mostly that died with the whooping cough.

You would like to know how I like the Valley. I think when I can look outdoors and behold the wheat and corn and potato fields together with the fine gardens covered with melons, squashes, peas, and beans, vegetables of all kinds then I think I shall like the Valley very much. But as yet I cannot see any thing but a great Valley surrounded by the Rocky Mountains. No, not even a maple tree that is so dear to me at this time in the year, and I hope you will not forget to eat a cake of sugar for me. Yes, go to Uncle Spalding in Temple and make a visit for me and taste of their maple bush for me and when the saints come out from Peterborough a cake will be very acceptable to me. My health is very good and I have a plenty to eat all the time. I saw all the time which helps me very much, together with my good friends that would divide to the last meal they had and did not know where the next would come from. Friends in need are friends in deed.

I hope you will not fail to write me often. I feel very anxious to hear from you. I was very disappointed that I did not have a letter the last mail. When you write, write how Mother Mcay does. You give

my love to her and tell her I am well and get along comfortably, and I would like to have her write me if she will. I would write to all my friends individually if I was a good writer and could edify you, but you don't care what the Mormons are doing, and I don't wish to annoy you with Mormonism although they teach the truth and it will prevail. Yes, they preach the principles of eternal life. Those principles that will save souls in the celestial Kingdom of God and it is for this we are called to suffer to leave our homes and friends and all that is dear to us on this earth but the day is coming when we shall reap our reward an hundred fold in the world; and in the world to come, eternal life. . . .

Give my love to all of the Uncles and Aunts and Cousins. Tell them I would like to see them very much and have them write me. I don't think of any thing more to write that will interest you and will close, so good night. Be sure and write when you get this without fail. Excuse all mistakes.

this from your Sister

(signed) Naamah J. C. Twiss.
to her Brothers and Sisters.

P. S. Please to send me a bottle of good ink if you have a chance.

Simon Bolivar

(Continued from page 401)

In 1810, Bolivar began advocating the unity of the Americas. In 1826, in Lima, Peru, he had written invitations to every country of the three Americas to send delegates to a congress in Panama. Little success attended this effort, but Bolivar never lost his feeling for the diplomatic role the Americas would play in the world. As the years went by, however, he saw the culmination of this and other dreams pushed further away. He realized that "this generation, nor the next, shall see the glory of the republic we are founding. . . . I consider America a chrysalis; she will undergo a meta-

(Concluded on page 438)



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The Church Moves On

(Concluded from page 432)

BRISBANE BRANCH, AUSTRALIA, PREPARES FOR GOLDEN JUBILEE

DURING August, 1940, the Brisbane, Queensland, Branch of the Church in Australia will celebrate its golden anniversary, marking fifty years since the arrival of the first missionaries from New Zealand. Brisbane was the first branch organized in this field. As a special feature of the two weeks of festivities commencing August 11, returned missionaries and former members are invited to write letters of greeting and congratulation. Letters will be read during the conference sessions. Brisbane is particularly eager to hear from pioneers of the work in Australia. Letters should be addressed to William

E. Waters, Chairman Jubilee Celebration, 17 Gibbons Street, Woolloomgatta Brisbane, Australia.

MESA, TOOELE WARDS DIVIDED

DIVISION of the Tooele Second Ward on May 21 created the Tooele Second and Tooele Fifth wards. Bishop Marcellus R. Clark will remain bishop of the Second Ward with Erb Johnson and I. D. Bird as his counselors. W. Bevan Anderson was selected as bishop of the Fifth Ward, with W. Leon Bevan and Eldon Shields, counselors.

Mesa Fifth Ward, Maricopa Stake, was created by a division of the Mesa Second Ward on April 7th. Lucian M. Mecham, Jr., was chosen to preside over the new ward as bishop, while Egbert D. Brown retains his position as bishop of the Second Ward.

of admiration in our hearts to celebrate the anniversary of Bolivar's birthday, July 24th, and the anniversary of the first declaration of independence in South America, that of Venezuela, July 5th, as well as to celebrate our own glorious Fourth and Twenty-fourth.

Three Questions

(Concluded from page 394)

lacking knowledge, I cannot help feeling thankful for the testimony that we have and my gratitude for this knowledge is far beyond my power of expression.

Beveridge said that these men acknowledged that there was a decay of faith among the people; that the churches were becoming empty, so to speak, and he went on to say: "How could such priests of ice, warm the souls of men? How could such apostles of interrogation convert a world?"

There is no interrogation with us. We have the truth. We are spending our time preaching it. Every true Latter-day Saint can say: "I know that God lives; I know that Jesus Christ lives, that He is the Redeemer of the world; I know that Joseph Smith was a prophet of God."

How I do rejoice in the knowledge of the Latter-day Saints concerning these things. Knowledge is what counts in this world, and the Latter-day Saints have it. We declare what we know and what God has revealed to us. We declare to the world that the everlasting part of us has been converted to the divinity of the work in which we are engaged.

Simon Bolivar

(Concluded from page 437)

morphosis." Again he spoke of South America's development from the times of the sword to the times of political civilization, and foretold her culture and glory.

Bolivar dreamed of America "as the greatest country in the world, not because of wealth and extension, but because of its glory and freedom." In an address to the Congress of Colombia, he looked ahead a few centuries and saw a united America, and was amazed at its culture, its prosperity, its splendor. Its two oceans were to be brought together by lengthy and spacious canals. Its treasures of silver and gold were going to the confines of the earth, and its life-giving plants

were bringing health to men of the old world.

I see it serve as bond, as center, as emporium to the human family. I see it seated on the throne of liberty, grasping the sceptre of justice, . . . revealing to the old world the majesty of the new.

He wanted the Isthmus of Panama to be to the modern world what the Isthmus of Corinth had been to the Greeks.

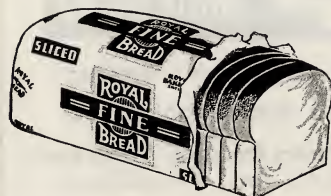
May God grant that some day we (may install there) an august congress of the republics, kingdoms, and empires, to discuss and study the high interests of peace and war with the nations of the other three parts of the world! This kind of cooperation may be established in some happy time of our regeneration.

We who believe in prophecy may well expand our idea of our "sweet land of liberty" to include the three Americas. And when July comes around, we might light a little flame

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The M.I.A. Theme

(Continued from page 395)

God give us men! The time demands
Strong minds, strong hearts, true faith and
willing hands—

Men whom the lust of office does not kill;
Men whom the spoils of office cannot buy;
Men who possess opinions and a will;
Men who have honor; men who will not lie;

Men who can stand before a demagogue
And damn his treacherous flatteries without
winking;

Tall men, sun-crowned, who live above the
fog
In public duty and in private thinking.

For while the rabble with their thumbworn
creeds,

Their large professions and their little deeds,
Mingle in selfish strife, lo! Freedom weeps!
Wrong rules the land, and waiting justice
sleeps!

THE VALUE OF HIGH THINKING
PSYCHOLOGICALLY sound and true
as the Gospel is the biblical
phrase, "as a man thinketh in his

The M.I.A. Theme

heart, so is he." Thoughts mould your features. Thoughts lift your soul heavenward, or drag you toward hell. "He who sows thoughts will reap acts, habits, and character; for destiny itself is determined by thinking. Life is won or lost by its master thoughts. As nothing reveals character like the company we like and keep, so nothing foretells futurity like the thoughts over which we brood."

It was said of John Keats that his face was the face of one who had seen a vision. So long had his inner eye been fixed upon beauty, so long had he loved that "vision splendid," so long had he lived with it, that not only did his soul take on the loveliness of what he contemplated, but the very lines of the poet's face were chiseled into beauty by those sculptors called thoughts and ideals.

Swiftly do we become like the thoughts we love. Scholars have noticed that old persons who have lived long together, 'midst sunshine and 'midst cloudy weather, come at length to look as nearly alike as do brother and sister. Emerson explains this likeness by saying that long thinking the same thoughts and loving the same objects mould similarity into the features. "Nor is there any beauty in the face of youth or maiden that can long survive sourness in the disposition or discontent in the heart."

Newell Dwight Hills, writing of "The Mind and Right Thinking" says of Jesus:

He strides across the realms and ages, yet always thinking the gentlest, kindest thoughts; thoughts of mildness as well as divinity. His thoughts were medicines for hurt hearts; His thoughts were wings to all the low-flying; His thoughts freed those who had been snared in the thickets; His thoughts set an angel down beside each cradle; His thoughts of the incarnation rendered the human body forever sacred; His thoughts of the grave sanctified the tomb. Dying and rising, His thoughts clove an open pathway through the sky. Taught by Him, the people have learned to think—not only great thoughts, but good ones, and also how to turn thoughts into life.

"Sow a thought and reap an act," said Thackeray; "sow an act and reap a habit, sow a habit and reap a character, sow a character and reap an eternal destiny."

CLEAR CONSCIENCE

TO HAVE the approval of your conscience when you are alone with your thoughts is like being in the company of true and loving friends. To merit your own self-respect gives

(Concluded on page 440)

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THE M. I. A. THEME

(Concluded from page 439)

strength of character. Conscience is the link that binds your soul to the spirit of God.

Daniel Webster was once asked what was the greatest thought that had ever occupied his mind, and he answered:

There is no evil we cannot face or flee from but the consequences of duty disregarded. A sense of obligation pursues us ever. It is omnipresent like the Deity. If we take to ourselves wings of the morning and dwell in the uttermost parts of the sea, duty performed or duty violated is still with us, for our happiness or our misery. If we say that darkness shall cover us, in the darkness as in the light, our obligations are yet with us. We cannot escape their power nor fly from their presence. They are with us in this life, will be with us at its close, and in that scene of inconceivable solemnity which lies yet farther on, we shall find ourselves followed by the consciousness of duty—to pain us forever if it has been

violated, and to console us so far as God has given us grace to perform it.

THE M. I. A. Theme connotes the fundamental principles—Fidelity, Moral Courage, High Thinking, and a Conscience that makes sleep restful and waking hours a delight.

This admonishing theme is given not to curtail the happiness and the freedom of young people, but to enhance both. Peace and contentment are the rich rewards of adherence to high principles. Emerson once said that "nothing can bring you peace but the triumph of principles."

It is inspiring to see this great, efficiently organized, well-equipped army, taking an unyielding stand against disloyalty, selfishness, and sin, and in defense of purity of life, righteousness and truth.

God bless you in your work.

PROPHECIES, PENALTIES, AND BLESSINGS

(Continued from page 397)

took every occasion to show these peoples the proper way, to lead them back to a repentant life, to bring them to righteousness. In one of their moods of righteousness, prepared thereto by a prophet of God, the Master Himself, having finished His work in Palestine, visited them and in person taught and ministered unto them. Over and over again He blessed them when they were righteous. Over and over again He warned them of the evils and destruction that followed unrepentant sin. Over and over again He punished their wickedness. But to no avail.

The recounting of the history of this people is unnecessary, because you know it. Beginning with mere disputes, there grew bickerings, then quarrels, then ruptures, then two peoples, then one cursed for its iniquities, then wars and counterwars, while this people marched steadily towards their "fulness of iniquity."

Finally there had come to all the people the same wickedness that was among the Jaredites. Mormon says:

And these Gadianton robbers, who were among the Lamanites, did infest the land, inasmuch that the inhabitants thereof began to hide up their treasures in the earth; and they became slippery, because the Lord had cursed the land, that they could not hold them, nor retain them again.

And it came to pass that there were sorceries, and witchcrafts, and magics; and the power of the evil one was wrought upon all the face of the land. . . . (Mormon 1:18, 19.)

. . . For behold, no man could keep that

which was his own, for the thieves, and the robbers, and the murderers, and the magic art, and the witchcraft which was in the land. (Mormon 2:10.)

And there never had been so great wickedness among all the children of Lehi, nor even among all the house of Israel, according to the words of the Lord, as was among this people. (Mormon 4:12.)

And if they perish it will be like unto the Jaredites, because of the wilfulness of their hearts, seeking for blood and revenge. (Moroni 9:23.)

Then came the final war and one people was exterminated on the same spot that had witnessed the extinction of the Jaredites—the hill Ramah to the Jaredites (Ether 15:11), to the Nephites, Cumorah (Mormon 6:6). For the utter beastliness of the final struggle, I refer you to the record. I should shock and horrify you if I were to recount it, but it matches God's decrees to the last word and act, in every jot and tittle.

Through their whole record, every word of it, through their whole history, every day and hour of it, there had run the mastery of the divine decree: Serve God or be swept off—which it may be again said is the law of this land. The record shows that whenever God was served, He showered upon them such a richness of His blessings as taxed them to gather and enjoy; whenever they sinned, He warned them with afflictions.

So a thousand years after the colony of Lehi had been founded, the Nephitic branch had been wiped out because of their iniquities as had been revealed to Lehi while the colony was founding. The Lamanitish branch remained, but under a condemnation that has followed them now for more than two thousand, four hundred years.

PROPHECIES, PENALTIES, AND BLESSINGS

CHOICE peoples have thus been tried twice and each failed to live the law and obey "the everlasting decree" governing this land.

The Lord took every precaution to see that nothing might interfere with this posterity of Joseph in working out their God-given destiny and the destiny of America. He provided, and so told Lehi at the very beginning of his settlement, that:

... it is wisdom that this land should be kept as yet from the knowledge of other nations; for behold, many nations would overrun the land, that there would be no place for an inheritance. (2 Nephi 1:8.)

The Lord so kept the land for a thousand years after Lehi landed. He so kept it in His wisdom for another thousand years after the Nephites were destroyed, perhaps to give the Lamanite branch another chance.

But the Lord knew beforehand the outcome of the Lehi migration and informed Nephi, even before Lehi and his family left the home shores. He declared to Nephi an era of the Gentiles who should flee their captivity and come to this land (1 Nephi 13), that the Gentiles should here scatter the seed of Nephi's brethren, (*ibid.* 13:14), that the Gentiles had come out of their captivity because "delivered by the power of God out of the hands of all other nations," (*ibid.* 13:19), that they had

"been lifted up by the power of God above all other nations, upon the face of the land which is choice above all other lands, which is the land that the Lord God hath covenanted with thy father that his seed should have for the land of their inheritance; . . ." (*ibid.* 13:30, 31); and that the "wrath of God was upon all those that were gathered together against them [the Gentiles] to battle" on this land (*ibid.* 18).

The Lord further declared to Lehi:

And it shall come to pass, that if the Gentiles shall hearken unto the Lamb of God. . . .

And harden not their hearts against the Lamb of God, they shall be numbered among the seed of thy father; yea, they shall be numbered among the house of Israel; and they shall be a blessed people upon the promised land forever; they shall be no more brought down into captivity; and the house of Israel shall no more be confounded.

Therefore, we be unto the Gentiles if it so be that they harden their hearts against the Lamb of God. (1 Nephi 14:1, 2, 6.)

Just before Lehi died, he declared:

Yea, the Lord hath covenanted this land unto me, and to my children forever, and also all those who should be led out of other countries by the hand of the Lord.

. . . that there shall none come into this land save they shall be brought by the hand of the Lord.

Wherefore, this land is consecrated unto

him whom he shall bring. And if it so be that they shall serve him according to the commandments which he hath given, it shall be a land of liberty unto them; wherefore, they shall never be brought down into captivity; if so, it shall be because of iniquity; for if iniquity shall abound, cursed shall be the land for their sakes, but unto the righteous it shall be blessed forever. (2 Nephi 1:5-7.)

Later Lehi's son, Jacob, teaching the people, declared:

But behold, this land, said God, shall be a land of thine inheritance, and the Gentiles shall be blessed upon the land.

And this land shall be a land of liberty unto the Gentiles, and there shall be no kings upon the land, who shall raise up unto the Gentiles.

And I will fortify this land against all other nations.

And he that fighteth against Zion shall perish, saith God.

For he that raiseth up a king against me shall perish, for I, the Lord, the king of heaven, will be their king, and I will be a light unto them forever, that hear my words. (2 Nephi 10:10-14.)

Wherefore, I will consecrate this land unto thy seed, and them who shall be numbered among thy seed, forever, for the land of their inheritance, for it is a choice land, saith God unto me, above all other lands, wherefore I will have all men that dwell thereon that they shall worship me, saith God. (2 Nephi 10:19.)

These were the promises and the

(Continued on page 442)



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PROPHECIES, PENALTIES, AND BLESSINGS

(Continued from page 441)

predictions made about the era of the Gentiles two thousand years before America was discovered.

You Youth of the Church! With these God-given promises and prophecies before you, do not let yourselves be stamped into this panic of fear that is now sweeping over the country, deliberately propagated by those who wish to get us into the war on any pretext—this fear that if we do not enter this war we face subjugation by a foreign foe. If subjugation shall come, it will come because we have reached a "fulness of iniquity," and not because we fail to take on the horrors of this war. It is righteousness, not the hates of human slaughter, of which this nation stands now in need.

A thousand years after the Nephites were destroyed, Columbus came, and the existence of America became known among the nations. For a hundred years thereafter the Lamanites, who had never climbed upward from the plane where the destruction of the Nephites and the horrors of that conflict had left them, were plagued by the Spanish conquistadors, who did "afflict the seed of Lehi" (2 Nephi 10:18). The visions and prophecies of Lehi, Nephi, and Jacob were fulfilled. Then in the seventeenth century came the English, the French, and others, and the actual settlement of America by the Gentiles began. Soon commenced the actual scattering of the Lamanites which those same ancient prophets saw and predicted, a scattering which may not yet be fully finished. (1 Nephi 15:17.)

These Gentile settlers, many of whom came to the New World either to escape religious persecution in the Old or to have liberty of conscience and freedom of worship in the New—the Puritans in New England, the Quakers in Pennsylvania, the Catholics in Maryland, the Huguenots in Virginia and the Carolines, the Lutherans in Georgia and other colonies—these Gentile settlers and their associates began to prosper in this "chosen land of the Lord"; the land became indeed to them a "consecrated" land. They prospered financially, they grew religiously, but they went farthest and fastest in the development of their political doctrines. As if driven forward by an unseen Power, they planned and worked towards making this just what Jacob of old had said it was to be, "a land of liberty unto the Gentiles." (2 Nephi 10:11.)

God Himself was moving the minds and souls of those whom Lehi said would be "led out of other countries by the hand of the Lord" (2 Nephi 1:6), moving them towards unmeasured blessings.

I shall not attempt to trace the history of Colonial America; every of our youth and maidens knows that Out of our embroilment in the Colonial

French and Indian wars—fought over here without any other reason and excuse than that our mother countries in Europe were fighting for something purely European and wholly foreign to America—out of these came later the wisdom of Washington and Jefferson that we had no business mixing in European affairs—wisdom as vital to-day as when they first uttered it. We had been brought out, separated from, the Old World, to build a mighty nation, a land of liberty; we had come to a land consecrated to this purpose; how vain for us to join with those against whom we are to be fortified, with those who shall perish if they fight against us.

MILITARILY trained in the Colonial wars, we fought and won, with the aid of France, our War of Independence. Thus we of the United States were, as Nephi foretold and saw in vision, "delivered by the power of God out of the hands of all other nations." (1 Nephi 13:19.)

This prophecy was to have a complete fulfillment later, but God was moving us towards our ordained destiny, towards unnumbered blessings.

At the end of the Revolution, guided by the principle of which he had no conscious knowledge—I speak of Jacob's prophecy, "there shall be no kings upon this land" (2 Nephi 10:11)—Washington declined a crown that might have been his for the reaching out, thus setting the God-ordained precedent that there should be no kings here.

God had pushed us forward another step in our destiny. Another blessing had come to us.

From then till now kings and emperors have not prospered on this land.

Then came a period of near-chaos under the Confederation, a period that until now was the most critical period in our national life.

We had won our freedom but we were near to losing it. The Constitutional Convention met and out of it came our God-inspired Constitution—"the most wonderful work," said Gladstone, "ever struck off at a given time by the brain and purpose of man."

The Lord Himself has declared as to this great document of human liberty, "I established the Constitution of this land by the hands of wise men whom I raised up unto this very purpose, and He added, referring to the war it cost to gain us our liberties: "and redeemed the land by the shedding of blood." (D. and C. 101:80.)

The Lord declared the purpose of this Constitution when He said that it "should be maintained for the rights and protection of all flesh." (D. and C. 101:77.)

Thus we had set up, under the guidance of God Himself, a government that made of this land the kind of land Lehi and Jacob had foreseen and prophesied—"a land of liberty."

PROPHECIES, PENALTIES, AND BLESSINGS

Again the Lord had moved us forward towards our destiny. He had bestowed upon us another blessing.

What was this plan of the Lord which had been established by the hands of wise men whom He had raised up for this very purpose? May I tell you a few of the elemental principles.

It gave us, for perhaps the first time in all history, a republic with the three basic divisions of government—the legislative, executive, and judicial—mutually and completely independent the one from the other, under which it is not possible for any branch of government legally to set up a system by which that branch can first conceive what it wants to do, then make the law ordering its doing, and then, itself, judge its own enforcement of its own law, a system that has always brought extortion, oppression, intimidation, tyranny, despotism—a system that every dictator has employed and must employ.

Under this plan which the Lord established, we have a dual jurisdiction—State and Federal. The Federal Government may do only what we the people have authorized it to do; if it does more, it is guilty of usurpation. The people have reserved to themselves or to their State governments every right and power they have not delegated to the Federal government, which must always look to the Constitution and its

amendments to find its rights, for it has none other. This system puts the great bulk of our daily life activities in the hands of our own neighbors who know us and our surroundings, and not in the hands of a bureaucrat in a far away national capitol, who, to all intents and purposes, is an alien to us and our affairs. This plan gives us the largest possible measure of local self-government. Liberty will never depart from us while we have local self-government controlling and directing matters pertaining to our personal liberties and to the security of our private property; it will not abide with us if we shall lose this local self-government.

The Lord's plan so given us was founded on the universal truths "that all men are created equal, that they are endowed by their Creator with certain inalienable rights, that among these are life, liberty, and the pursuit of happiness."

The inspired plan provides that we might write what we wish and send to our friends, without danger of being jailed; that we might speak our minds unrestrained, free likewise from any such danger; that we might print the truth and our comment thereon, without let or hindrance, provided in all cases we were not libeling or slandering our fellow citizens. These rights are fundamental to freedom, and to a so-

ciety of freemen. They are flouted by governments not established under the Lord's plan.

Under His plan we rely, as we rely on the coming of day, upon the security that comes from the principle that government shall not "deprive any person of life, liberty, or property, without due process of law; nor deny to any person within its jurisdiction the equal protection of the laws." Yet none of these things is sacred in other countries. There, men go to bed at night seemingly secure in the fruits of long labors and awaken in the morning shorn of the savings of a lifetime, taken to enrich some favorite of government; there, men are ruthlessly cast into prison, having committed no offense other than, by some careless word or act, to have offended the sensibilities of some petty official. These things are happening where God's system is not in force.

Since under the Lord's plan He must be served by the people under the penalty of otherwise being swept off, there must be in the land complete freedom of worship, and so the Lord set up His plan that men might follow and worship Him. Under His plan it is not possible for some government official to come into our Sunday Schools, or our Mutuals, or our Relief Societies, or our Sacrament meetings, and tell us what we may say, or prescribe what we may teach. This guarantees to us our

(Continued on page 444)

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PROPHECIES, PENALTIES, AND BLESSINGS

(Continued from page 443)

most precious gift. Yet this kind of supervision, direction, and control is being exercised in other countries today where these God-given rights of men are being trampled underfoot.

God provided that in this land of liberty, our political allegiance shall run not to individuals, that is, to government officials, no matter how great or how small they may be. Under His plan our allegiance and the only allegiance we owe as citizens or denizens of the United States, runs to our inspired Constitution which God Him-

self set up. So runs the oath of office of those who participate in government. A certain loyalty we do owe to the office which a man holds, but even here we owe, just by reason of our citizenship, no loyalty to the man himself. In other countries it is to the individual that allegiance runs. This principle of allegiance to the Constitution is basic to our freedom. It is one of the great principles that distinguishes this "land of liberty" from other countries.

Thus God added to His priceless blessings to us.

I wish to say with all the earnestness I possess that when you youth and maidens see any curtailment of these liberties I have named, when you see government invading any of these realms of freedom which we have under our Constitution, you will know that they are putting shackles on your liberty, and that tyranny is creeping upon you, no matter who curtails these liberties or who invades these realms, and no matter what the reason and excuse thereof may be.

In the whole history of God's dealing with men, He has never urged, counseled, nor advised any nation or people to set up autocracies, tyrannies, despotisms, or dictatorships. His prophet pleaded with ancient Israel not to crown a king. (1 Samuel 8.) He has always condemned that which takes away man's free agency. This is His way. You may judge every proposal for human government by this principle.

But the same visions which showed to Nephi the age of the Gentiles on this promised land, also showed God's purposes for the ushering in of the last dispensation, for the re-establishment of His Church in the last days.

How could the people of "the chosen land of the Lord," serve Jesus, "the God of this land," if they did not have His statutes with them, and yet if they did not serve Him they were to be swept off. God's eternal justice required that Christ's Gospel should be known that men might live it. So after our fathers had fully established their new government, after they had again fought the mother country and made secure their independence, the Father and the Son appeared to the young boy praying in the woods and told him of the work he was to do in bringing back to earth not only the fulness of Christ's Gospel in its simplicity and purity, but also in restoring to the world God's Holy Priesthood. In the due order of the Lord, the Gospel was revealed and the Priesthood bestowed through the instrumentality of the young Prophet.

God thus provided that the Gentiles of this land should have the truth they were to live. He was moving forward again on His appointed way. He was setting up "a land of liberty" not only, but He was revealing His truth also.

He had now given us the greatest blessing, and without price to the na-

tion, however heavy the toll to this people.

Clearly, if the people of this land, this whole land of America, all of it, must serve Jesus Christ, "the God of the land," or be swept off, and this is the very gist of all and every blessing promised for, and every judgment uttered against this land, then God must so provide that men in all the Americas could serve Him. The era of the Gentiles must be an era of freedom of worship throughout the hemisphere else Zion could not be established. This was God's plan and must be brought about.

But our Revolution and Constitution had brought their blessings of freedom and liberty to the people of the United States only. The great territorial bulk of the hemisphere was still in bondage; still unprepared to take part in our God-given destiny.

Then in the early decades of the last century, both before and after Joseph Smith's First Vision, God moved upon the other peoples, one by one, to assert and win their independence, and as fast as they won it, they one by one—I am speaking with historical accuracy—set up their new governmental systems in the framework of our Constitution, sometimes in the first instance, practically copying it word for word. Different juridical traditions have led them to develop their governmental systems along diverging lines from ours, but in great principles their fundamental document is a replica of our God-given instrument. Thus the hemisphere—Zion in its full area—was becoming "a land of liberty."

AS THESE nations began to throw off their foreign yokes, a European alliance was planned to help hold them in subjection to their European overlords. Then came our great Monroe Doctrine which placed us of the United States squarely behind the efforts of Latin-America to gain freedom and against those European states who would thwart it.

God again moved us forward towards the destiny He has planned for us. He was preserving the blessings He had given to us.

This work for all the Americas (except a few small areas) was completed in 1867 when the great British North America Act brought to a united Canada a status of practical independence and almost complete local autonomy.

If I have made clear the course of events to this point, it is apparent that in the era of the Gentiles, it has been the United States that has always been called to carry forward the banner of human liberty and religious freedom.

But there was amongst us here a heinous sin of which we must cleanse ourselves—I mean human slavery, the curse of every people and of every civilization that has ever harbored it. God moved the hearts of men to its extinction. It cost the lives of a million of our fathers. But sin and iniquity al-

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PROPHECIES, PENALTIES, AND BLESSINGS

ways exact their penalty. The martyred Lincoln, the Great Emancipator, visioned the underlying principle of God's justice when he said in his Second Inaugural:

Fondly do we hope—fervently do we pray—that this scourge of war may speedily pass away. Yet, if God wills that it continue until all the wealth piled by the bondsmen's two hundred fifty years of unrequited toil shall be sunk, and until every drop of blood drawn with the lash shall be paid by another drawn with the sword, as was said three thousand years ago, so still it must be said, "The judgments of the Lord are true and righteous altogether."

Human slavery passed. All men within the United States were free.

Thus God had almost finished His fashioning of this land to meet His purposes, to make of this a land of liberty and a place where God may be worshipped without let or hindrance. He had bestowed upon us all the essentials needed to earn His fullest blessings.

Furthermore, this haven of local self-government, of division of independent governmental functions, of realms of freedom and liberty beyond the reach of government, is working in the far-off corners of the earth. The commonwealths of the South Seas, basically framed along the lines set up by our Constitution, are bringing other lands to enjoy our blessings.

And this is the mission and the destiny of America, of Zion, decreed thousands of years ago, for, I repeat, Isaiah declared: "Out of Zion shall go forth the law, and the word of the Lord from Jerusalem." (Isaiah 2:3.)

And this destiny of ours is to come not through bloody conquests of war and the oppression and enslavement of our fellow-beings, but by conquests of peace and the persuasion of righteous example and Christian endeavor.

Thus far God has wrought out His plan. He will carry it through—with us, if we are faithful, if we work not iniquity, if we repent of our sins; but if we shall fail Him, as did the Jaredites and the Nephites of old, then He will work it through with some other people. For the divine edict has gone forth, and God will not be laughed at, nor mocked, nor thwarted.

I appeal to you—youth and maidens of the Church, of the Nation—in these great and vital matters of free government "keep thy father's commandment and forsake not the law of thy mother." Hold fast to the blessings which God has provided for you. Yours is not the task to gain them, they are here; yours is the part of cherishing them.

We, your fathers and mothers, have brought to you some woes; they have been largely an incident of our progress and prosperity which you have fully shared; they have resulted in most part from our failure fully to observe God's commandments, fully to live the Gospel plan. Be ye not as weak as we have

been. In our aging years we admit our failings, we repent our sins; we confess them to you, and humbly and with all the power we possess we beseech you not to repeat our follies, not to duplicate our transgressions, because we of the Gentile era live under the God-declared law of this land as fully as did the ancient inhabitants hereof.

Moroni, a thousand years after the arrival of the Nephites and a thousand years before the era of the Gentiles, with a full knowledge of the fate of the Jaredites and the Nephites, for he had either read, witnessed, recorded,

or transcribed the full and terrible record, looked down to the day of the Gentiles on this land and declared:

And this cometh unto you, O ye Gentiles, that ye may know the decrees of God—that ye may repent, and not continue in your iniquities until the fulness come, that ye may not bring down the fulness of the wrath of God upon you as the inhabitants of the land have hitherto done.

Behold, this is a choice land, and whatsoever nation shall possess it shall be free from bondage, and from captivity, and from all other nations under heaven, if they will but serve the God of the land, who is Jesus Christ, who hath been manifested by the things which we have written. (Ether 2:11, 12.)

(Concluded on page 447)

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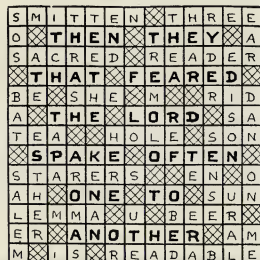


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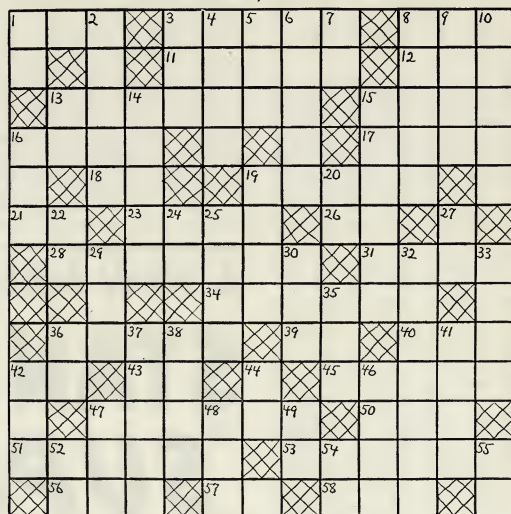
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ACROSS

- 1 "should not perish, . . . have everlasting life"
- 3 ". . . words spake Jesus"
- 8 "And all mine . . . thine"
- 11 Welcome place like Elim
- 12 This suggests Galilee
- 13 "Pilate answered, What I have . . . I have . . ."
- 15 "I . . . speak unto thee am he"
- 16 "and the . . . ran violently down a steep place into the sea"
- 17 Airplane
- 18 "Receive . . . the Holy Ghost"
- 19 "Not by . . . nor by power, but by my spirit"
- 21 Sun god
- 23 River in Europe
- 26 City of Palestine; animal
- 28 "Except ye see signs and wonders, ye will not . . ."
- 31 "We speak . . . we do know"
- 34 Kingdom of Europe
- 36 "they see . . . walking on the sea"
- 39 "He that cometh from above . . . above all"
- 40 "We have seen . . . Lord"
- 42 Exclamation; half of half
- 43 A Benjamite; reversed, a state
- 45 Drink
- 47 "is not this the . . .?"
- 50 "where he made . . . water wine"
- 51 Native soldiers of India
- 53 Buries
- 56 "Go thy way; thy . . . liveth"
- 57 "thou art the King . . . Israel"
- 58 "Behold, the Lamb of . . ."

Our Text from John is 1, 3, 8, 13, 15, 18, 19, 28, 31, 36, 39, 40, 47, 50, 56, 57, and 58 combined

DOWN

- 1 "he that came to Jesus . . . might"
- 2 "If I will that he . . . till I come"
- 3 Small thing, part of the great whole
- 4 "If the world . . . you"
- 5 Compass point
- 6 "the Lord came down on mount . . ."
- 7 Plural ending
- 8 Dish (Scot.); haste (anag.)
- 9 "wilt thou . . . it up in three days?"
- 10 County of Michigan; a note (anag.)
- 13 "Lord, to whom shall . . . go"
- 14 Unreal
- 15 Pacific island
- 16 "Jesus saith unto . . . , Thy brother shall rise again"
- 19 "For in him we live, and . . ."
- 20 Southern state
- 22 Hebrew month
- 24 New England state
- 25 Headland
- 27 Keystone State
- 29 "Sir, come down . . . my child die"
- 30 Son of Gad; ire (anag.)
- 32 Produced young
- 33 Genus of trees; heat (anag.)
- 35 Volunteer Staff Corps
- 36 Yes (G.)
- 37 The Israelites fought this king
- 38 Clay near a coal vein (Eng.)
- 41 Digger
- 42 "Except I shall see in . . . hands the print of the nails"
- 44 "What sign shewest thou unto . . ."
- 46 Attar
- 47 Chief petty officer
- 48 Equality, used as a prefix
- 49 Note in time
- 52 Ellis Scotch
- 54 No good
- 55 "And when he had . . . said"

PROPHECIES, PENALTIES, AND BLESSINGS

(Concluded from page 445)

Thus there comes to us as a healing balm to our fears and dreads in this war-commotioned world, that great benediction of the ancient prophet who had read so much and had seen so fully what iniquity brought to this land, and what blessings followed the living of the divine commands.

LISTEN at last to what Nephi of old said of an American Zion that kept the laws of God:

And all the nations that fight against Zion, and that distress her, shall be as a dream of a night vision; yea, it shall be unto them, even as unto a hungry man which dreameth, and behold he eateth but he awaketh and his soul is empty; or like unto a thirsty man which dreameth, and behold he drinketh but he awaketh and behold he is faint, and his soul hath appetite; yea, even so shall the multitude of all the nations be that fight against Mount Zion. (2 Nephi 27:3.)

Should you ask, what can the youth of the Church do to make this blessing secure, the youth of a handful of people amongst a many-millioned multitude, I will reply: If the youth of this Church and if the Church membership shall serve God and Jesus Christ, who is the God of this land, if they shall serve Him fully in spirit and in truth,—and I ask you to remember this is the price demanded for the blessing promised—there is no righteous achievement which they may not reach.

Furthermore, if we be fully righteous we shall stand before the Lord as did Abraham of old, when he pleaded for Sodom and Gomorrah which had been doomed for destruction because of their wickedness.

"Wilt thou also," said Abraham to the Lord, "destroy the righteous with the wicked?" Would you, asked Abraham, destroy the cities if fifty righteous would be destroyed also? No, said the Lord, I will spare the place if there are fifty righteous there.

Then Abraham began bargaining

with the Lord; would He destroy it if there were forty-five righteous, then forty, then thirty, then twenty and finally ten, and the Lord said He would not destroy it if there were ten righteous. But ten could not be found. Only Lot and his family—four in all—were found worthy of succor and they were warned by an angel to flee before the fiery destruction came, and an angel delivered them. (Genesis 18 and 19.)

This same great law of the saving power of a leavening righteousness was declared by Jesus, when He spoke of the last days and their terrors and devastation:

And except those days should be shortened, there should no flesh be saved; but for the elect's sake (Matt. 24:22) whom he hath chosen, he hath shortened the days. (Mark 13:20.)

Thus if we, the youth and the parents of the Church, shall become fully righteous, may we not be the *ten* in this great land to save it? May we not be the elect, chosen of the Lord, to shorten the days of God's vengeance?

So to live that this might be, is clearly our duty and our responsibility also.

I thank the Lord for this great body of workers with the youth of the Church. I thank them for their valiant service of the past. I cannot overstate your duties and your responsibilities for the future. I pray that God will bless you in your labors that you may be able to reach the hearts of the children of this people and to guide and direct them in the way which God would have them go.

And may God bless this nation of ours, keep out of our hearts the hate that is ruling so much of the civilized world. May God preserve our liberties and keep us in the land of our inheritance, maintain our free institutions, preserve our Constitution. May we, His chosen people, be instrumental in preserving America, which may God bless, I ask in the name of Jesus. Amen.

"L. D. S. Training Pays!"



Helen Tesak
Salt Lake City



Beverly Bailey
Salt Lake City



Willard Jensen
Salt Lake City



Mildred Lind
Vernal, Utah



Darrell Burrell
Salt Lake City



Ila Webb
Lehi, Utah

Once there was a farmer who didn't plant a crop. He was afraid there might be a drouth . . . or a frost . . . maybe a hail-storm . . . grasshoppers . . . or some new kind of weevil . . . possibly there would be no market for his produce.

Of course, when autumn came, he had no crop to harvest!

These young men and women are not like that man. They have more faith in the future . . . and in themselves. A few months ago, after leaving high school or college, they invested in business training at the L. D. S. College. Now they all have good positions . . . They are reaping the harvest!

What about your future? Let us tell you about opportunities that await you here. Just write for the "Bulletin of Information."

L. D. S. Business College

Salt Lake City, Utah

TELEFACT

EDUCATION IN THE U. S.

ONE OUT OF 4 PERSONS
GOES TO DAY SCHOOL

Science Service-Pictorial Statistics, Inc. 1-4

Your Page and Ours

LET'S SAY IT CORRECTLY

Now that summer is upon us it will be wise to distinguish between the two words: *considerable* and *considerably*. *Considerable* is an adjective and as such modifies a noun or a pronoun; for instance, "A considerable sum of money was voted for defense purposes." But when one is talking about the weather, he should say, "It has turned considerably warmer, hasn't it?" The same word should be used in the winter also: "The weather has moderated considerably."

Dear Brethren:

Auckland, New Zealand

IN THE recent gathering held to commemorate the signing of the Treaty of Waitangi in New Zealand one hundred years ago, my Elders and members of the Church were asked to assist in taking charge of the shop which was operated there to help defray expenses.

The gathering itself was mainly for the Maori, and it is among them that most of our time here doing our missionary work is spent.

By the Treaty of Waitangi, one hundred years ago, February 6, 1840, the Maori people recognized Queen Victoria as their sovereign, and they in turn were given title to all the lands in New Zealand.

Elders G. P. Langton, G. C. Frederickson.

Dear Brethren:

ATTACHED to this memorandum is a copy of a letter from Wendell S. Noble, M. I. A. Supervisor of the California Mission.

This year we have had more letters of this kind than in any other year that I have been working with *The Improvement Era*. There seems to be a general feeling throughout the entire Church that the magazine is outstanding, and that it is really performing a missionary service in itself.

I think this spirit, more than any other one thing, has helped us increase our circulation, and I do feel also that the *Era* is doing more to sell itself than it has at any other time.

I only send you an occasional letter, but I do receive letters like this nearly every day. They carry this same fine spirit. John K. Orton.

Dear Brethren:

AT THE close of this eventful year, I wish to express to you my sincere appreciation for the wonderful cooperation that has been given us in the furtherance of this great work.

If in any small way I have been able to assist in this great campaign of righteousness, my efforts have been truly rewarded. I have gained a strong testimony of this great cause through active participation. . . . This form of missionary activity is, I believe, one of the most inspirational and thrilling I have known.

I feel certain that through placing this missionary magazine in the homes of the Latter-day Saints in our Mission, greater interest, harmony, and cooperation in Church work has been promoted. Its messages inspire to greater heights and truer service in this mighty work of the Lord.

May the Spirit of the Master ever attend you in your efforts to further this cause, is my sincere wish.

Your brother,

Wendell S. Noble.

M. I. A. Supervisor, California Mission.

"I AM pleased with the effect the *Era* has on families whose fathers are still Aaronic Priesthood members. There are thirty families in the ward who are taking the *Era* where one or the other heads of the family are not members of the Church, and it is having a very pleasing effect upon them."

Bishop John W. Willes

Maywood Ward, South Los Angeles Stake.

TAKING NO CHANCES

"Well," mused the taxi driver who had been handed his exact fare. "I have known some people to give a bit over."

"Aye," replied the Aberdonian, "that was precisely my reason for asking ye tae stop under a lomp."

THE REAL BOSS

Bridegroom: "And now that we are married, dear, let us have a clear understanding about our affairs. Do you wish to be president or vice-president?"

Bride (sweetly): "Neither. You be both. I'll just be the treasurer."

BUTTON, BUTTON

Visitor: "What nice buttons you are sewing on your little boy's suit! My husband once had some like that on his suit."

Pastor's Wife: "Yes, I get all my buttons from the collection plate."

UNCONSCIOUS ACT

Caller: "What a cozy breakfast nook—and the wall is so artistically splattered—dash!"

Hostess: "Yes. You see, George eats his grapefruit in here."

PLAIN ARITHMETIC

In a small village an Irishman was elected assessor. In this same town lived a man who owned a goat which delighted in butting the children in a playful manner. The Irishman turned in a tax of \$4 against the goat. The owner of the goat could not understand this and demanded Pat's reasons for the assessment. Pat said it was according to instructions given him which read, "All property abutting on the street shall be taxed \$2 per front foot."

NEW AGE

The old-fashioned "age of chivalry" seems to have been succeeded by the new-fangled age of chiselry.

A BIRD IN THE HAND—

Two spinsters were discussing men. "Which would you desire most in a husband—brains, wealth or appearance?" asked one.

"Appearance," snapped the other, "and the sooner the better."

SUNDAY GAME

Five-year-old Willie had been taught that Sunday is not a day for play, but was to be set aside for church and rest and kindred matters. His mother was surprised one Sunday morning to find him sailing his toy boat in the bath tub.

"Willie. Don't you know it is wrong to sail boats on Sunday?"

"Don't get excited, Mama. This isn't a pleasure trip; this is a missionary boat going to Africa."

BRAIN VS. BRAWN

The late Thomas A. Edison was showing a party of friends over his beautiful summer residence, equipped with many labor-saving devices. One exception, however, was a turnstile so stiff that it required considerable strength to force a passage.

One by one, his guests pushed through. At length one of them ventured to say:

"Mr. Edison, why do you have everything so perfect except this awful turnstile?"

"Ah!" replied the host, his eyes twinkling. "Everybody who pushes the turnstile around pumps eight gallons of water into the tank on my roof."

MOTHER GOOSE?

A teacher asked her class to write an essay on geese. This paper was turned in by an eight-year-old miss:

"Geese is a low, heavy-set bird which is mostly meat and feathers. His head sits on one end and he sits on the other. He ain't got no between-his-toes and he's got a balloon in his stummick to keep him from sinking. Some geese when they git big has curls on their tails and is called ganders. Ganders don't haf to sit and hatch but just eat and loaf and go in swimming. If I was a goose I'd rather be a gander."

TACT

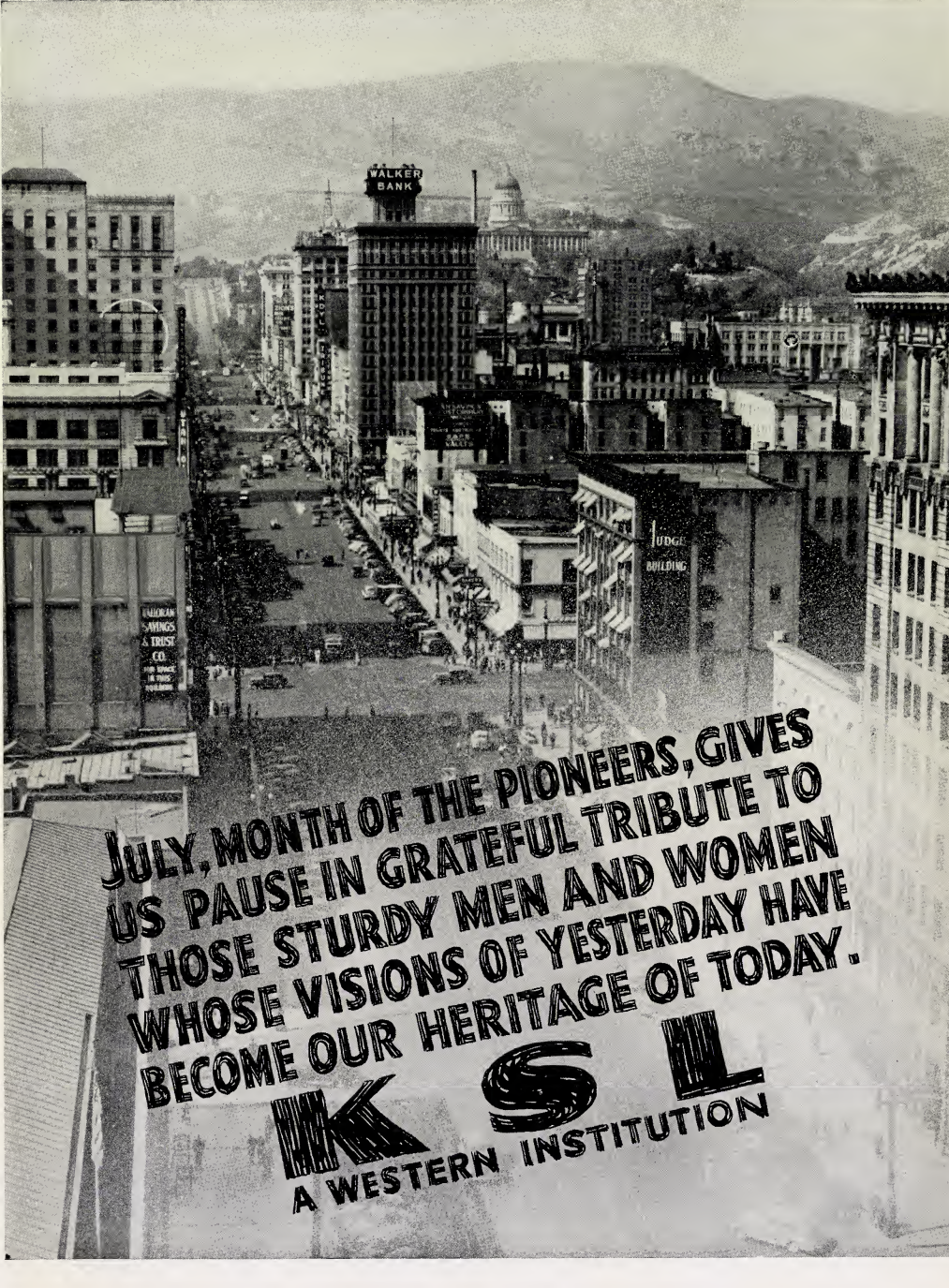
Tact is what a certain editor had nothing else but, when he printed the following item in his paper:

"Miss Hanna Smith, a Batesville belle of twenty summers, is visiting her twin brother, age 32."

MINUTIVE SUFFIX

Teacher: "Yes, children, an Indian wife is called a squaw. Now what do you suppose Indian babies are called?"

Bright Pupil: "I know—squawkers."



**JULY, MONTH OF THE PIONEERS, GIVES
US PAUSE IN GRATEFUL TRIBUTE TO
THOSE STURDY MEN AND WOMEN
WHOSE VISIONS OF YESTERDAY HAVE
BECOME OUR HERITAGE OF TODAY.**

K S L
A WESTERN INSTITUTION

God Bless America!

Every loyal son or daughter of the founders of this nation and of the millions who have followed them from the four corners of the earth in search of liberty, prosperity and the free exercise of conscience have a definite stake in the preservation of this great country and of its established institutions. God bless America, the last great stronghold of liberty and prosperity in the world.

In
peace or war, in
prosperity or depression,
Life Insurance has been a
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