

HOLINESS TO THE LORD

JUVENILE INSTRUCTOR

DESIGNED FOR THE
ADVANCEMENT
OF THE YOUTH

PRESIDENT JOSEPH F. SMITH,
EDITOR.

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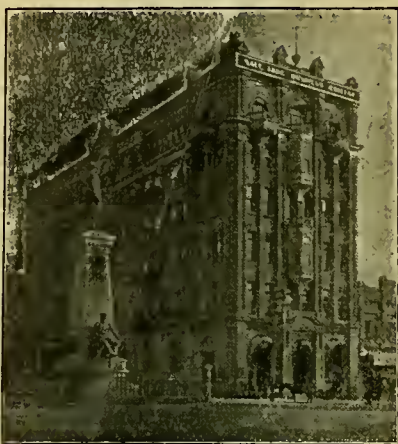
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Juvenile Instructor

ORGAN OF THE
DESERET SUNDAY
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VOL. XXXVIII.

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PREPARED CEREAL BREAKFAST FOODS.

THE cereal grains, wheat, oats, rye, barley, and corn, have always been classed among man's most desirable foods. In most countries it has been an immemorial custom among the masses of the people to use some kind of a cereal preparation as a breakfast food. In this country, oatmeal, hominy, cracked wheat and similar preparations have been used most extensively. A few years ago, however, a new class of cereal breakfast foods known as *prepared* foods, appeared on the market; the number of these preparations has increased of late years, and they are being used in immense quantities by the people of the United States. So great has this use become, that it has been suggested seriously that future historians will speak of our times as the age of the breakfast foods.

It is to be feared that the majority of the users of these foods accept, more or less blindly, the very misleading claims made for these preparations by the manufacturers; and that the real meaning of "prepared foods" has been overlooked.

All cereals are distinguished by a very high proportion of starch, which, in

its raw condition, is very indigestible, though when properly cooked, is most easily assimilated by the body. A prepared food is one which has been thoroughly cooked, until all the starch and other substances have been made digestible, after which it has been dried so that it may be kept indefinitely. The first, and probably the main value of the new breakfast foods is that they have been cooked, thus saving the housewife some labor, and at the same time furnishing a food that may be served at a moment's notice.

Whether these foods are in fact thoroughly prepared or cooked is a question which has not yet been investigated properly. There can be no doubt that many of the prepared breakfast foods on the market are sufficiently cooked, yet there are others which need thorough cooking before being eaten. The great curse of the oatmeal or cracked wheat mush is that in the hurry of the household, or through ignorance, these cereal products are seldom given sufficient cooking, and large amounts of raw starch are consequently taken into the stomach, there to cause indigestion. If a so-called prepared food is not thoroughly cooked it may become a positive

menace to the health of those who use it under the impression that it has been properly prepared.

A number of very popular prepared or cooked breakfast foods are said to have undergone a process of malting, and thus to be pre-digested. While a pre-digested food may be the very best thing for an invalid with weak digestion, it is the last thing that should be used by a person in health. It is very necessary for our well being that a considerable portion of our food pass through the body undigested. Were this not so the necessary intestinal movements and changes would be greatly diminished, or would cease, which would be a serious interference with normal health. Healthy persons should have well cooked, not pre-digested food. The claim that a food is pre-digested should count against the article.

The actual nutritive value of the prepared cereal breakfast foods, has been determined by investigators in this and other countries. It has been found that the foods possess a composition very nearly the same as that of the grains from which they have been prepared. In fact, one of the most popular brands carries on the carton a correct statement of the chemical composition of the contained substance, which to a chemist shows the approximate composition of wheat flour that has been subjected to the malting process. To the purchaser who is without chemical knowledge, such an analysis may appear very impressive.

In view of the known composition of the breakfast foods, the claims made for some of them are highly absurd. For instance, one popular brand, which really appears to be very well prepared, is said to be so nutritious that one pound of it is more nourishing than ten pounds of meat, wheat, oats, or bread. This is a downright falsehood; for the prepara-

tion in question has approximately the composition of wheat, from which it is largely prepared. The same preparation is said to be so rich that four heaping tablespoons of it are quite enough for a meal. Those who have imagined serious symptoms of overfeeding as a result of using more than the prescribed amount of this food, need not further alarm themselves—it is perfectly safe to eat as much of this danger-laden food as they would of the despised oatmeal, well cooked into mush. With one or two exceptions all the prepared breakfast foods on the market carry on their cartons and in their advertisements, statements that are wholly misleading, and which are placed there simply to sell the substance.

In two respects only can the prepared breakfast foods be said to possess value. First the mechanical condition and the distinct flavors of the preparations, as, for instance, in Force, Grape-nut or Shredded Wheat, have the effect of stimulating the appetite. Secondly, they are very easily and quickly prepared, and in that respect may be a great saving in time and worry to some busy housekeepers. Beyond that, however, there is nothing to be said in favor of the prepared foods, that may not be said of the old-fashioned well cooked mushes or other similar dishes. For dyspeptics and other invalids the prepared foods probably are of great value.

It may be urged against the use of these foods that, considering their nutritive value, they are very expensive. It has been determined that these preparations are sold at a price that varies from ten to thirty cents per pound. The same materials may be bought in any town in an uncooked condition for four to six cents per pound. The extra charges cover of course the cost of cooking, drying, packing, the carton in which

they are sold and the extensive advertisements found in almost every magazine and newspaper throughout the country. Besides, a liberal profit must be allowed for the manufacturer. Whether the convenience of the prepared foods is worth the excessively high price is a matter each household must decide for itself.

Now then, while little can be said against the use of prepared cereal breakfast foods, less can be said for it. In the interest of economy and health it seems

that it would be well to get back to the old conditions of things—with a little improvement added. If our millers would crush and separate the common grains in different ways, in order to afford variety, and the housekeepers would cook these products well and in various ways, we should have a fresher and safer food on our breakfast tables than the prepared foods can furnish us. Breakfast foods are a fad just now; don't let us carry it too far.

J. A. Widtsoe.



LUMBERING IN THE NORTH-WEST.

THE great forests of Oregon and Washington are among the most celebrated in this country, indeed, they are scarcely paralleled in the world. These two states receive the moisture of the Pacific Ocean as it is carried inland by the westerly winds. The ground is damp and the earth is protected from the rays of the sun by a dense under growth of vegetation. In the forests of Michigan and Maine the trees are from two to three feet in diameter, while those of Oregon and Washington measure from six to ten feet, and many of them in the latter states are two hundred feet high so that trees not unfrequently cut up fifteen thousand feet of lumber. A single tree will produce enough to construct a small house.

All through these great forests, thousands of men are cutting trees and loading the logs on to railroad cars whose road-beds are pushed in all directions into the very hearts of the timber dis-

tricts. To-day railroads are built with as much rapidity as drag-roads were made a generation ago.

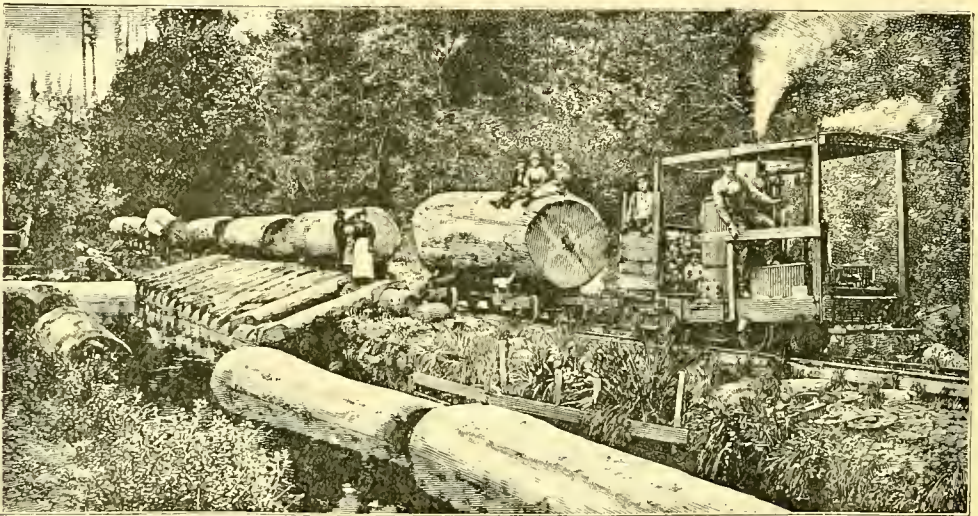
The wood crops of the United States and Canada engage an army of men and give more employment than any other industry except that of agriculture. The furniture and other articles made from the wood crop employ more capital and produce larger values than any other industry. Owing to the fact that until a generation ago the great timber lands of Oregon and Washington had scarcely been penetrated, those states today furnish enormous amounts of lumber that are distributed to different parts of the world. Large quantities are today sent from the Puget Sound to Australia, China, Japan, and South Africa. I was told while visiting some of the large saw-mills of Baker City that the owners of these mills were now sending lumber as far east as Michigan. Enormous quantities are used in the mines of Butte and Anaconda, Montana, and it is said

eighty million dollars worth of furniture is made from the lumber of this country.

These north-western states are disposing of great tracts of timber land. It was the boast of one milling company that it had purchased enough land to run its mills for one hundred years. It seems most unfortunate that both the federal government and the states should dispose of its timber regions so recklessly. It is true that in many districts of these states young forests are growing up, but the young trees in the new forests are

future generations, it must be by the national and the state governments.

Germany today supplies more of her own lumber than any other country of western Europe. The Swiss too are giving special attention to their forests and in 1896 planted eight million young trees. In European countries great pains are taken to prevent the destruction of the forests by fires. In America little or no attention is paid to our forest fires which it is estimated have destroyed eight hundred million dollars' worth of



A TRAIN OF LOGS.

often so close together that it will be impossible to produce timber of very great sizes. Then the trees are cut much faster than they grow. In some of these districts the trees are very old, some are said to be older than the Christian Era. A crop of timber requires about a century to mature. It is easy, therefore, to comprehend why private individuals take so little interest in maintaining the forests. They do not care to invest in crops that their grand-children or great-grand-children must harvest. If our forests are therefore maintained for the benefit of

timber in the last twenty years. We know from history how the loss of forests has affected the wealth and civilizations of the old world. As one sees the great forests of the north-west gradually yielding to the inroads of those who are diminishing them rapidly year by year, feelings of regret for coming generations and the civilization to follow us naturally arise.

In the Wasatch ranges of Utah slight timber belts have been found, but the forests are sparse and should be watched with a jealous eye. We should welcome

every effort of the national government to increase the area of our forest reserves. It is certainly a sign of moral weakness when a people treat with such manifest indifference the rights and inheritances of succeeding generations. Those who

realize what the rapid disappearance of our forests means to the future of our country deplore sincerely the reckless indifference of both the national and the state governments toward the future of our great forests. *J. M. T.*



THE ROAD TO HEAVEN.

AWAY up in the northern part of Norway, where the midnight sun gladdens the hearts of the hardy inhabitants within the Arctic circle, and calls to life again the thousands of flowers, leaves and grasses as if by magic, after the long and dreary winter, there stood one day, some years ago, a little Lapp girl on a mountain slope. It was late at night, nearly eleven o'clock, but the sun shone brightly, though its rays were not as hot as in the day time.

The air was filled with a delightful odor of wild flowers and birch, and now and then the song of a nightingale would float through the air, and the mountain sides would throw back the echo and waft it out over the fjord, where thousands of vessels and fishing smacks lay at anchor.

But the little Lapp girl saw nothing of nature's glorious beauty, her little dark face was sullen, her brows were knit, and her small eyes shot threatening gleams in a certain direction. On the upper part of her body she wore a reindeer skin jacket, then a short petticoat of some coarse material; her feet were bare, and stuck in a pair of clumsy wooden shoes. She had in one hand a piece of *flad brod*, and in the other a slice of reindeer cheese, and she looked as if she was contemplating a journey down the steep mountain side. The lit-

tle girl was ten years old, but she was small of stature, like all the Lapps. She had come with a family of Lapps last Easter from the uplands of Sweden, where the Lapps herd their reindeer in the winter, or part of the winter. Every spring they came to the coast of Norway to graze on the mountains till snow fell again. The girl's home was in Lapland; there her mother lived and her friend and pet Katjuska, the reindeer that had borne the burden of the family's winter travel as long as the little girl could remember. Her name was Tinka, by the way.

Tinka was dissatisfied with her surroundings, and she had decided to leave them as speedily as possible.

"I want to go home; home to Lapland," she had sullenly declared that evening while eating her *flad brod* and skim milk. But her mistress, a dirty little woman with long, unkept, crow-like fingers, had laughed, and told her that she was more foolish than "Crazy Jeppa," a poor half-witted minstrel from the nearest village; that she could not get to Lapland till winter; that her mother had hired her to them to help at everything, and with them she would stay.

But when the rest were asleep in the tents, Tinka stole out, whistled softly to the dog Thor, and the two stole down

the mountain. After a while she stopped to consider in what direction she had better go. Lapland lay north, she had heard, but where was north? To travel by land was far, but maybe one of those vessels could take her to Lapland; and then again maybe they couldn't. She sat down in perplexity, and Thor laid down beside her.

"I'll take you 'long, Thor," she said caressingly, and pinched his ear in her ecstasy. "Lapland's a lovely place, you'll see; plenty of ice and snow; always jolly and lots of fun, and then Kat-juska"—the sentence was not finished, for after having roamed on the mountains all day with the "reins," she was pretty tired, and her eyes closed in spite of her, her head fell down on Thor's soft fur, and there she lay while the sun went sailing through the sky, until at midnight it reached its lowest point, which was due north, and then began to swing around into the eastern sky, and now ascended on its way. And not till it stood high in the heavens did Tinka wake with a start. With a bound she was on her feet, and then she remembered that she was going home. But her plans looked different viewed in broad daylight than when the midnight sun shone on them, and Tinka began to reconsider.

"Oh, may be it is no use going home, Thor," she began.

"But where shall I go? I won't live with those nasty people, that I won't."

She sat down again, disconsolately looking up at the clear blue sky.

"If I only knew the way to heaven," she thought, "that the mis'nary woman talks so much about; I'd go there, sure."

Poor little Tinka had never heard about God or heaven till this spring when she came to Norway for the first time. She was raised among a half barbaric people who believed but little and

practised still less of the ways of Jesus. No one had ever told her about heaven as the home of the God-fearing till now, and she had a pretty confused idea about it now.

Suddenly she got up.

"Come here, Thor. I know where I can find out," she exclaimed joyfully. She had thought of the missionary lady that came up there on Sundays. To her she would go and find out "the road to heaven." Tinka knew the place where she lived, she had been there before with reindeer meat.

She laughed joyfully as she hastened down the steep mountain, fleet-footed as a deer.

It was with no little surprise that the kind missionary lady received the dusky, dirt-covered child.

"Why, this is Tinka!" she exclaimed. "Why, what do you want, my child?"

"Tinka's run away. We're going home or to heaven, Thor'n me, if you'll tell us the way."

The lady took the little girl's hand and told her she would, but first she must be washed and have some breakfast, then they would talk.

After breakfast—Tinka looked cleaner than she had ever done before—the lady took her into the sitting room, and stroking the little brown hand she began.

"I am glad to know that you want to go to heaven, dear Tinka; so do I, and I'm on my way there now, I hope."

Tinka's face had cleared at the beginning of the sentence, now it fell.

"Are you not sure of the road?"

"Yes, dear, it has been shown us so plainly by our Elder Brother that we cannot miss it if we will but look. But it is a narrow, often a very thorny road, my girl."

"It don't matter, so we get there," spoke Tinka, her chin in her hand and looking very earnestly at the lady.

"Sometimes we have to climb up steep mountain sides."

"We're used to that, ain't we, Thor?" Thor was lying at her feet; he wagged his tail in answer.

"Yes, but besides that each one of us has some burden to carry, some are larger than others, according to our strength, and sometimes we get rebellious and throw down the burden, saying we will carry it no further."

Tinka sat bolt upright now. "What burden is that?" she queried, "and why must we carry it?"

"The burden consists of a great many little rocks and twigs that come in our way as we travel along; these we must constantly bend our back to pick up and add to what we already have."

"Well, I should think it would become too heavy for us at the last so we couldn't carry it if we wanted to."

"And so it would if our kind Father had not let here and there a beautiful flower spring up at our feet right along, those are the flowers of hope and patience. They gladden our hearts till we scarcely feel the burden."

"I don't see what we must carry all that stuff for!" said the little Lapp girl innocently.

"That is the prize of our getting there. If we carefully avoid all the obstacles that come in our way, go wide around them, and make little darts in this direction or in that to get clear of what was meant for our special work, it will take much, much longer before we reach our Father's house. But when we do get there at last nothing we can imagine is one hundredth part as beautiful, restful and homelike as that place."

"I wonder if there will be lots of ice and snow," mused Tinka; and then after awhile, "When do we get there, anyway?"

The lady stroked Tinka's coarse hair

away from the low brow and said sadly, "Some of us do not get there till we are old and gray, some of us get there while we are still young. But, my girl, you had better start on your journey right away; you have no time to lose."

Tinka jumped up eagerly and looked somewhat anxiously at the lady as if waiting for directions.

"Now go back to your master."

Tinka stepped back, her little face full of defiance, and the good lady sat down and sighed.

"I was afraid that you would not carry your burden."

Tinka opened her eyes wide, as if she dimly began to understand.

"Can't I get to heaven without I stay by those old Laplanders?"

"You can't get there now; I can't get there, unless we try to make our lives useful and perform the tasks put before us."

"Then," cried Tinka, quite red in the face, "then I don't want to go there."

"But think of your loving Brother Jesus who did so much for you—I have told you all about Him, Tinka. He did it that you might get where He is. Was all His work for you in vain?"

The scales seemed to have fallen from the little girl's eyes, she stood and looked at the lady awhile with a far-off look, then she slowly held out her small hand and said, "I see now. Yes, I'll go."

The lady took the child in her arms and kissed her.

"Dear little sister, He will help you."

"And when the old woman scolds and the man threatens me I won't go out and swear—I'll—"

"You will bend your back and pick up the little stone and add it to your burden; and you will try to do so well that no one will find any fault with you."

Then your heart will be full of gladness and sunshine, and you will find many beautiful flowers on your way that you never saw before."

Tinka nodded, kissed the lady's hand, called Thor, and swifter than she came ran back to her work, the reindeer.

Sophy Valentine.



FROM THE ARK TO THE MONITOR.

(CONTINUED FROM PAGE 641.)



FOR several weeks past we have been sailing over the deep blue sea. While none of our readers have got sea-sick, perhaps some of them have felt a little tired. We know from experience that a long ocean voyage always produces "that tired feeling," so we have decided to change our course and instead of riding on top of the sea we will, for a little while, go down to its depths.

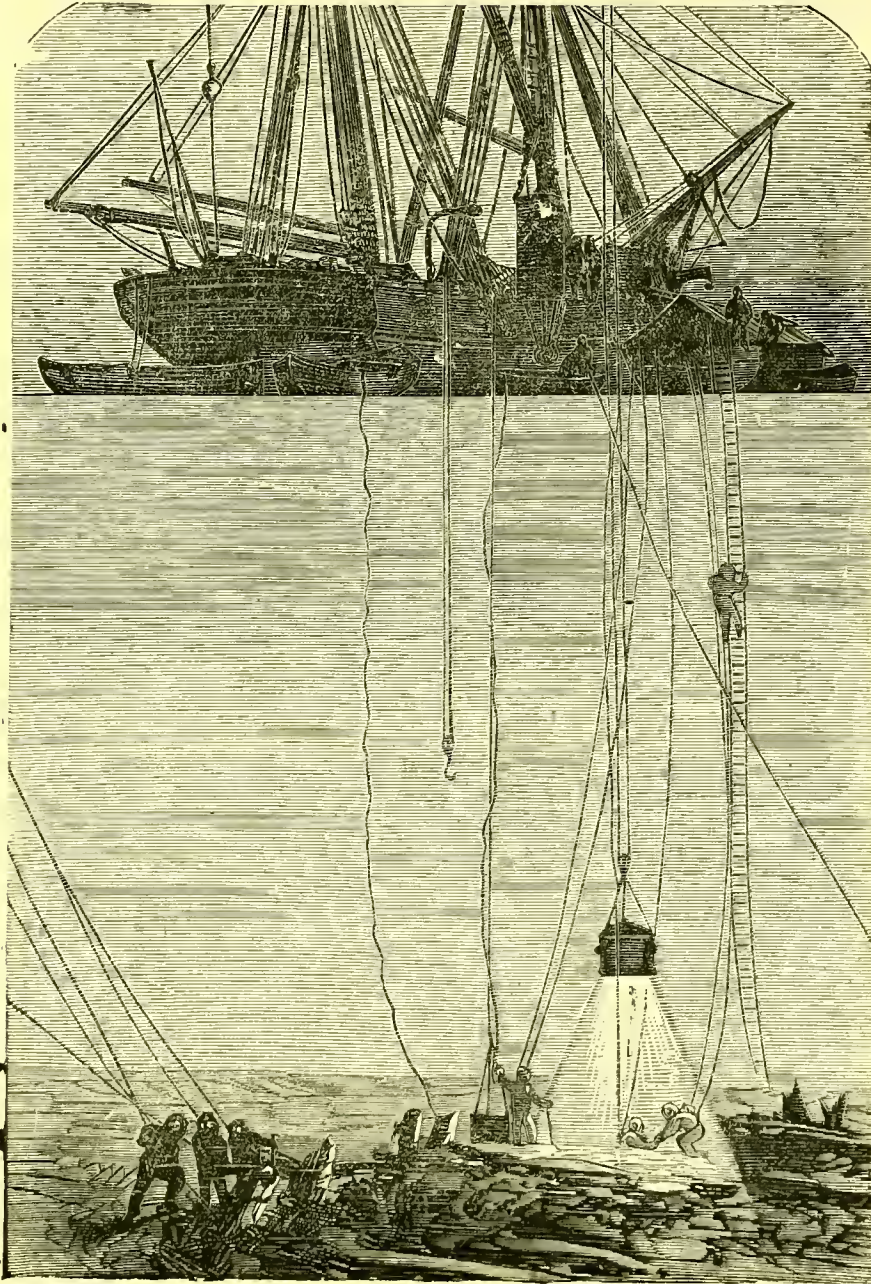
Of course, it will be necessary for us to change our clothing: we shall have to don our "duck suits," so that the water can run off us as it does off a duck's back. Our heads are encased in a large, water-tight helmet, which makes us feel as though we have the "big head." To our helmets long tubes are attached, and through these tubes air is pumped from the ship above. We remember reading, before we left England, "How to Live on Sixpence a Day." That is pretty economical living; but while we are at the bottom of the sea we will beat that record and live simply on air. See, the sailors are lowering an enormous lamp. This lamp burns just as brightly under water as it does above it. Without this light it would be impossible for the divers to carry on their work. "What is it?" you ask, "that has induced these men to risk their lives in this manner?" (for on many occasions divers

have lost their lives through the tubes becoming entangled with spars and pieces of wreck, so that it was impossible to force air through them). It is the gold that perisheth. These divers are trying to recover treasure from a number of Spanish gallions or treasure ships that were sunk in the Bay of Vigo, off the coast of Spain, about two hundred years ago. Listen, and I will tell you the story:

It was away back in the early part of the eighteenth century, when Spain and France told England and Holland that "they didn't like them any more, and that they wouldn't play any more in their yard" because they had espoused the cause of the house of Austria against Louis XIV and Philip V, the rulers of France and Spain. Of course England and Holland would not allow France and Spain to tread on the tails of their coats without retaliation. So they "retallied" and a war followed. It was during this war that a number of Spanish ships laden with 1,800,000,000 reals in silver and gold, besides other valuable merchandise, sailed from India to the relief of the combined French and Spanish forces. The French and Spanish troops were down almost to bedrock; their stock of provisions and ammunition were well nigh exhausted, and day after day they watched with anxious

eyes the appearance of the flotilla. But the help for which they looked and longed so anxiously never reached them. Fearing that the treasure ships might

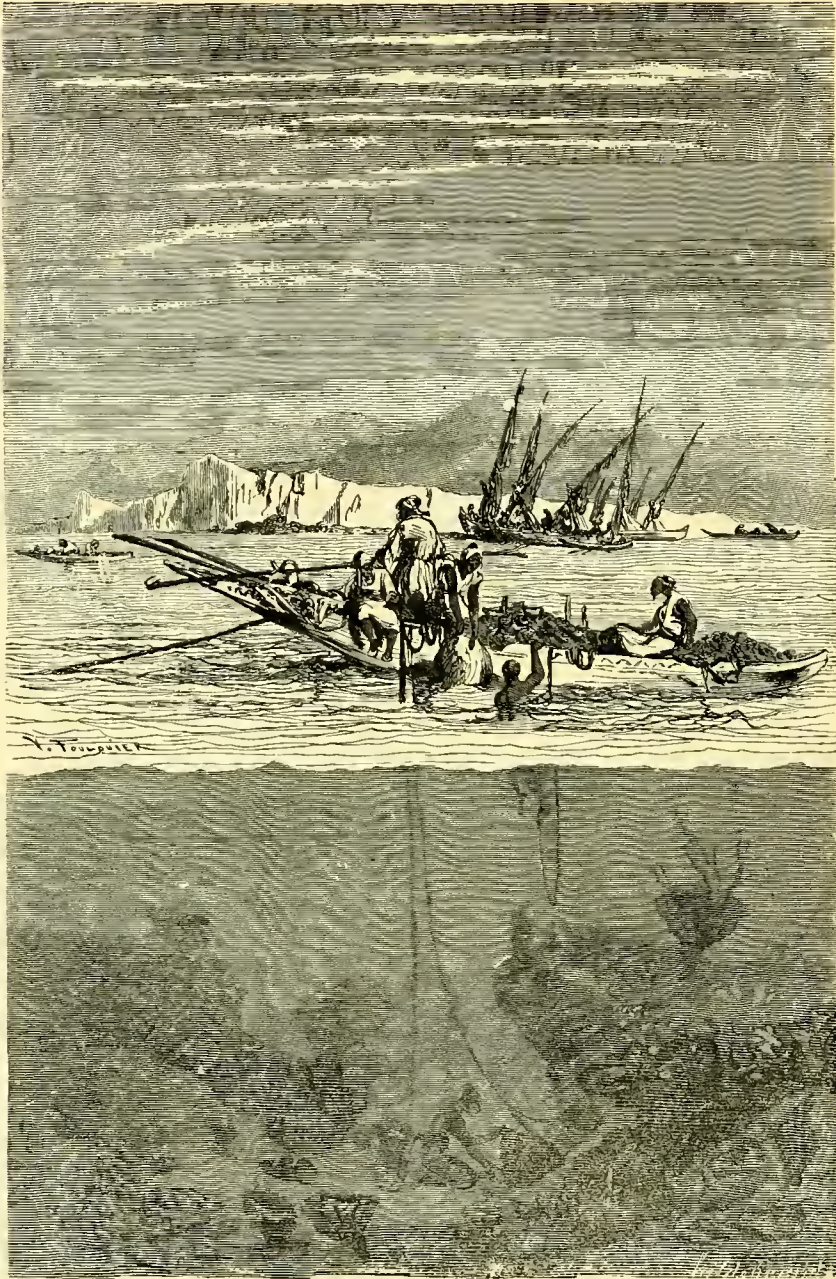
have been intercepted and captured by the English and Dutch fleets, which were carrying out a strict blockade over the southern coasts of Spain, the French



DIVING FOR TREASURE.

Admiral, Chateau Renault, ordered fifteen vessels to proceed from the harbor of Brest in search of the relief expedition. The fleet of the French Admiral

met the Spanish flotilla off the Canary Islands, and escorted them on to their destination. They were advised by the commander of the French fleet to make



DIVING FOR SPONGE.

as quickly as possible to some French port, where they would escape their pursuers. But they were not smart enough. They were sighted off Cape St. Vincent, on the Spanish coast, and were quickly surrounded by some of the enemy's swiftest vessels, and forced to seek shelter in the Bay of Vigo. A battle followed. The French and Spanish seeing that they were no match for their opponents, scuttled their ships and sunk them with the whole of this immense wealth in their holds. For many years this vast treasure lay amidst the mud and sand at the bottom of the ocean, until 1869, when a French company undertook to try to recover what they could from the wreck. Our illustration shows the divers at work, and while at first their efforts were not attended with success, yet, with the introduction of improved machinery, they were able to recover much of the sunken riches.

Our second illustration shows a group of Oriental divers busy at work securing sponges for European and American markets. These Syrian sponge-fishers spend the whole of the summer months in this perilous occupation. They differ

from the divers before-mentioned in that they wear no "long suits." They do not use diving dresses. They go down naked, with a net tied around their waists. They tear the sponges from the bottom of the sea, put them into the nets, and then give a signal for the nets to be hoisted.

Divers have been known to descend to a depth of from eight to twelve fathoms. They can stay from one to one-and-a-half minutes under the water, and sometimes as many as thirty sponges are obtained at a single plunge. In order to obtain the best kind of sponges the divers must descend to a considerable depth. An enormous traffic in cheap sponges is carried on by merchants from the east end of London, who buy the sponges direct from the boats, pack them in cases and ship them to Europe and America.

Perhaps we have been under water long enough. We will return to the surface, and bidding goodbye to the divers and their small craft, we will go "sailing, sailing over the bounding main" in a modern ocean steamer.



CURRENT TOPICS.

WE MAY BE MISTAKEN.

DURING the past year there has been an unprecedented emigration to this country. It comes chiefly from Italy and Hungary. There has been much talk against permitting these people to land in the United States. It is said that they are an undesirable class, that they are ignorant, and addicted to crime, and that we should be better off without them.

Comparatively few come now from

England, Germany, and the Scandinavian nations, countries that have furnished us heretofore what is commonly known as the Anglo-Saxon race. We have come to believe through the advanced civilization which these nations have produced that they are really the foremost people in the world, and that they must continue to hold this advanced position. However, there are signs of decay among the "Anglo-Saxons" and it may be that history is repeating itself,

and that we like the ancient Romans will become effete, and that those nations which we call inferior will come in and inherit our country and its institutions.

There are some things about the Italians and the Hungarians that give promise of a better future for them. In the first place, they are highly industrious and are more and more constituting the backbone of our labor element. An industrious citizen is never so likely to be bad and vicious as the idler. Perhaps the crimes chargeable to the Italians and the Hungarians are those for which poverty and the oppression of tyrannical governments are largely responsible. They are demanding here higher wages, and give strong evidence of improved conditions of living. In the next place, it is said that their home life is demoralizing and dangerous to the moral standard of this country. The fact that they have a home life, and that they enjoy it certainly ought not to be complained of by a people that is gradually abandoning home life for clubs, hotels, and pleasure resorts.

Again, these emigrants about whom so many complaints are made are raising large families and there is a virtue in parentage that must in time not only be uplifting to the Italians, who love children, but give them a superior political and social advantage over those who are shirking the responsibilities of fatherhood and motherhood. The Italians are not so much given to the lawless acts of mob violence as the "Anglo-Saxons."

We have gone so far in our denunciations of the Italian and Hungarian races that intelligent and observant men who are well acquainted with the daily lives and practices of these races are protesting strongly against our characterization of them. If in sobriety, in industry, and in observance of the fundamental law of

nature, and in obedience to God's first great command the Italians and the Hungarians are proving themselves really the superiors of the "Anglo-Saxons," may we not be very greatly mistaken about the effect they are likely to have upon the institutions of our country and its material progress?

SOLAR ARISTOCRACY.

ALONG the valley of the Rhone between Martigny and the Rhone glacier, people for generations have dwelt on opposite sides of the river. On one side the people are in the shadows of the mountains; on the other, they enjoy the direct and full rays of the sun abundantly. In the course of time there has come to exist a great difference in the wealth and character of the people living on these opposite sides of the river. Those enjoying the fullness of sunlight are healthier, stronger, and wealthier; they have themselves come to appreciate this favored distinction, and are styled the solar aristocracy. They have come also to look with certain disdain upon their fellow countrymen who live in the shadows of the mountains opposite them.

There can be no doubt that the sunlight is a very important factor in all life. The physical powers depend largely upon its influence. This important distinction is seen today in a comparison between the soldiers of Great Britain and those of Germany: for example, the German soldier is taken largely from the recruits of the farm; in England a large proportion of the population is housed up in factories and the reports of the government show that the English soldier not only dies more easily, but is not capable of the same endurance that is found in the German soldier.

There is something in the heat and light of the sun and in the virgin soil that gives strength and prolonged endur-

ance to manhood. If every boy who is raised in a city could work at least a few summers upon the farm, it would be a source of lifelong satisfaction that comes from vigorous manhood. The difference in the character of a population of the same stock, of the same original advantages, and in such close proximity is shown by the Swiss living on opposite sides of the Rhone. It is only another illustration of the power not only of body but of intellect that comes from the sunlight.

WHAT THE GREEKS THINK OF THE REVOLUTION IN MACEDONIA.

THERE are many Greeks in Macedonia who are suffering through the revolution now going on in that Turkish province. These Greeks are Christians and according to the Christian nations ought to be highly delighted in the prospect of liberating Macedonia from Turkish rule, but they are not. The fact is the Greeks like the Turks better than they do the Bulgarian Christians. They think that the whole uprising is for the purpose of annexing Macedonia to Bulgaria; that it is very selfish in the Bulgarians and therefore very undesirable.

The Consul-General of Greece in the city of New York is Demetrius N. Botassi. This high Greek official has just issued an appeal through an American Greek paper called the *Atlantis* for contributions to aid their suffering brethren in Macedonia. Mr. Botassi says the Greeks do not sympathize with the Bulgarians in their uprising against the Turks and declares: "This revolution has been started for the sole and selfish purpose of bringing about the annexation of Macedonia to Bulgaria."

When the Bulgarians put dynamite under a Mohammedan mosque and send two hundred Moslems who are engaged in prayer into eternity, it is a victory

over the barbarous Turks. When Christians are killed by Turks, it is a massacre. After a while we shall get something of the real truth of the situation, and shall find writers who are frank and fearless enough to tell the world in plain English that Christianity will never make any substantial headway against the unspeakable Turk by systematically and willfully lying about him. If such advanced civilized nations as England and the United States could reform the unsatisfactory administration of affairs in Turkey it would be a decided gain for the world at large; but it is difficult to see what would be gained in human liberty by turning any province of Turkey over to Slavonic rule.

JEWISH LIFE IN NEW YORK.

THE east side of New York will give the visitor there today some idea of what Jerusalem looked like two thousand years ago. The Jews have held to their religious rites and ceremonies with remarkable tenacity. Their old festivals are still kept and the orthodoxy of their faith is maintained by the strictest adherence to the religious customs and usages of antiquity.

On the 22nd. of Sept. the 5664th Jewish year began. This is their New Year and is called Rosh Ha-Shana. It falls in the month of Tisri. In the month of Tisri three of the most important Jewish holy days are celebrated. The first ten days of the year are days of penitence; and the last of the ten is the day of atonement. Five days after the day of atonement, they celebrate the Feast of the Tabernacles, which is really the Jewish Thanksgiving Day.

On the morning of New Year's day, Rosh Ha-Shana, the priest blows a straight horn of antelope or wild goat. This trumpet is called the "shofar" and serves as a summons to all Israel to enter

upon a life of sanctification, and to prepare for the tenth day, the day of atonement. Among the Jews there is still a current belief that on the New Year's day their good and evil deeds are weighed and their destinies determined by the balance. The tenth day with them is a day of fasting, a day universally set apart for that purpose. The day of atonement is observed by all classes of Jews; and the liberal element among them respect it by closing their places of business and by refraining from work. The stricter classes among the Jews on the day preceding the day of atonement perform a sacrifice by providing themselves each with a fowl that has been killed by the proper ceremony of the Rabbi. The person performing the sacrifice takes the fowl by the legs and swings it nine times over his head and over the heads of his company and prays God that the sins he has committed during the past year may go into the fowl. The fowl is then given to the poor accompanied by some gift in keeping with the wealth of the giver.

A period of five days elapses and then the Feast of the Tabernacles is celebrated with mirth for a period of eight days. During these eight days, people are supposed to live in booths made of the shoots of trees and branches of palms or willows. The stranger, and especially the widow and the orphan, are made most welcome to the feast. The Feast of the Tabernacles is to remind them of their forefathers' sojourn in the wilderness when the latter lived in tents, and it also serves to celebrate the gathering of the harvest.

The east side of New York at the time was almost a veritable Jerusalem. The theaters were converted into synagogues and the streets became almost impassable. The devotion with which these ceremonies are still maintained is seen in the fact that many orthodox Jews

will stand upon one spot in the synagogue from the evening of the 9th day of Tisri until sunset on the 10th. Those who visit New York should not fail to pay a visit to the Jewish quarters; for they are excellent types of ancient Jewish life and will give the student of Jewish history some insight into the peculiar habits and customs which the Jews have maintained for centuries.

THE REDEMPTION OF THE INDIAN.

EVIDENCE is multiplying every day which shows that the Lord has not forgotten His people whom He has cast off. Notwithstanding their lost and fallen state, that branch of the house of Israel known as the Lamanites, is still the object of the Father's care, and in His own due time He will fulfill His purposes concerning them. "But," to borrow the words of Mr. Albert J. Beveridge, "Nothing will be hurried. Natural processes are quite rapid enough. The overruling Mind of the Universe makes His own dates; and nations meet those dates whether they want to or not. Destiny knows no forced marches."

The Lord has made many precious promises to the Lamanites, and it is interesting to note the agencies that are at work assisting unconsciously, of course, the Almighty in the redemption of this people. The Indians of the United States have found a champion in Mr. Frank Wood, who, both by tongue and pen, is doing much for the Indian cause by exposing the evils of the reservation system, urging the American people to arise and demand its abolition, and to grant to the red men the full privileges of free American citizens. His plea appears in the *Outlook* for September. Perhaps the greatest evil of the reservation is the agent. Concerning that individual Mr. Wood writes:

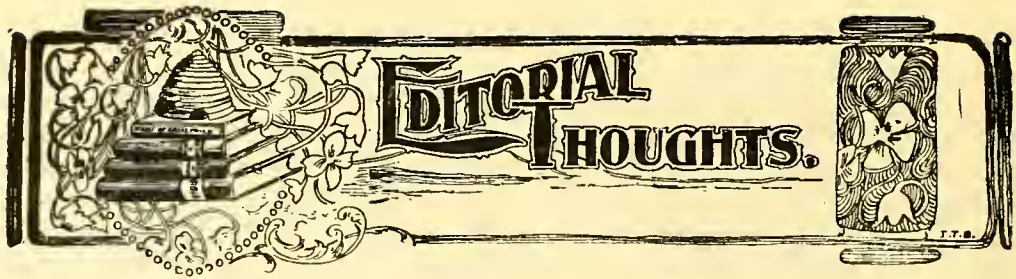
"The agent is rarely selected on ac-

count of his fitness for the place he is given, or for his interest in the civilization, education, or Christianization of the Indians. The exigencies of politics, not the needs of the Indians, dictate the appointment of agents. The local politicians of the States and Territories nearest the Indian Reservations demand, and are generally allowed, the right to nominate the Indian Agents, and they are too often selected from second and third rate politicians to pay political debts. Such officials teach inefficiency and immorality. The Reservation line is a wall which fences out law, civil institutions, social order, and trade and commerce except through the Indian trader, and fences in savagery, despotism, greed and lawlessness. The Indian under the Reservation system is a helpless and pauperized dependent, over whom the agent has even the power of life and death, with no restraints upon him except such as fear may exert. He has numerous opportunities to demoralize those under his power, and doing so is often largely his business. He knows that if his wards outgrow the necessity of a guardian, his occupation is gone."

Mr. Wood further exposes the corrupt practices of these "guardians" of the red men, and then says: "What shall we do? Turn on the light; proclaim the facts about the Reservation system. The American people, who have always responded to the pleas for the suffering and the wronged, are both just and generous when they know the facts; they will demand the abolition of the Reservation, and that the Government cease to keep the Indians in barbarism and hold them as prisoners, paupers and wards, and instead that we should give the red men the full privileges of free American citizens; that we should extend over them the protection and the penalties of law, and give them all the officers and machinery for its enforcement,

and that Christian missionaries should have unrestricted access to them; then give them the same schools as the whites and distribute their great wealth in land and money among them, safeguarding it as well as we can. The Indian problem, if we do this, will come to an end within ten years; and we shall have added to our American citizenship an element of which we will be proud: a people who have many fine qualities, and who have already contributed to our history great soldiers, statesmen, and orators. The first step toward this desirable end is to put all the Indian business of the Government under the absolute control of the Commissioner of Indian affairs, with the right to appoint and remove, under civil service rules, all his subordinates, and to abolish Reservations, when demanded by the welfare of the Indians. When the Reservation disappears, and the Indians are under the protection and penalties of law, then the church, the school, and all the various occupations of civilized life will have unhindered opportunity to do their beneficent work, and the Indian will become one of the best elements in our great American civilization."

"There are not more than 250,000 Indians in the United States. For them the Government holds in trust funds amounting to about \$24,000,000. They own about 116,000,000 acres of land that is held for them by the Government, which would give about 460 acres and \$100 in money to every man, woman and child. After giving 160 acres of land to each Indian, there would still remain 66,000,000 acres which could be sold for their benefit and thrown open to white settlement. If the Indians had their own, and were free from Government care, they would be the richest people on the face of the globe. Out of the 250,000 total, 180,000 Indians are now self-supporting."



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THE GOSPEL NOT MERELY A CODE
OF MORALS.

FROM remarks that sometimes fall from members of the Church, one is led to believe that they regard the Gospel of Jesus Christ simply from the standpoint of a code of morals. That if one lives an honest, upright life, that is all that the Gospel requires of him; that it is not necessary to observe the rites, ceremonies and ordinances of the Church; that the latter constitute a sort of religious trapping that has no substantial value in the plan of life and salvation. Such a position does not harmonize with the word

of God given to this people, nor with the teachings of Christ in His day, nor is it in harmony with the universal instinct of man to worship God.

The instinct of worship is quite universal, and along with the desire to worship have always been found certain rites and ceremonies attending the efforts of the human family to worship, so that the ceremonies themselves are as inherent in human nature as the religious instinct itself. If we were to reason that man should worship God because He planted in man an instinct to worship, then it would be equally true to say that man should use the proper rites and ceremonies, because the use of rites are as much an instinct as the desire to worship is itself. A religion, therefore, without rites and ceremonies is hardly conceivable, though in some of the Protestant denominations the rituals are very meager; and the farther these denominations have removed themselves from all ceremonies, the more they have discarded the authority and divinity of Jesus Christ, so that they have placed themselves almost without the pale of Christianity.

Jesus Himself attended to the ordinance of baptism; He instituted the sacrament of the Lord's supper and ordained its observance; and performed other rites which He thought essential to man's salvation. In the case of Nicodemus, He so emphasized baptism that He made the birth of water and the Spirit essential to man's salvation.

Besides the rites and ceremonies and the moral effect they and other means of worshiping God have upon the moral life of man, the Gospel is also a power in itself. It is a creative power which gives man not alone dominion in the world, but the power, if he can attain it by his faith, to ordain and create other worlds. On one occasion Jesus commended to the disciples the value of faith as a power when He told them that if they had faith as a grain of mustard, they could say unto the mountain, be thou removed and it should be done. It is true that our faith would be greatly weakened by acts of immorality, and it might be wholly destroyed by such acts; but faith and morality are not convertible terms. A moral life is one of the means by which we cultivate faith, but it is not the only means. We may not see any moral virtue in the ordinance of baptism, in the laying on of hands, or in any other rite or ceremony of the Church; but our obedience to these rites and ordinances may be quite as helpful in developing our faith as any act of charity we may perform. Faith is always a gift of God to man, which is obtained by obedience, as all other blessings are.

Our faith may manifest itself and be powerfully exemplified in our moral conduct, but the more faith we possess the more likely we are to lead moral, God-fearing lives. That does not argue, however, that the sole purpose of religion is to develop what the world commonly understands to be an ideal code of morals. With us the authority and mission of Jesus Christ are of great importance independent of the moral precepts He taught, notwithstanding those precepts were embodied in His life. Our exaltation through Him means advancement to creative powers such as He Himself exercised in the creation of the world.

There are many people outside of the Christian faith whose morals may have just as high an ideal as the morals of Christian believers; and if morals constituted the sole reason for adopting the faith of Christ, such people might very reasonably say, we are as moral without Christianity as you are with it, and, therefore, reasonably excuse themselves from adopting the faith of the Master. Christianity, however, goes to the whole life of man, whom God made a physical, spiritual, and mental being; and man's highest possibilities in this life and in the life to come can be reached through, and only through, a belief in and practice of Christ's example and teachings. We may not always know why He observed certain ceremonies and ordinances to the exclusion of others, but if He found virtue and righteousness in their observance, what excuse can we have for their neglect?

The man or woman in this Church who desires to enrich his or her faith to the highest possible degree will desire to observe every rite and ordinance in the Church in conformity to the law of obedience to the will of God. In these things and through them, man gains a more perfect knowledge of God's purposes in the world. An enriched faith means an enlarged power, and though man may not have in this life an occasion to exercise all the powers that come to him through the enrichment of his faith, those powers may be exercised in their fullness in eternity if not in time. The man or woman, therefore, among the Latter-day Saints who does not see the necessity for the ordinances of the House of God, who does not respond to the requirements of the Gospel in all its rites and ordinances can have no proper conception of the great work which the Latter-day Saints have been called upon to perform in this age, nor can he or she

enjoy the blessing that comes from the virtue of obedience to a law higher than that of man.

There is sometimes a tendency among speakers in the Church to emphasize a moral code set up by leading thinkers of the world as though it comprehended all of God's law or purpose in the world; and such speakers may become so one-sided that they see no virtue in their obedience to any command which God has given when that command does not carry with it something included in a moral code erected by the wisdom of man. This tendency is seen in the increase of late years of the desire to read commentaries and moral codes based upon the Scriptures rather than to read the Scriptures themselves. It is just as valuable in the cultivation of our faith to read an account of Christ's baptism and His institution of the sacrament as it is to read His Sermon on the Mount; for He has given us no reason to think that His ordinances are any less valuable than His precepts.

At the present time there is a strong tendency toward Roman Catholicism. The high ritualists in the Episcopal Church imitate, in their rites and ceremonies, the rituals of Roman Catholicism so closely that there is at present an agitation among Episcopalians to take the one remaining step between them and the Church at Rome and acknowledge in that step the authority of

the Pope. The gradual tendency among Protestants to deny the virtue of rites and ordinances in their mode of worship is bringing about a reaction in favor of ritualistic ceremonies like those so elaborately carried out in the Roman Catholic Church. Those who observed the conciliatory and eulogistic tone of the Protestant press at the time of Pope Leo's death will have no difficulty in reaching the view that Protestantism, which is denying more and more the virtue of the rites and ordinances of the Gospel, is losing its hold upon the religious feelings of the people, who will, sooner or later, turn to Catholicism by millions to satisfy what is wanting in the Protestant churches.

If we were inclined to a criticism of the Roman Catholic Church, we should say that in its rituals it was excessive. The Latter-day Saints will, therefore, observe, that the only proper balance in their worship of God will be found in the proper and just observance of both the precepts and the rites and ordinances taught and practiced by our Savior, and the one cannot be neglected without the loss of the other. It is expected of us that we will observe the whole law, for there is a moral virtue in every teaching and every example of our Savior, whether or not all His teachings and examples find a place in those codes of morals which men have instituted.

Joseph F. Smith.



MY MISSION IN GERMANY.

A WONDERFUL HEALING—A REMARKABLE VISION.



WE were busy on the German "Star" when the mail carrier arrived. As a rule, when mail is announced every missionary

drops his work, and eager eyes scan the package while equally eager ears listen to the names that are called off, announcing the long looked for letter. With what interest I have watched at conferences a group of missionaries

after mail had been distributed! Each one drew off into some nook or corner by himself to devour hastily the sacred contents of the long desired missive. Then how I have seen in one corner of the room the face wreathed with smiles and light up with joy when the news was pleasing, while in another corner the bowed head, the sad heart and the falling tear told only too plainly the contents of that anxiously looked for communication. It has been a picture often before my mind, and never to be forgotten.

On this occasion a letter was received from a German professor who requested our secretary to send him our leading Church books for inspection, as he had commenced a work on education, and in it he desired to embody the educational views of the various prominent sects in the world. Accordingly we mailed him the Book of Mormon, the Doctrine and Covenants, the Voice of Warning, together with some of our leading tracts.

A few weeks passed, when another letter was received from the same professor. The contents were surprising to us all. In it he made the request that one of our missionaries be sent to him at once, that something so incomprehensible had occurred in connection with the books that he felt he must see one of us, and that at our earliest convenience. The lot fell upon me and I was instructed to go at once.

Minute man like, the next day found me on my way speeding to Landau, Germany, where this professor resided. On my arrival I registered at the hotel, after which I at once repaired to his house. I found him to be one of the most prominent educators of Germany, in charge of the leading school at Landau. He was a man highly respected, well built and of dignified appearance, which was augmented by his height—

six feet and two inches; in short, a man of the regular Bismarckian school in physique and bearing—a German professor in every sense of the word.

After the introduction, I was at once admonished not to make myself known, as Mormon missionaries were not tolerated in Landau, while he himself would lose his position if it should become known that he entertained a Mormon in his house. My lodgings, he suggested, should be at a hotel, and my visits early in the morning before his school work commenced. The visits should also be as private as possible, so that public attention might not be aroused.

My next visit, therefore, was at his private office, at the appointed hour. As soon as I was comfortably seated, and the compliments of the morning had passed, he told me that he had been in search of the true Gospel of Christ for years; that he had searched in vain among the various sects, and that in his mind they were all wrong, as none of them harmonized with the Gospel of Christ as taught in the New Testament. He had even searched among the heathen nations, but with the same unsatisfactory result. At last to satisfy his own soul he had written a novel, in which he had embodied his views as he understood the Gospel of the Son of God, after which he seemed to have some peace of mind. With this remark he handed me the novel. I read it during the day, and was impressed with the remarkable truths—Mormon doctrines—which it contained. It revealed to me at once the spirit that prompted him to search for truth, and which gave him no peace of mind. At last he resolved, he said, to write a work on education in which he determined to embody the religious views of the various Christian sects, and of the heathen religions as well, still hoping thereby perhaps to find the

truth. While gathering material for this purpose he accidentally came across a notice in one of the Landau papers announcing the imprisonment and banishment of two Mormon missionaries from one of the cities of Germany, the editor at the same time calling upon the police at Landau to keep a lookout for these men representing this unpopular religion, and to imprison and banish them should they make their appearance in that city. This, he said, made a great impression upon his mind, and he resolved forthwith to become more familiar with them and to know what they believed in. He went to the editor in person, and from him found out where our headquarters were located, with the result, as already stated, that he at once sent for our books, having the two objects in view, one to become acquainted with our views on education and the other to find out what we believed in.

To his great surprise the more he read the books the more convinced he became that he had, at last, found the truth, for the books entirely harmonized with his views—but that the despised and persecuted Mormons possessed it he could not comprehend.

“While reading and pondering over the things therein contained,” he said (using his own language) “my wife was suddenly taken very sick. She is my second wife, my first having died about three years ago, and left me a widower with seven helpless children. As days passed on she gradually grew worse, until finally I realized that unless some unforeseen power would step in to save her I should again be left a widower, and this time with nine children. I had three of the best physicians in Landau wait on her, but they finally gave her up, telling me that she could not live till morning. I sat that night by her bedside in despair, expecting every moment

to see her breathe her last, for she was sinking very rapidly, scarcely showing any signs of life. No human being knows, unless he has passed through the same experience, how I felt that night with my helpless children surrounding that death bed. The fatal rattle in her throat at last announced the approaching end. I could stand it no longer, and in the agony of my soul I called upon the Lord to deliver me from this terrible affliction and to spare me my wife. A bright light burst suddenly into the room and a voice said, ‘I will help you if you will help me.’ It is needless to say what promise I made, but to my surprise when I looked around on my wife she was breathing naturally in a sweet, peaceful slumber, from which she awoke in a few moments with a heavenly smile upon her face, perfectly restored to health. My joy was unbounded; the Lord had heard and answered my prayer. The happiness was correspondingly as great as the sadness had been a few moments before. The light that had burst into the room gradually faded away, and, as I sat overwhelmed with joy and pondering on what had happened, the distinct recollection forced itself upon my mind that I had made a covenant with the Lord, and the question now arose: ‘Lord, what do you want me to do?’ Suddenly and unconsciously my eyes fell upon the books you had sent me lying upon a chair near the bed, and open at the pages where I had last read them; and as distinctly as though a voice had spoken it, the impression came upon me, ‘There is the truth, and in those books you will find what is required of you.’ The next morning when I thought this all over, I felt that I must see one of you personally, and hence sat down and addressed a letter to this effect. And now the books are all

right, but there are some things that I do not understand and that I wish you to explain to me personally."

I soon found that one of these difficult points was, "The living prophet of God, President John Taylor." The dead prophet, President Brigham Young, was allright; he had been a mighty man and a prophet of God, but President Taylor was the wrong man, lacking the ability, and hence could not be the true prophet of God. I also soon found that I, like President Taylor, shared the same fate, and that I had as little influence with my learned professor as President Taylor.

The more often I met with him the more I became convinced that unless the Lord showed him that I was sent of God, and had the authority to teach him, that my work would be in vain. As a last resort, therefore, I resolved to call on the Lord in fasting and prayer to help me in my work. I notified my friend, therefore, that I would not meet with him for three days. At the end of that time I called on him again and at the usual time. He received me cordially and as soon as I was seated exclaimed, "Oh, Mr. Moench, if you had only come yesterday, I could have related to you some marvellous things that have taken place since you were here; but, perhaps, after all, it was but the fancy and imagination of my brain, and, hence, I do not care to relate it today. Feeling impressed that the Lord had answered my prayer, I urged him to tell me what had happened. After some hesitation he finally related to me the following remarkable vision which I will give in his own language:

"The second night after you were here last, I lay in bed thinking over some of the things you had told me. All at once, whether asleep or awake, I know not, I was wrapped in a vision, in

which you and I seemed to be sitting in my private office, discussing the principles of Mormonism as we had been doing. Suddenly, and to my great surprise, you became transformed into a large, portly man." I would here say that in our conversations he usually occupied a large congress chair, while I occupied a small arm chair opposite him. "When you were thus transformed," he continued, "I asked you, Are you not Mr. Moench? To my great surprise you answered, 'No, I am President Young.'" Those who remember President Young will recollect that he was a large, portly man, much larger than myself, though not so tall. "If you are President Young," he again continued, "you are a prophet of God, and you can tell me what will take place in the future. He answered me he could and bade me to follow him. Immediately my spirit left my body and together we seemed to easily journey through the air, to the top of yonder prominent peak behind Landau"—pointing out the place as seen through the window. "As I stood gazing on the scene before me, President Young said, 'Look!' All at once the whole world lay like a sheet before me, and I could see every part of it, and every nation that dwelled thereon. Men seemed to be pursuing their natural vocations of life, and all seemed peace and quietness. Again President Young said, 'Look!' Glancing in the direction indicated, I beheld a small, dark cloud, not larger seemingly than a man's hand, gradually rising above the horizon. It no sooner made its appearance than I saw trouble rise among the nations of the earth; and as the cloud grew larger and darker in appearance so proportionately the strife seemed to increase. At last the cloud cast an inky darkness over the face of the earth, and then the

sight became terrible. All the nations of the earth seemed to be involved in a horrible war. Ah! so horrible that no human mind can describe it. I saw men massacred and shot down until streams of blood ran through the land and horses waded in them up to their bridles, and I could distinctly see kings' crowns floating on the surface of these streams. The sight was terrible! While yet looking on this dreadful scene of slaughter and bloodshed, President Young again said, 'Look!' Again following the direction, I could see America, beyond the Atlantic ocean, and, in the midst of the Rocky mountains, I saw a beautiful white building loom up with towers; and in it I saw men and women moving around dressed in beautiful white clothing, while in the valleys surrounding it I saw cattle and sheep grazing, and men and women quietly pursuing their ordinary vocations of life. A sweet, heavenly influence seemed to be hovering over it—the only spot on the face of the earth where there was peace. Oh! the contrast between the two, I shall never forget. In the one place, men were murdering each other in cold blood, while in the other place, peace on earth and good will in heaven seemed to prevail.

"I was greatly overcome at this, and finally asked President Young what the Lord wanted me to do, a weak, sinful man. He told me he wanted me to help in spreading the principles of truth among the nations of the earth, and in warning them of the terrible judgments of God that would shortly fall upon the inhabitants of the earth.

"This vision," he said, "was repeated to me three times, and whether awake or asleep, I do not know, but when I finally came to myself I found it was daylight. I was very anxious to see you

and tell you all what I had seen, while it was yet fresh upon my mind."

And now was literally fulfilled a remarkable part of his vision. Knowing that this was of God, and in answer to my prayer, I commenced to bear testimony to him. And as I continued, the Spirit of God rested upon me to that degree that I seemed to grow beyond my natural size, while he, on the other hand, seemed to diminish in stature until he sat before me, a small, dumpy man, staring up at me, while I seemed to be gazing down upon him. He appeared to be perfectly spell-bound and did not move either eye or muscle. This transformation seemed marvelous to me, and to convince myself that it was no delusion I measured my legs and my body with his, in my mind, and found it to be as first shown me, while, when I got through speaking, and the Spirit of the Lord had left me, he was again the large, corpulent man as before, sitting in his large congress chair and I, in comparison with him, the small man again, sitting in the small arm chair.

Oh, it is hard for the educated and the noble of the earth to bow and receive the truth from a humble Mormon Elder, "because of the fear of man."

I felt that I had done my duty, and as he seemed to be afraid that it would be found out that he was harboring a Mormon missionary and thereby lose his position, I felt it best to leave him in the hands of the Lord, confident that as He had thus far worked with him that He would also not forsake him and finally, perhaps, through bitter trial and affliction, would bring his proud heart to bow sufficiently to receive the ordinances of the Gospel.

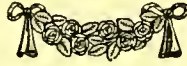
Subsequent missionaries told me that he enquired again and again about me, and that he had told them he never

would have peace until he emigrated to Utah. When I last heard from him he still held his position as the leading professor at Landau.

How true the words of Nephi: "O that cunning plan of the evil one! O the vainness and the frailties and the

foolishness of men! When they are learned they think they are wise, and they harken not unto the counsel of God, for they set it aside, supposing they know of themselves—wherefore, their wisdom is foolishness and it profiteth them not. And they shall perish."

L. F. Moench.



SEMI-ANNUAL SUNDAY SCHOOL CONFERENCE.

THE General Semi-Annual Conference of the Sunday Schools of the Church of Jesus Christ of Latter-day Saints was held in the tabernacle, Salt Lake City, Sunday, October 4, 1903, at 7:30 p. m., General Superintendent Joseph F. Smith presiding.

There were present the General Superintendency and all the members of the Union Board excepting President John R. Winder and those absent on foreign missions, and an immense audience of Sunday School workers.

The Tabernacle choir sang, "The Trumpeters."

Prayer was offered by Stake Superintendent, George M. Cannon.

The choir then sang, "O My Father."

Secretary Geo. D. Pyper called the roll, which showed that forty-four stakes were represented. He also presented the officers of the Deseret Sunday School Union, who were unanimously sustained.

Second Assistant Joseph M. Tanner said: You will have noticed in the presentation of the authorities that there is one change. Since our last meeting Elder Thomas C. Griggs has been called from our midst. For many years he has been a devoted Sunday School worker, and during late years has acted

as business manager of the Union, but God in His infinite mercy has taken him from us, and Elder William A. Morton has been called to act in his place.

This year has been one of marked improvement in Sunday School work. It has been one of some innovation upon the past, owing to the introduction of the "Outlines," the lessons in which cover sixteen years, a sufficient period to give our young people a liberal theological education; besides they are so arranged as to give a testimony to our youth, to implant in their hearts a love for the scriptures, to attach to their minds the importance of the knowledge of holy writ, and we are anxious that these "Outlines" should be adhered to, for no one can now say what great benefit they will be in years to come. They are upon trial, and so far as we can learn they have been received with satisfaction by the great majority of our Sunday School workers. We are not only anxious that our young people should know the scriptures, but also that they should put them in practice—that they should observe the word of God. We are anxious that a testimony concerning the Gospel should be implanted in their hearts at an early period of their lives. God has made no

distinction as to when a testimony of the truth may be received. A testimony may be as true in the life of a child as in that of a mature person.

There is one thing to which I desire to call your attention. There is doubtless a growing disposition among some of the Latter-day Saints to leave the religious training of their children to the various auxiliary organizations of the Church, and they feel that these organizations are doing practically all that is necessary for their children. I fear that there is a growing feeling that these organizations are fully equipped for the education of the children, and that therefore the parents are not giving their children such attention and instruction as it is their duty to do. There is something in the testimony of a father and mother that no organization in the Church can supercede, and there is a strength in the testimony of a parent that none others possess. We therefore ask the parents to sit down in the home circle and read the Sunday School lessons with their children. They are carefully prepared, the references are given and the work is such that it can be taken up advantageously in the home and studied and read with the children. If the parents will co-operate with us it will have a wonderful effect upon the lives of our people.

A quartette, "Sweet Sabbath Eve," was sung by Elders Ashworth, Graham, Christopherson and Squires.

President Andrew Kimball of the St. Joseph Stake, said: The people in the south are following the progressive line of Sunday School work, and they are keeping abreast of the other stakes of Zion.

Elder Kimball then spoke of an incident that had lately taken place in Arizona, when a company of the territorial national guard had been called

from the Thatcher Academy to help suppress the riotous conduct of several hundred strikers at a neighboring mining camp. He detailed the promise that he had given them that they should go in peace and return in safety not having been brought in armed conflict with any of the strikers. His promise was fulfilled, they all returned unharmed, having gained the confidence and respect of their commanders for their gentlemanly and soldier-like qualities, as they had set a worthy and honorable example to all their associates—guardsmen and regulars—who had been engaged in the expedition.

Elder Kimball also spoke of the necessity of punctuality, and the desirability of those stakes that had not yet adopted "Mountain time" doing so, that the annoyances and confusion growing out of having different "times" might cease.

Prof. John J. McClellan then played, "Kind Words are Sweet Tones of the Heart," on the organ.

President Seymour B. Young recited, "The Dream of Pilate's Wife."

President John D. Peters reported the Sunday Schools in the Box Elder Stake of Zion as in good condition, with an active Stake board, excellent superintendents, and good teachers. There were twenty-six schools in the stake, twelve of which were within ten miles of headquarters, the others were widely scattered. They were well satisfied with the "Outlines," though the multiplicity of references was somewhat bewildering to some of the theological class teachers. They had sought to impress the teachers with the necessity of home preparation. They held weekly board meetings and monthly stake union meetings; the endeavor being to carry out the latter as a well regulated Sunday Schools. They there divided into

departments, and the members of the stake board took charge of the different classes. They then considered the leading truths found in the lessons for the succeeding month. Owing to the scattered condition of some of the schools they thought it would probably be necessary to hold a consecutive union meeting or convention, lasting four or five sessions, especially for the work to be done during the coming winter months.

Superintendent Joseph J. Jackson reported seventeen Sunday Schools in the Alpine Stake, all but one in good running condition. The average attendance had been raised to sixty-seven per cent., and they were working for eighty per cent. There was no better stake board in any of the stakes of Zion than that of Alpine. It was composed of fifteen faithful young men and women, many of them former students of the Brigham Young Academy. The object of the stake officers was to place no teachers in the Sunday Schools unless they were men of God, unless they supported the authorities of the Church and of the stake, unless they kept the Word of Wisdom, paid their tithing and were not members of secret organizations. The benefits of this action in the schools can be readily seen. It is only just to the children that this course should be taken. One school reports that ninety-eight per cent of the attendants keep the Word of Wisdom. When the time comes that every Sunday School can make the same report the hands of President Smith will be strengthened, the work of God will roll on and His name will be glorified on the earth. We have much satisfaction in the unfailing support given us by the Stake Presidency.

First Assistant Superintendent George Reynolds urged the superintendents and treasurers to remit the amount collected on Nickel Fund account at as early a day as possible, as the Union Board was in debt and needed the means. For this cause, and the increased expenses of the General Board, he solicited a liberal response to this call. He next drew attention to the removal of the offices and business headquarters of the Board and of the JUVENILE INSTRUCTOR from the Templeton Building to 46 East, South Temple Street.

Brother Reynolds then referred to a point mentioned by Superintendent Peters, that of the numerous scripture and other references given in the "Outlines." He said it was not intended that all these references should be used by each and every teacher, but numerous texts were given so that every teacher could select those that were best adapted to the lesson as he was giving it. He drew attention to a series of articles now appearing in the columns of the JUVENILE from the pen of Elder Osborne Widtsoe, which embraced the lessons on later Old Testament history now being considered by the first year theological department. He believed these articles would be of great value to those teachers who were not intimately acquainted with the latter half of the Old Testament. He next took up the question of "percentage of preparation," and the report in relation thereto requested by the General Board for the month of November. He said that the blanks on which to tabulate said report would be sent to the stake superintendents in a few days.

Elder John Robinson then rendered a solo, "Stilling the Tempest."

(TO BE CONTINUED.)

A PERNICIOUS FALLACY.



THE present universal agitation over race suicide, and the alarming conditions that grow out of the refusal of men and women to assume honestly and religiously the responsibilities of parentage, bring to mind some false and pernicious ideas that a few people among the Latter-day Saints would disseminate, if they could, throughout the body of the Church. People are sometimes heard to say, and they often say it as an excuse for their own dereliction of duty, "that it is quality, not quantity, that is wanted in a family of children." The underlying thought is that the fewer the children, the better their quality will be. Such a statement is not supported by facts nor by reason.

The downfall of Rome came with the rise of the new woman who coveted social and political distinctions rather than the blessings of motherhood. When motherhood was exalted through the Virgin Mary, and it took hold of the consciences of women in the middle ages, there began the growth of a new and modern civilization and a higher standard of moral and intellectual life than the world had ever known. Ancient Israel was God's chosen people, and ancient Israel felt no higher glory than that which came to it in the multitude of its offspring. God's promise to Abraham for his faithfulness was the reward of an offspring that should be as numerous as the stars of the heavens. There is not a single word in God's law that would indicate the betterment of child life by diminishing it. Such statements are not supported in reason because they are a direct violation not alone of the commands of God, but the laws of nature.

Perhaps a very general excuse is that a man is unable to rear a large family,

therefore he is justified in making any limit he sees fit upon the number of children he shall give to the world. Such an excuse is a direct confession of a man's want of faith both in himself and in God's promise; and how can a man without faith give to his children, few in number though they be, that which he himself does not possess. Against the children of such a man stand the laws of heredity and the influence of example. Again, the men and women who shirk the duties of parentage do not always stop at the prevention of life, if necessary they would destroy it. In embryo it may be, but it is nevertheless the destruction of human life. The spirit of prevention and the spirit of destruction of human life are therefore kindred, and both are degenerating whether the responsibility is absolutely the same or not. How can a man or woman hope to enrich the lives of an offspring given to the world under such influences!

There are positive reasons why large families are desirable. In the first place, the full powers of men and women are best realized in the full exercise of them. Nature's first design and God's first command is that of reproduction, and the most healthful response to nature's law and divine intention must result in the highest good of man and woman. Men and woman who deliberately cast aside half or more of the burden their shoulders were made to bear can never develop the highest and best possibilities of their lives; they can never become truly great nor truly strong. They may maintain, for a while, an intellectual or a physical superiority, but the moral truth is always against them and will tell sooner or later against their generations that follow.

Just what responsibilities men and women can best bear in the discharge of

the duties of fatherhood and motherhood can better be determined by a prayerful, devoted, and God-fearing life than by any system of philosophy. And it may be laid down as a general rule that those who prate so much about the value of "quality over quantity" do so more to excuse their conscience than as the result of strict adherence to the requirements of a truly religious life. Such people sometimes undertake to quote alleged expressions of certain authorities of the Church in excuse of the pernicious doctrine which it is the intention of this article to refute. The example of such authorities is in itself the most conclusive and direct denial that they ever made such statements as are accredited to them. Granted that any man in the Church ever made such a statement, it is nevertheless untrue and is not binding upon the Saints and should not be heeded by them because it is in direct violation of what God Himself has said.



NOW REST MY HEART.

Now rest, my heart!
Two angels wait to give thee peace;
Remembrance with past blessings brings
Assurance that good will not cease;
Forgetfulness hath healing wings.
These will thy true companions be,
And hearts with burdens more than thine
May feel the love that shelters thee,
And seek the rest that is divine;
Then rest, my heart!

Selected.



THE REWARD OF SERVICE.

The sweetest lives are those to duty wed,
Whose deeds both great and small,
Are close-knit strands of an unbroken thread,
Where love ennobles all.
The world may sound no trumpets, ring no bells;
The Book of Life the shining record tells

Thy love shall chant its own beatitudes
After its own life working. A child's kiss
Set on thy singing lips shall make thee glad;
A poor man served by thee shall make thee rich,
A sick man helped by thee shall make thee strong;
Thou shalt be served thyself by every sense
Of service which thou renderest.

Elizabeth Barrett Browning.



MORNING HOURS.

The morning hours of cheerful light,
Of all the day are best;
And as they speed their hasty flight,
If every hour is spent aright,
We sweetly sink to sleep at night,
And pleasant is our rest.

And life is like a summer's day,
It seems to quickly pass,
Youth is the morning bright and gay,
And if 'tis spent in wisdom's way,
We meet old age without dismay,
And death is sweet at last.

Selected.



SMILES.

Druggist—Well, little girl, what do you want?
Little Girl—I want a box of caramels, sir;
b—but I came to buy a postage stamp

Snuzzer—Doctor, is insomnia contagious?

Doctor—Certainly not, sir Why do you ask that?

Snuzzer—Because I notice that when baby has it my wife and I generally have it to.

Willie—Papa, if I was twins would you buy the other boy a banana, too!

Papa—Certainly, my son.

Willie—Well, papa, you surely ain't going to cheat me out of another banana just because I'm all in one piece!

"Mary, I wish you would be a better girl," said a father to his little girl. "You have no idea how sorry I am that mama has to scold you so much."

"Oh, don't worry about it, papa!" was the reply. "I'm not one of those sensitive children. Half the time I don't hear what she says."



Address: Mrs. L. L. Greene Richards, 160 C. Street, Salt Lake City, Utah.

HALO AND OTHERS.

CHAPTER XVII.

*Parable of the sower—It is discussed by
Lessie and Halo—Parable of the leaven
—Halo learns to make bread.*

I must not boast; 'tis good reward,
To feel I've done my duty well;
But of the goodness of the Lord,
Too much, too oft I cannot tell.



KEEPING up the interesting reading from his Bible, Halo one day found in the thirteenth chapter of Matthew, a number of the parables of our Savior, which he read to his mother, and then they talked them over. The twenty-fourth verse began with, "Another parable put he forth unto them, saying, The Kingdom of heaven is likened unto a man which sowed good seed in his field: but while men slept, his enemy came and sowed tares among the wheat, and went his way. But when the blade was sprung up, and brought forth fruit, then appeared the tares also."

Halo noticed the picture of the enemy sowing the tares in the night, and saw how fierce and angry he looked. And he said to his mother, "Do you think, if we try to keep our minds full of good thoughts all the time when we are awake, that an enemy, like that, can come and put bad thoughts into our hearts while we are asleep?"

Lessie listened to Halo, and looked at the picture; then she said:

"It may be that you have not got the full meaning of the parable; if you read the rest of it you may understand it better."

And Halo read on: "So the servants of the household came and said unto him, Sir, didst not thou sow good seed in thy field? From whence then hath it tares?"

"He said unto them, An enemy hath done this. The servants said unto him, Wilt thou then that we go and gather them up?"

"But he said, Nay; lest while ye gather up the tares, ye root up also the wheat with them. Let both grow together until the harvest: and in the time of harvest I will say to the reapers, Gather ye together first the tares, and bind them in bundles to burn them: but gather the wheat into my barn."

Halo thought over this parable for some time, and then said:

"I think I know what it all means now, mother. The good seed means the good thoughts which our Heavenly Father sends us. And when we say things that are good to be said, and do things that are right to be done, that is what is meant by the blade that sprung up and the fruit which it brought forth. But we do not always watch ourselves so closely as to keep from thinking unkind thoughts, saying unpleasant words, and failing to do some good things we ought to do; and these are the tares the enemy sows while we are asleep, or at least off our guard. And all these things that

are bad, all our selfishness and our foolish pride, and carelessness about doing good, we shall have to get rid of, by-and-by, no matter if they do stick tight to us, and if it does hurt to shake them off; the tares will have to burn up, and the wheat will be gathered into the barn. That is, the good will be saved and stored for use. Does that sound right, mother?"

"Yes, Halo," answered Lessie, "I think, that for a child, you have given an excellent interpretation of that parable. Of course it may be applied to the whole Church, or people of God; but to apply it as you have done is a good way for an individual. What does the next picture refer to?"

Halo read from the same chapter, be-



THE ENEMY SOWING TARES.

ginning now with the thirty-third verse. "Another parable spake he unto them: The Kingdom of heaven is like unto leaven which a woman took and hid in three measures of meal, till the whole was leavened."

Halo was silent after reading this, and waited for his mother to say something about it.

"You know what leaven means, don't you?" she asked.

"Wasn't it something, in those old



LEAVENING THE MEAL.

times, like what we call yeast now?" said Halo.

His mother told him that was right, and asked him to explain the use of leaven, or yeast, and tell how the comparison made by the Savior in the parable just read could be applied.

Halo rubbed his eyes, and did a little more thinking and then began his explanation.

"The only use I know of, for yeast to be put to, is to make light bread," he said.

"And when the Savior said the Kingdom of heaven was like unto leaven which a woman took and hid in three measures of meal, till the whole was leavened, He must have meant, I think, that the Kingdom seems very small, in the world; but it is the part, like the yeast leaven, that, although hidden, or not noticed at first, will work out the good and salvation of the whole. That means for the whole Church, and for the whole world, I suppose; but we could apply that parable individually, too, I think. We might call faith in God the leaven, and if we cling to it, and let it live in us up, and grow in us, by and by, it will lift us out of all the troubles we ever have; it will make us rise above them, as the leaven worked through the meal, or the yeast works through the dough, it will bring us out all right at last."

"That's very well told, Halo; I am glad you understand the principle so well," said Lessie.

Halo was greatly interested in the nature of yeast, and its wonderful power after that, and actually wanted to help his mother with her work by learning to make bread.

Lessie was very willing, or more than willing, she was really pleased to teach her little son the very useful domestic art of bread making; and she frequently

found it convenient to have his help in that particular line. Halo, however, was cheerfully helpful in many other directions about the house.

(TO BE CONTINUED.)

L. L. G. R.

THE LETTER BOX.

A Good Sunday School.

SODA SPRINGS, IDAHO.

We take the JUVENILE INSTRUCTOR and *Young Woman's Journal*. I love to read them very much. I have four sisters and three brothers alive. Our little brother ten years old died last year. We have a good Sunday School. I go to Sunday School, Primary and Young Ladies' meeting.

Your new friend,

MARIAN S. BIORN.

Age 13 years.

A Good Attendance Record.

PROVIDENCE, UTAH.

We take the JUVENILE INSTRUCTOR and I love to read the letters of my little brothers and sisters. I live one mile and a half from our meeting house, and I have not missed Sunday School once this year, and will try to go every Sunday.

Your new friend,

MARTHA THEURER.

Age 11 years.

Faith in Administration.

SODA SPRINGS, IDAHO.

Last winter I was very sick and the Elders came and administered to me and I got better. I like Sunday School, my teacher's name is Miss Rose Lau. I like the little letters in the JUVENILE IN-

STRUCTOR very much. I am nine years old.

HELEN B. BIORN.

Caught in a Storm.

OGDEN, UTAH.

We went to conference and had a real good time for a day and a half. Then papa had to come home because his mother was sick. Mama and I came too, and when we got to the depot in Ogden the rain was pouring down. We had about a mile to go in an open wagon to get home and it rained hard all the way. One of the horses slipped right down on its side in the mud. I was frightened and yelled quite hard, but no one was hurt. I have always been afraid of water, but I expect to be baptized next spring, for then I shall be eight years old. Grandma is better.

GEORGIE BROWN.

Papa an Agent.

HADEN, FREMONT CO., IDAHO.

Mama takes the JUVENILE INSTRUCTOR and I like to read the stories. Papa is a station agent at Rigby. I have three sisters and three brothers, and we have a little nephew fifteen months old. He is just learning how to talk. I enjoy going to Sunday School and Primary and like my teachers. I am twelve years old.

Your little friend,
LOUIE FULLMER.

Mice, a Snake and Lots of Things.

GOSHEN, UTAH.

We like to read the little letters in the JUVENILE INSTRUCTOR and we will try to write one. We go to Sunday School and Primary and Religion Class. There are five sisters and five brothers of us living, two sisters and two brothers are

dead. One brother is on a mission in Missouri. He has been gone twenty months. We have twin brothers. They are eleven years old. We have a pet lamb, and a dog named Tip, and a little kitten. I set my trap for mice and caught a snake in it. We have a little niece named Lillian and a little nephew named Roland. I am nine years old.

Your little friend,

JENNIE P. JENKINS.

A Young Gardener.

BOTTOMS, IDAHO.

I am seven years old and my little cousin is six. I have a little garden and I dig and water it myself. It is by papa's and he helps and then he has me help him back again. I raise pansies and onions and sweet peas and sugar beets and strawberries, and I have a nice young plum tree. I pay my tithing and I like Sunday School.

Your dear little name-sake,
LULA DILLE.

BY-BY SONG TO DOLLY.

There, go to sleep, Dolly, in mother's own lap;
I've put on your night gown and neat little cap;
So sleep, pretty baby, and shut up your eye,
By-by, little Dolly, lie still and by by.

I'll lay my clean handkerchief over your head,
And then make believe that my lap is your bed.
So hush, little dear, and be sure you don't cry,
By-by, little Dolly, lie still and by-by.

There, now it is morning, and time to get up;
Your breakfast I'll crumb in my own little cup;
So wake, little baby, and open your eye,
For now it's high time to have done with by-by.

Selected.

CORRECTION.

IN our last number, page 619, in a description of the Aurdrie Sunday School, the names of the school officers are given as Brother William and Sister Sarah Russell; this is a mistake, Russell should read Graham.

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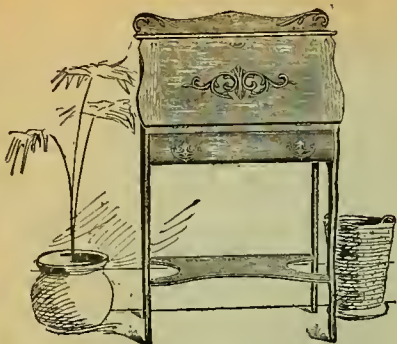
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