

THE

Juvenile Instructor

VOL. 63

JUNE, 1928

NO. 6





The dry, constant cold of the mountain top



A Message

to Those Who Use Refrigeration
in Their Business

To the Meat Markets, Grocery, Drug Store, Florist, Dairy,
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CARNATION CHICKEN A LA KING

2 tbspd. butter or chicken fat, $\frac{1}{2}$ green pepper, shredded, $\frac{1}{2}$ cup mushrooms, chopped, 3 tbspd. flour, $\frac{1}{2}$ pimento, shredded, 1 cup chicken broth, 1 cup Carnation Milk, salt and pepper, 1 $\frac{1}{2}$ cups cold chicken. Salt the green pepper and mushrooms in the butter until tender (about 10 minutes), keeping covered while cooking. Remove and blend flour and seasonings with fat left in pan; add broth and Carnation and cook until thickened, stirring constantly. Place chicken, cut in $\frac{1}{2}$ inch dice, pimento, green pepper and mushrooms in top part of double boiler. Pour over this the sauce; continue cooking over hot water 10 minutes. Serve in patty shells or on toast.

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SAY THAT YOU SAW IT IN THE JUVENILE INSTRUCTOR



Meditation in Early Spring

By Harrison R. Merrill

I stand here in this wintry sun—
Cold sun!
Whose rays like golden icicles shot among the sage,
Pierce my wool clothes as cold winds rage.

Thorny shadscale everywhere,
And lonely wastes of sand and snow,
As sheep and I a browsing go.

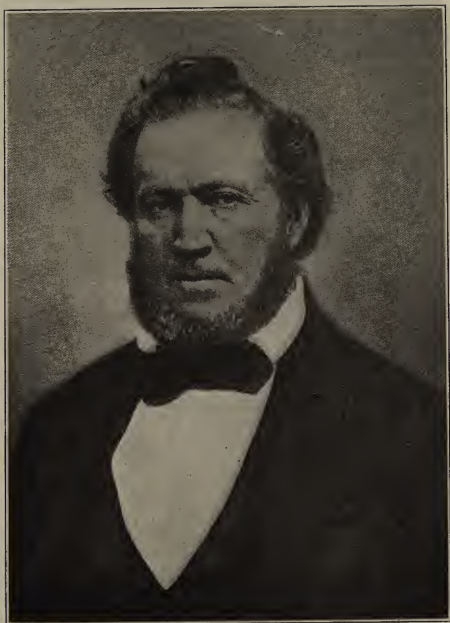
They
Find their forage on the snow-flecked earth—
A wisp of grass, a hardy weed,
A dried-out shrub of little worth.

I
Browse across that dome of blue,
Where white-robed angels glitter through.
I feed, too—my active mind—among these shrubs,
And ponder on the end of man.

As pages of earth-life I scan,
My eyes then to those mountains rise—
White scalloped walls against the skies—
Where—strange ice-forms—they solid stand,
Defences of this wide, wide land.

This earth's so big, and time's so long,
And we're so small—this flock and I—
We seem lost here, our loudest song
Could never reach yonder high blue sky!

Oh, God, are we worth while, these sheep and I,
So frail, so tiny in Your vast domain?
Have we some niche beneath that bending sky,
Where You would have just us remain?



Brigham Young



The JUVENILE INSTRUCTOR

Vol. 63

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The Church Sunday School: Its Growth and Comprehensiveness*

A Means of Fulfilling a Divine Command

By David O. McKay

"And I give unto you a commandment, that you shall teach one another the doctrine of the kingdom;

"Teach ye diligently and my grace shall attend you, that you may be instructed more perfectly in theory, in principle, in doctrine, in the law of the gospel, in all things that pertain unto the kingdom of God, that are expedient for you to understand." (88:77, 78.)

This injunction to the Priesthood recorded in a revelation given through Joseph, the Seer, at Kirtland, Ohio, December 27, 1832, points directly to the fundamental reason for setting apart a regular hour for quorums of Priesthood to study the Gospel.

Observation, experience, and inspiration have established the fact that the fate of a nation depends upon the proper education of its people. This fact was recognized and taught by leading philosophers who lived many years B. C.; and by eminent scholars since. Joseph Smith, however, even before he was 30 years of age, went still further, by declaring that man's salvation here and hereafter depends upon knowledge gained by study and by faith.

"It is impossible," said he, "for a man to be saved in ignorance;" also, "Whatever principles of intelligence we attain to in this life, will rise with us in the resurrection."

There is great significance, then, when the Lord says to "High Priests even down to the Deacons," "Seek ye diligently and teach one another words of wisdom; yea seek ye out of the best books words of wisdom; seek learning even by study, and also by faith."

In harmony with these revelations, the Quorums of Priesthood have been given Sunday morning as the most convenient time for their members to be "instructed more perfectly in theory, in principle, in doctrine, in the law of the Gospel, in all things which pertain unto the kingdom of God."

For the accommodation, therefore, of quorums and all others included in the Sunday School organization, departments therein have been changed and enlarged as follows:

GROUP ONE

Includes all boys and girls under quorum ages—ages from 4 years to 11 years, inclusive.

Kindergarten 4-5-6 years inclusive
Primary 7-8-9 years inclusive
Church History . . . 10-11 years inclusive

Courses of study for this group prescribed by the General Board of the Deseret Sunday School Union under the direction of the Council of the Twelve.

*Address delivered at the Conference of the Deseret Sunday School Union, Tabernacle, Salt Lake City, April 8, 1928.

GROUP TWO

Includes all young men and young women within the Aaronic Priesthood age—from 12 to 20, inclusive.

Deacons

"A" Classes

- 1928 Book of Mormon
- 1929 Old Testament
- 1930 New Testament

Teachers

"B" Classes

- 1928 Old Testament
- 1929 New Testament
- 1930 Book of Mormon

Priests

"C" Classes

- 1928 New Testament
- 1929 Book of Mormon
- 1930 Old Testament

Courses of Study for this group are prescribed by the Presiding Bishopric of the Church.

Note: The order of books to be studied may be changed for 1929 and 1930.

GROUP THREE

Includes all members of the Melchizedek Priesthood quorums, and sisters and men of the Church prepared to pursue the Course of Study given in this department.

<i>Missionary</i>	<i>Gospel Doctrine Department</i>
-------------------	---------------------------------------

- | | |
|---|--|
| For Prospective
Missionaries
Elders | Membership
Composed of
High Priests
Seventies
Elders |
|---|--|

Note: Each of these groups should appoint a secretary from one of its number, whose duty it is to keep an accurate record of the attendance of members of his group at quorum classes.

Courses of study for these departments are prescribed by the Council of

the Twelve and the First Council of Seventy.

Thus, the year 1928 marks a distinct epoch in the history of the Deseret Sunday School Union.

For the first time in seventy-nine years, the members of the Union are given the privilege of pursuing a course of study not only authorized, but *prescribed* by the General Authorities of the Church.

Secondly. For the first time in seventy-nine years, the departments of the Sunday School are adapted to the needs, instructions and advancements of members of Priesthood quorums.

Thirdly. By approval and instruction of the General Authorities of the Church, this year marks the setting apart of Sunday morning as the most suitable time for the studying of the *Gospel by all members of the Church*; especially for the quorums of priesthood.

Fourthly. The same course of study prescribed for the quorums of priesthood is now studied co-educationally by the women and girls of the Church.

"No Part of education is more important to young women than the society of the other sex of their own age. It is only by this association that they acquire that insight into character which is almost their only defense."

QUORUM STATISTICS

Into the study period from 10 to 12 o'clock Sunday morning are now included quorums and parts of quorums of the Priesthood as follows:

- 1010 groups of High Priests
- 1010 quorums or groups of Seventies
- 1010 quorums or groups of Elders
- 900 groups of Priests
- 938 quorums or groups of Teachers
- 1000 quorums or groups of Deacons

Making a total of approximately 130,000 men and boys who should accept the privilege of leading in Gospel study.

OPPORTUNITY TO INFLUENCE YOUTH

Associated with this army of Truth Seekers—is a co-ordinate army of sis-

ters and daughters, wives and mothers—contributing to the value of study hours, and tempering, sweetening, and strengthening the characters of all who come within the radiance of their lives.

Who can measure the value of 300,000 men, women and children every week, concentrating thought and energy on eternal principles of morality and spirituality! Who cannot see that by such effort individual lives are made nobler, home and family ties made stronger, community life made better, and the establishing of a righteous state made more nearly possible.

In these authorized classes are enrolled or should be enrolled 140,000 young men and young women between the ages of 12 and 20 years. 140,000 youths in that formative period of life in which are built habits, ideals, and faiths!

"Every period of life has its peculiar temptations and dangers. But youth is the time when we are most likely to be ensnared. This, pre-eminently, is the forming, fixing period, the spring season of disposition and habit; and it is during this season, more than any other, that the character assumes its permanent shapes and color, and the young are wont to take their course for time and for eternity."

Where then, is the father or the mother who does not feel a deep sense of gratitude for the Church that strives in a hundred ways to make every youth worthy of the Priesthood, that enrolls every youth in a quorum for which he is fitted best to serve, and that sets apart the best hours in the week for youth to consider earnestly and prayerfully the value of a religious life! Where, I ask, is the father or the mother who does not appreciate the opportunity now offered the young womanhood of the Church to study side by side with honored and honorable quorum members?

With this glimpse of the vision of the opportunities and possibilities of

the Church Sunday School, let us glance in retrospect, and pay tribute to the faithful men and women who have made this achievement possible.

EARLY ACTIVITIES—THE FIRST FIFTY YEARS

Among the stalwart, progressive men who followed the Prophet Joseph's admonition to "study the things of the Kingdom, and who experienced the joy of such obedience, was Richard Ballantyne. "I felt," said he, "that the Gospel was too precious to myself to be withheld from the children. They ought to have the privilege of Gospel teaching, and that was the main purpose—(of organizing a Sunday School) to teach them the Gospel—because I felt it was very precious to me, and I thought it would be precious to them."

This love of the Gospel and of children made Richard Ballantyne responsive to the inspiration of the Lord to organize the first Sunday School in the Rocky Mountain region, Sunday, December 9, 1849. Sunday School sessions were held at 8 o'clock in the morning. The first school room was 20 feet long and 18 feet wide (outside measurements) and about 10 feet from foundation to the square of the walls.

During the first year the school numbered about fifty pupils, the record of all of whom unfortunately, we do not have. The names and pictures of eighteen, however, you will find in your program.

During the next fifty years a number of those men and women witnessed, and contributed to, the organization of the Sunday School Union, with an increase of membership from 50 to 120,000. During that period they had established uniformity in school organization, and had adopted rules and suggestions for the conducting of all schools in the Union. They had instituted Sunday School conferences, and Sunday School conventions, and had published, 2,750,000 pamphlets, charts and books.

At the close of the first fifty years, the General Board gave a semi-centennial Jubilee that marked an epoch in the history of the Union.

We are glad as we pass the third quarter of a century, that we have with us nine of that memorable board, among whom are: President Heber J. Grant, now our prophet and leader; George D. Pyper, Second Assistant General Superintendent; John F. Bennett, General Treasurer. Others are: John C. Cutler, John M. Whitaker, Joseph W. Summerhays, John M. Mills, Hugh J. Cannon, and Horace Ensign.

MANY SCHOOLS BUT ONE UNION ONE SPIRIT

These brethren and most of those who within the last twenty-five years have gone to their well-earned reward have seen Sunday Schools established in every continent on the globe, and in many islands of the seas.

Today Sunday School songs are sung and Sunday School lessons taught in twenty-four different countries and in well organized Sunday Schools in twenty-six different missions.

No matter what the language spoken, a traveler entering any of the 1800 Sunday Schools in the world, will find the spirit of the Deseret Union. He will see rendered practically the same order of business, will hear sung the songs from the Deseret Song Book, and see in the classes taught the same lessons.

In a little school in Armenia, five different languages are spoken by the pupils and teachers. Truly the Gospel makes brothers of all nations!

SUCCESS DUE TO SELF-SACRIFICING LABORS

Man's quest for Truth and Liberty has been sanctified all through the ages by the unselfish devotion and willing sacrifice of many heroic souls. Soc-

rates, the philosopher, accepted the poisoned cup, and Christ, our Redeemer, gave his life that all might live. From Calvary to the martyrdom of Joseph and Hyrum Smith—thousands of honest hearts have suffered for the truth. Among no people in any age has there been manifest a greater willingness to sacrifice personal convenience, time and means, and even life itself for the sake of truth and freedom of conscience than has been manifest among the Latter-day Saints. Among the choicest and bravest of these, are numbered officers and teachers in the Sunday School Union!

Twenty-five thousand men and women are spending hours and many of them days every week without monetary compensation—contributing not only their time, but of their incomes also. One stake superintendent paid \$350.00 a year, out of his own pocket in visiting Sunday Schools. One of our Stake secretaries has hired a girl to take her place in the store, and has paid \$15.00 for train fare to make a single visit. Many stake workers pay their own expenses, in order to fill the appointment made. Sometimes these visits require several days, and in one or two instances have been made at the risk of the workers' lives.

For example, Superintendent Holman and High Councilman, Wm. Whitehead of the Lethbridge Stake, wandered all night in a Canadian blizzard to seek help and succor for two others of their companions, whom they instructed to remain in the auto knowing that it meant death if the latter two, less robust than the others attempted to brave the storm.

All praise and honor to the noble men and heroic women, from the days of the pioneers to the present who have contributed to the growth of the Church of Christ—not only in the Sunday School, but in all other organizations as well! I pause to ask a blessing upon the parents whose sons lie in sacred graves in Great Britain,

Tonga, Samoa, Syria, and in other mission fields. May their sacrifices prove to be precious seed from which many righteous lives may spring!

May the quest for Truth—a desire to know the Gospel of Jesus Christ and to gain power to live it lead every Sunday morning a large percentage of the 300,000 men, women and children into the Church Sunday School!

An added feature of the present plans and order of procedure, will permit 1800 boys and 1800 girls to tell 1800 audiences every Sunday morning why they believe in living religiously.

I will close by making an appeal, and by giving you a picture which has been to me an inspirational hope.

One of the most beautiful and tender scenes in the loving life of the Redeemer whose resurrection we celebrate this day, was that in which, obedient to His bidding, affectionate mothers and trusting children gathered around him for a blessing. His words on that occasion, "Suffer the little children to come, and forbid them not," have come ringing through the ages down to His Priesthood at the present hour.

My appeal to the hundred and thirty thousand men, youths, and boys who

represent Him in quorums today is:

Permit by example in leadership the mothers and children to come to Christ through a knowledge of His work, studied and explained by you, His authorized representatives. In the performance of this duty Christ trusts you. In the discharging of that duty we are sure most of you will not fail.

In inspirational conferences with fellow members of the Twelve, I have caught glimpses of a vision in which I saw ten hundred and twice ten hundred sacred chapels from which radiated light—the light of the glory of Truth. Wending toward this light, every Sunday morning, I have seen men, women, and children, led by authorized teachers, who, opening the doors, have bidden the eager followers to enter and let their souls be filled. There in these spiritually illumined houses sat ten thousand groups of satisfied, happy students—satisfied, strengthened and happy because they beheld the light—the truth of the risen Redeemer. They were all members of the Church Sunday School, and the Priesthood of God taught them "all things pertaining to the Kingdom."

It is within the realm of possibility to make this vision real.

You're Wealthy

Don't worry just because you're poor;
If you were rich you'd worry more—

That's certain.

You get your three square meals a
day;

You couldn't eat more anyway—
'Thout hurtin'.

Don't think the fates have been un-
kind;

There's many millionaires you'll find—
Complainin'.

There's lots of men with so-called
means

Who'd like to wear your old blue
jeans—

'Thout strainin'.

You fellows in your working clothes
Can shake 'em when the whistle
blows—

'Thout frettin'.

The boss with dollars to your dime;
You bet he's working overtime—

And sweatin'.

There's them who'd give up every sou
If they could stand up strong like
you—

And healthy.

You've got your children and your
wife,

You ought to live a happy life—
You're wealthy.

—George W. Stevens

TRUE PIONEER STORIES



By Harold H. Jenson

ERASTUS PEERY BINGHAM

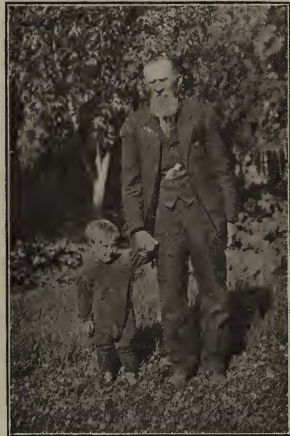
How Bingham Canyon received its name, the story of Ogden's old fort, an experience of being near scalped, all were told by Erastus Peery Bingham, only surviving pioneer of 1847 of Weber County, so far as known. Brother Bingham lives at 2751 Jackson Street, Ogden, and the writer had a little difficulty obtaining an interview as the aged veteran was not feeling well. After some persuasion over the phone he allowed the *Juvenile Instructor* representative to call on him and a remarkable interview in point of interest was the result. Brother Bingham can best tell his own story, which was about as follows:

"I was born in La Harp, Hancock County, Illinois, March 20, 1846, the son of Erastus Bingham and Olive H. Freeman. My father volunteered to go into the Mormon Battalion and my mother and her two children were brought to the Valley by my grandfather. We arrived in Daniel Spencer's second division under Ira Eldredge on September 19, 1847. Mother was very ill and when the Saints were driven from Nauvoo, my grandfather took her under his care, as father had been sent on ahead to make the road. I was to have been born at Nauvoo but the event took place under very adverse circumstances.

"While we were wintering among the Indians 200 miles up the Missouri river, illness overcame mother and she was not able to walk. Her lower limbs seemed paralyzed being drawn upwards toward her body. Imagine this condition of affairs with our father having to leave us at Mt. Pisgah. He answered Brigham Young's call for five hundred able bodied men to join the Mormon Battalion. Father, his

brother and my mother's brother left to answer the call. Father was sent back with Captain Brown's sick detachment and arrived in Great Salt Lake Valley five days after President Young. Mother's brother came back with other sick men. Their team failed them on a divide and he carried one of the sick men on his back up the hill, became overheated, and in three days died of pneumonia.

"My first remembrance of the Valley is a picture of the seagulls saving the crops. We lived at what was called Hollidaysburg now Cottonwood, and in 1850 moved to Weber. My people were poor, and our clothes were home made. We raised flax, and the hemp was worked into thread and



ERASTUS PEERY BINGHAM

clothes. As a boy I had to herd cattle, and as soon as I could hold a switch I was called to drive oxen. Very few had horses for plowing and old cattle were used for tilling the soil. Grandfather Bingham had six sons but only one, my father, was married when he crossed the plains. Again grandfather protected the family and provided for us while father went in 1849 with a younger brother to bring back gold from California to build up the country.

"Grandfather had charge of the Church stock and built a cabin in what is now called Bingham Canyon, which was named after him. He was crippled in his feet and being lame, couldn't farm, so President Young appointed him for this position. His boys helped him herd stock and did a little prospecting between times. They found good mineral and took the same to President Young. He told them to say nothing about it as the news would create a famine and the people wouldn't raise grain. He said this would only cause excitement and a panic and people from the east would rush in. So nothing more was done with it.

"Many people do not know that Ogden once had a fort, small though it was. It was built near where the railroad runs into Ogden. Here the first families wintered. Captain Brown had bought the whole country from Goodyear who had a Spanish right. It seems Captain Brown had been sent to California to bring back the Mormon Battalion boys' pay. He saw this tract of land on his return and told President Young about it. A deal was made and \$3000 paid for the district running from the Hot Springs north, to the mountain east, and the lake on the west.

"Later President Young wanted to lay out a city in Ogden and offered to buy the land from residents who owned squatters rights, paying an amount that equalled that paid for im-

provements. At this time no government survey had been made. I heard grandfather say he received \$3 for his land. This shows what faith the people had in President Young. And the city was laid out and prospered.

"I once had the sensation of being what I term 'scalped.' When but ten years old I wandered five miles away from where Plain City now stands. An Indian came out of the brush, on horseback and I started to run. He started after me and tried to ride over me. I jumped from side to side. Suddenly he grabbed my coat collar and dragged me along for several rods. Then slowed up and kicked me down, sat on me, and took me by the scalp lock, or hair, pulled out his knife and ran it around my head. My heart seemed to stop, and the first thing I remembered was feeling my head to see if it was there, for the Indian had ridden off and left me. I think he did it to scare me, and though I hadn't been scared until I saw that knife, I sure was afterwards.

"I married Emmeline Clarise Allen and as the years went by nineteen children sat around our table, although four have since passed away. My grandchildren number sixty and there are sixteen great-grandchildren. Most of my married life I lived at Huntsville, where I had forty acres of land. My wife died fifteen years ago and since then I have lived with my children, who have been very kind to me.

"I want to advise the young people of today to take advantage of their schooling. The only education I had was part of two quarters. The rest I picked up reading dime novels with cowboys, although mother, who was a school teacher, taught me whenever she had time.

"A remarkable testimony took place with mother, just before she arrived in the Valley. She was promised she would walk and the day before she arrived the use of her limbs returned, a living testimony of the power of God."



INTERIOR OF KIRTLAND TEMPLE

Brigham Young's Missionary Experiences

By Susa Young Gates

II

April 18, 1839, Brigham Young left Quincy for Far West to dedicate the Temple and fulfil the Revelation given July 8, 1838:

"April 21.—We passed through Huntville, crossing a nine-mile prairie; the roads were full of the Saints, who were fleeing from Missouri to Illinois, having been driven from their houses and lands by the exterminating order of Governor Boggs, and that, too, against all the laws of the State and Constitution of the United States.

"We met brother John E. Page and his family on a sideling hill, with his load turned bottom-side upwards; among other things, he had upset a barrel of soft soap, and he was elbow-deep in the soap, scooping it up with his hands. I told him I wanted him to go to Far West with us. He replied, he did not see that he could, as he had his family to take to Quincy. I told him his family would get along well enough, and I desired him to go up with us. He asked how much time I would give him to get ready. I answered, five minutes. We assisted in

loading his wagon; he drove down the hill and camped, and returned with us. We traveled 30 miles and camped for the night.

"April 23.—We rode 36 miles, and camped for the night on a creek near a grove six miles east of Tenney's Grove. Elder Maginn went out to buy corn, and as he tarried all night we felt afraid lest he might have fallen into the hands of the mob.

"April 24.—We remained at the grove where Elders Elias Smith, Theodore Turley and Hyrum Clark, (of the committee who were left to attend to the removal of the poor), who had been driven from Far West, met us; they informed us that on the 16th, the mob came into Far West and tantalized the committee on the subject of the revelation, saying that was one of Joe Smith's revelations which could not be fulfilled, as the Twelve and the Saints were scattered to the four winds; and threatened them severely if they were found in Far West next day. They turned round, and on the 25th accompanied us to father Timothy B. Clark's, near Far West.

"Early on the morning of the 26th of April, we held our Conference, cut off 31

persons from the Church and proceeded to the building spot of the Lord's House, where Elder Cutler, the master workman of the house, then re-commenced laying the foundation, agreeably to revelation, by rolling up a large stone near the south-east corner.

"The following of the Twelve were present: Brigham Young, Heber C. Kimball, Orson Pratt, John E. Page and John Taylor; we proceeded to ordain Wilford Woodruff and George A. Smith to the office of the Twelve, to fill the places of those who had fallen." ("Mil. Star," Vol. 25, pp. 568, 583.)

May 2, 1839, he arrived at Quincy, Illinois. He left there the 16th of May, 1839, to join the Prophet at Commerce (Nauvoo.) He was allowed to remain there only four months, when he was again sent forth to preach, this time, going to Europe to organize and set in order the newly established English Mission.

The English Mission was opened by Apostle Heber C. Kimball, accompanied and assisted by Apostle Orson Hyde and Elders Willard Richards and Joseph Fielding.¹ These men had arrived in Liverpool, England, July 20, 1837, to find the city decorated with banners as it was a royal celebration of Queen Victoria's parliament and cabinet election. Above their heads waved an inscription "Truth will prevail." Verily so.

Heber C. Kimball, with his powerful personality, his eloquence and zeal, Orson Hyde's devotion and oratorical gifts, Willard Richards' scholarly attainments, and Joseph Fielding's poised enthusiasm, had conducted a whirlwind proselyting campaign of eleven months, when Elder Kimball returned home leaving Joseph Fielding to preside over the few branches in and about Manchester and Preston, assisted by Willard Richards, who had met and married an English girl, Janetta Richards, of Walkerfold, Lancashire.

¹This corrects a typographical error concerning the opening of the British Mission, contained in the *Juvenile Instructor* for May, 1928.

Apostle Kimball returned to Kirtland after eleven months' strenuous and most successful labor, reaching Kirtland May 22, 1838. They had baptized 1500 persons, and left their English friends with tears of mixed joy and sorrow.

The Prophet felt the importance of a complete and far-reaching organization of the Church in European countries, and was inspired one year later to send across the seas the majority of the Quorum² of the Twelve Apostles, who were empowered to set in motion such plans and forces as would form a definite and solid foundation for missions during the next century.

Brigham Young, Heber C. Kimball, Orson Hyde, Parley P. Pratt, Orson Pratt, John Taylor and Wilford Woodruff, together with Elders George A. Smith, Lorenzo Snow, Reuben Hedlock and Theodore Turley, sailed at different dates for Europe. Orson Hyde was sent later by the Prophet to dedicate the land of Palestine for the return of the Jews.

Thus there was a vast spiritual machine organized in foreign lands, and the men sent were each fitted to the particular task assigned.

The sad and difficult circumstances attendant upon their departure from Nauvoo are well-known history. Poverty, extreme sickness of the men and of their families left behind, have been recorded in biographies and Church history. The simple story told by Brigham in his journal is like his own character, devoid of high lights or grewsome details. Facts are recorded. The rest must be supplied from reader pens, more voluminous writers. Let it be remembered, however, that Brigham Young was but one of a company of virile men, powerful preachers, and faithful followers of the beloved Prophet Joseph Smith, who, himself, was but the new witness of God and His Son Jesus Christ in the latter days.

²Mil. Star, Vol. 25.

Brigham writes:³

"September 14, 1839—I started from Montrose on my mission to England. My health was so poor I was unable to go thirty rods to the river without assistance.

"After I had crossed the river I got Israel Barlow to carry me on his horse, behind him, to Heber C. Kimball's, where I remained sick till the 18th. I left my sick wife, with a babe only ten days old, and all my children sick and unable to wait upon each other."

"September 17—My wife crossed the river and got a boy with a wagon to bring her up about a mile to Brother Kimball's to see me.

"I remained until the 18th at Brother Kimball's, when we started, leaving his family also sick.

"Brother Charles Hubbard sent his boy across the prairie fourteen miles to a shanty on the railroad, where Brother O. M. Duel lived. Sister Duel helped the boy to get our trunks out of the wagon. We went into the house, feeling very much fatigued. We tarried there one night.

"In the morning Brother Duel took us in his wagon and carried us as far as Lima, about twelve miles. When Brother Duel left us he gave each of us a dollar to help us on our journey. A brother then took us into a wagon and carried us to Father Mikesell's near Quincy.

"We tarried in Quincy a few days, and began to recover, and preached a few times. We procured a meetinghouse close to the Congregationalists, and we began at different hours from them; but taking a notion to disturb us, they rang their bell furiously after we had commenced our meeting. Elder Page was preaching, and he preached so loud that he drowned the bell, and thus brought out hundreds who otherwise would not have come to meeting. We received some little assistance from the brethren.

"Lyman Wight took us in a one-horse wagon, and carried us to a Brother C. C. Rich's at Burton, where we stayed over night.

"Next morning Brother Rich carried us to Brother Wilbur's. We tarried over night, and Brother Wilbur took us in a buggy and carried us to Father James Alfred's, in Pittsfield, where we remained all night; and Father Alfred carried us to the neighborhood where Brother Harlow Redfield lived, where we preached at a small branch of the Church. Next day the brethren carried us to Scott County to Brother Decker's, near Winchester."

"October 1st—Went to Lorenzo D. Young's, where we tarried and recruited."

"October 4th—Brother Lorenzo carried us to Jacksonville. We stayed over night. A sister in the Church hired a man and buggy to carry us to Springfield, where we were kindly received by the brethren. Here I was sick and confined to my bed for a few days. Brother Libeus T. Cahoon, who was then practising medicine, waited upon and nursed me.

"On the 11th, I resumed my journey in company with Brothers H. C. Kimball, George A. Smith, Theodore Turley, and Brother Kimball's father-in-law, Mr. Murray. The brethren had exchanged horses at Springfield, and with a little assistance from the brethren there, we obtained a two-horse wagon. The sisters fitted me up a bed in the wagon to ride on, as I was unable to sit up."

"We pursued our journey and arrived at Terre Haute on the 17th. Brother Kimball and myself put up at Dr. Modisett's, who belonged to the Church. The other brethren put up at Milton Stowe's, who lived in one of the doctor's houses.

"In the evening the doctor called in to see them, Brother Stowe being very poor, and the brethren quite ill in health. The doctor expressed great sympathy for them when he returned to his house—relating over the poverty of Brother Stowe and the brethren's ill health. He shed many tears, but he did not have quite sympathy enough to buy them a chicken or give them a shilling, though he was worth some four or five hundred thousand dollars.

"In the course of the evening Brother Kimball became very ill. The doctor said he could give him something that would help him, but the old man was so drunk he did not know what he did do, and he gave Brother Kimball a teaspoonful of morphine. His wife saw him pour it out, but dare not say a word, but believed it would kill Brother Kimball. A few minutes after he took it, he straightened up in his chair, and said he felt very strange, and thought he would lie down; and on his making a motion to go to bed, he fell his length upon the floor. I sprang to him, rolled him over on his back, and put a pillow under his head, and began to inquire what the doctor had given him. I learned he had given him morphine. Brother Kimball soon came to, and spoke faintly and said, 'Don't be scared, for I shan't die.' We got him on the bed, and I nursed him through the night. I changed his underclothing five times, and washed him previous to changing his clothes. I found him covered with sweat, at first like thin honey. This gradually wore out towards morning, and he sweat naturally. He was scarcely able

³Mil. Star, Vol. 25.

to speak, so as to be understood, through the night.

"The next day Brothers George A. Smith, Theodore Turley, Reuben Hedlock and Mr. Murray, started with the wagon and three horses for Kirtland, Ohio—the horses had pretty well given out.

"We tarried in Terre Haute until the 22nd. We remained there a few days preaching to the few brethren and others who wished to hear."

"While in Pleasant Garden we obtained some money, so that with the five dollars we previously had, amounted to \$13.50. When we got into the stage, we did not expect to be able to ride but a short distance. We rode as far as Indianapolis, paid our passages, and found we had sufficient means to take our passages for Richmond, Iowa.

"When we arrived at this place we found we had means to take us to Dayton, to which place we proceeded and tarried over night, waiting for another line of stages. We expected to stop here and preach until we got means to pursue our journey. I went to my trunk to get money to pay my bill, and found that we had sufficient to pay our passages to Columbus, to which place we took passage in the stage and tarried over night.

"When I paid my bill I found I had sufficient to pay our passage for Wooster. When we arrived there I went to my trunk again to get money to pay our bill, and found sufficient to pay our passages to Cleveland." (Mil. Star, Vol. 25, p. 648.)

The Apostles Reach Kirtland

"Nov. 3 (Sunday)—Brother Kimball and I attended the Episcopalian Church in the forenoon. We proceeded to Kirtland, and arrived that evening, where we found a good many friends and brethren who were glad to see us. I had a York shilling left; and on looking over our expenses I found we had paid out over \$87.00 out of the \$13.50 we had at Pleasant Garden, which is all the money we had to pay our passages, to my certain knowledge, to start on. We had traveled over 400 miles by stage, for which we paid from 8 to 10 cents a mile, and had eaten three meals a day, for each of which we were charged fifty cents, also fifty cents for our lodgings.

"We spent our time in Kirtland in visiting the brethren and recruiting our health."

"Nov. 17 (Sunday)—I preached in the forenoon, Brother Taylor in the afternoon. In the evening I anointed Brother Taylor in the House of the Lord. He had

previously washed himself in pure water with castile soap; then we all went to the Temple. Brother Kimball opened the meeting by prayer; I then anointed Brother Taylor with pure sweet oil, and pronounced such blessings as the Spirit gave utterance. Brother Taylor then arose and prayed for himself. Brother Turley, one of the Seventies, was anointed by D. S. Miles, one of the Presidents of Seventies, which was sealed by loud shouts of hosannah; then their feet were washed and the meeting closed.

"We disposed of our wagon, horse and harness, and picked up what money we could gather, which was insufficient to convey us to New York. There was not a healthy man among us, and some more fitted for a hospital than a journey."

"Nov. 22—Elders Kimball, Taylor, G. A. Smith, Hedlock, Turley, and myself, proceeded to Fairport. The lake was so rough that no boat came into port until the 26th, when we went on board the steamboat Columbus, at one o'clock, and arrived in Buffalo next morning. We had an excellent time on the lake. The wind rose about one o'clock in the morning. I went upon deck and felt impressed in spirit to pray to the Father, in the name of Jesus, for a forgiveness of all my sins, and then I felt to command the winds to cease, and let us go safe on our journey. The winds abated, and I felt to give the glory and honor and praise to that God who rules all things."

"Nov. 27—We took passages on the stage. On arriving at Batavia, we put up at the Genesee House, dedicated our room to the Lord, and had a prayer meeting, asking the Lord to open up our way.

"We took the cars for Rochester. Elder Kimball left us at Byron to visit his friends. Arriving at Rochester, we took the stage and rode all night, and arrived at Auburn at 10 a. m. Here, being short of means, Elders Taylor and Turley proceeded to New York, and Brother George A. Smith and I concluded to stop and preach until the Lord should open the way.

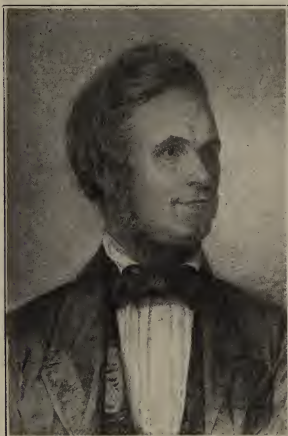
"We visited my cousin, George Brigham, who listened very attentively to our teachings. He took us to a hotel, where we slept in a damp room and took additional cold.

"We walked to Moravia, and found Brother Isaac C. Haight and a small branch of the Church, which had recently been built up in that neighborhood. I preached several times. Brother George A. Smith's lungs were so bad he could not preach." (Mil. Star, Vol. 25, pp. 663-664.)

"December 6—Brother Haight took his

*Mil. Star, Vol. 25, p. 647.)

team, and we rode with him to Brother Joseph Murdock's, in Hamilton, Madison County, where we arrived on the 7th, in the evening. Brother George A. Smith was confined to his room sick, and received a thorough series of Thompsonian nursing. I found the Saints in confusion; they had the gift of tongues among them and the interpretation, and they were so ignorant of the nature of these gifts that they supposed that everything which was spoken in tongues was immediate revelation from God; a false spirit had therefore crept in, and division was the result. I taught them that when they spoke in tongues they spoke the things which



JOHN TAYLOR

were in their hearts, whether they were good or evil; the gift of tongues was given for a blessing to the Saints, but not to govern them, nor to control the Elders, or dictate the affairs of the Church. God had placed in the Church different gifts; among which were Apostles, Prophets, helps and governments, and wisdom was profitable to direct. Before leaving, the Saints came to an understanding on these matters. The brethren were very kind to us; Brother Benager Moon gave me sattuette to make me an overcoat; Sister Lucetta Murdock made it for me; this was a great blessing to me,

as I had worn a quilt, with a comforter run through it, in lieu of an overcoat, all the way from Nauvoo, which had not much of a ministerial appearance. Held meetings on Tuesday and Thursday evenings."

"December 15 (Sunday)—Preached in Waterville at Brother Gifford's and returned on Monday to Hamilton."

"December 20—Went to Eaton, and visited cousins Fitch and Salmon Brigham, and on Saturday to Hamilton, and called on Phineas Brigham. While at Cousin Phineas Brigham's he had many inquiries to make about the Prophet. I preached the Gospel to him so plainly that he could not make any reply, but had to acknowledge that what I taught was scriptural and reasonable, and he could not gainsay it; but being a very staunch Baptist and a deacon, too, he regretted very much his son was not there, who was educated for a Baptist priest. He thought if his son was there he might be able to enlighten my mind and point out my errors, although he was not able to do it himself.

"We had not conversed an hour before his son, the priest, came in, to whom he introduced me, and then sat down with a great deal of composure, believing the son would be able to rebut the doctrine I had advanced. The son, with all the solemnity and air of a priest, commenced to ask questions. I answered them, and in return, asked him a few questions, giving him the liberty to rebut any statement I had made by bringing Scripture testimony, as I had read my doctrine from the Bible; but he could not give me any light, neither could he answer the questions I asked him, and he was too much of a gentleman—young and inexperienced—to commence a tirade of abuse, as older priests generally did on the character of Joseph Smith and the Book of Mormon, consequently he sat mute as a stock.

"I continued my visit with the family for a short time, and when I was about to leave I told them that Baptism, Methodism, Presbyteranism, Quakerism, Shakerism, and every other ism, I had studied and learned, for I desired to know the truth, and found I could put all their doctrines, when simmered down to truth, into a snuffbox of the smallest class, put it into my vest pocket and go on my way; but, when I found "Mormonism," I found that it was higher than I could reach with my researches, deeper than I was capable of comprehending, and calculated to expand the mind and lead mankind from truth to truth, from light to light, from grace to grace, and exalt him in the celestial kingdom, to become asso-

ciated with the Gods and the angels. I bade them good night, and went over the hill to Hamilton, and stayed at Brother Murdock's."

"Dec. 22, 1839 (Sunday)—Preached at Brother Murdock's, and went to Water-ville on Monday, 23rd, with Brother Gifford."

"Jan. 2, 1840—Brother Gifford carried us to Utica."

"Jan. 3—Went by railroad to Albany, and put up at the Railroad House."

"Jan. 4—Found Brother Robert Campbell, who lived with his mother, and stayed with him. I went to Troy, and proceeded to Lansingburg. I went to meeting where Phineas Richards' was preaching."

"Jan. 5 (Sunday)—I preached in Lansingburg, and returned to Troy and preached in the evening."

"Jan. 6—Returning to Albany."

"Jan. 12 (Sunday)—We had a meeting at William Parson's; Brother Jonathan O. Duke preached."

"Jan. 17—Edwin Pearson took his horse and cutter, and brought us to Canaan, Litchfield County, Connecticut. In some places the snow was fifteen feet deep. We stayed at Gibson Smith's, and visited the Saints on Canaan Mountain, and preached at Brother Francis Benedict's."

"Jan. 19 (Sunday)—We preached at Sheffield Mills. We visited the scattered Saints in this vicinity, and on Sunday, the 26th, I preached a lengthy discourse at the house of Brother French."

"Jan. 27—Brother French carried us in a sleigh to New Haven. We put up at Lemis' Tavern, where we anxiously waited for a steamboat. We visited the New Haven Museum."

"Jan. 30—We took steamboat and started, but on getting out a few miles a portentous cloud in the east caused the captain to return, and we went back to the hotel."

In New York City

"Next day we took steamboat and went within eighteen miles of New York. When we came into the channel of East River, we found it frozen over. The captain ran his boat as far into the ice

as he could, but the ice was so thick he had to land us at Frog's Point, where we hired a Paddy's dirt-cart to carry our luggage a mile, when, with other passengers, we hired a market-wagon to carry us to Harlem, paying all our money on our arrival there. It was late in the evening, and all the stages had left for New York but one, which had only two horses; sixteen of us got on to it, and we arrived in New York at 10 p. m. When we landed I observed Captain Stone, the commander of the steamer, come out of the coach, and asked him if he would have the goodness to pay this gentleman's fare and mine (pointing to Brother George A. Smith). He replied, "With pleasure." I thanked him. He said it was all right, and shaking hands with us both, bade us God speed. We left our trunks in the baggage-room of the North American House, and soon found Brother P. P. Pratt and family, who lived at No. 58, Mott Street. We were heartily received by the family, and returned thanks to God for having preserved us and brought us in safety, so far on our mission to the nations of the earth."

"February 1—Spent the day at Brother Pratt's; my health was feeble."

"February 2 (Sunday)—Attended three meetings at the Columbian Hall, Grand Street. Elder George A. Smith and myself preached."

"I attended a meeting in some part of the city every evening during the week, and on Sunday, 9th, preached three times in the hall. I again attended meetings every night during the week, and was constantly conversing with people and teaching them the principles of the Gospel. Passing from Brooklyn to New York, I jumped on to the ferry-boat with my left arm extended, meaning to catch my hold of the stanchion, but I fell on a large iron ring on the deck, which put my shoulder out of joint. I asked Brother Hedlock to roll me over on my back, which he did; I directed Brother Kimball and Hedlock to lay hold of my body, and Brother Pratt to take hold of my hand and pull, putting his foot against my side, while I guided the bone with my right hand back to its place. The brethren wound my handkerchief round my shoulder and helped me up. When I came to a fire I fainted, and was not able to dress myself for several days." (Mil. Star, Vol. 25, pp. 695-696.)

²Mil Star, Vol. 25, pp. 678-679.

³Cousin of Brigham Young.

(To be Continued)

The Romance of Printing

By Frank C. Steele

Eddie Youngchild stood watching the almost-human newspaper press turn out the evening edition of the News. It was a marvelous process—the printing of a great modern newspaper. This mechanical giant seemed to eat the white paper on the one end and disgorge it all neatly printed and folded and ready for the newsboys on the opposite end. The wonder of it all—the speed, the accuracy, the beauty—aroused the admiration of the meditative Eddie and that very evening he sought out Mr. Clarkson, a neighbor and an old and valued member of the News' mechanical staff.

"Mr. Clarkson," said Eddie eagerly, as the eyes of the old printer beamed over his spectacles; "please tell me the story of printing. I'm so anxious to learn about making newspapers and things."

"Come in, come in, Eddie my boy, and we'll see about it," smiled the kindly Mr. Clarkson, taking Eddie by the arm and pulling him into the cheery living-room.

Seated in easy chairs, with the cool evening air, sweet with the perfume of lilacs, blowing through the open windows, Mr. Clarkson told his earnest little visitor the story he had asked for—the Romance of Printing.

"Today our big, modern presses are capable of turning out from 50,000 to 100,000 papers an hour. Machinery has done it, Eddie. When I was a printer's 'devil' or a printer's boy helper, our papers were printed at tremendous labor with an old hand press. It was a slow business. Nowadays the pressman turns on his power and, thanks to science, the machine does the rest and far and away better than human hands could do it. The marvel of the print-

ing industry is one of the many marvels of modern civilization, Eddie. It is a good example of the highly mechanical age in which we are living."

"I agree with that, Mr. Clarkson," observed Eddie soberly.

"Man used various kinds of writing before printing was invented, but, as you might imagine, the books produced were rare and expensive. They were the treasures of the rich alone. Then in the fifteenth century a great discovery was made by Johannes Gutenberg of Germany and Laurens Coster of Holland—the use of movable type. Gutenberg is credited with this wonderful invention although it must be admitted Coster was a very early user of movable type. Gutenberg was a great man as well as a great printer. His first printed book proves that for it was the Bible. It is known as the Gutenberg Bible.

"From Germany the art of printing soon spread into Italy, France, Spain and across the Channel to England, my birthplace. In England, William Caxton was the first printer introducing the new invention there in 1476. In 1536 the first printing press was set up in America. That was in Mexico and it was not until 1639 that Harvard College established the first printing plant in what is now the United States. This little plant was the obscure beginning of the University Press of Boston, one of the great publishing houses of the country today.

"What a marvelous growth the printing industry has made since that day! The products of the presses of America probably reach in value two billion dollars annually. Staggering isn't it, Eddie? In what

other industry can you find greater romance?

"In the process of printing there are a number of steps taken before the work is finished and ready for use. First, the type is 'set.' Before the invention of the type-setting machine, the linotype and monotype, the type was set by hand. This was a wearisome and tedious task. On a large daily paper a score or more compositors were employed doing nothing else but set this straight news type. Newspapers now set all their news 'copy' or material by machine, also many of their advertisements. These type-setting machines are undergoing improvements and as they improve their uses are increased.

"After the type is set it is 'made-up' into pages, the pages are cast into plates by a process called stereotyping, the plates are placed in position on the rotary press and the edition is run-off in short order. The printing press itself is a wonderful piece of machinery. It is an enormous jump from it to the old Washington hand press of the old days. Today our big rotary presses produce a complete newspaper, including color work, in one run, eating up miles of newsprint an hour.

"In the early days of printing the workmen used a machine similar to the cheese-press. The machine consisted of a bed on which the type was placed. The type was then inked and made ready to make the impression on the paper pressed over the type faces. The wooden block was screwed down and the

impression made. That was the sort of press used by the fifteenth-century printer. Later came the Washington hand press which printed from 300 to 600 papers an hour, and in 1806 Konig, a German, invented the first power press.

"It was a cylinder press and as the cylinder revolved it carried with it the white paper. The paper received the impression of the type as it moved. When the London Times installed one of these machines, capable of turning out a thousand copies an hour, the British public was astonished. It was a marvel. That is what they thought and it really was in those days."

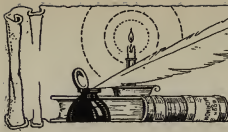
"I believe I should like to be working on a newspaper, Mr. Clarkson," said Eddie.

"You would, well there are many opportunities for the bright, ambitious young man. The field is a broad one, Eddie. There are printers, linotype operators, stereotypers, pressmen, reporters, editors, artists and members of the business and circulation departments. The remuneration is very fair, very good for those at the top, and the opportunities for doing useful service are many. I have been a printer for 35 years now and like my job more today than I did when I was a youngster working on one of the great London dailies. And, after all, Eddie, if we love our work, whatever it may be, we are likely to succeed. If we don't we are very certain to fail."

And Eddie agreed.

Printing

"The art which is the conservator of all arts"



EDITORIAL THOUGHTS

JUVENILE INSTRUCTOR

Organ of the Deseret Sunday School Union

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GEORGE D. PYPHER, ASSOCIATE EDITOR
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Tracy Y. Cannon	Jesse R. S. Budge

David A. Smith

DEPARTMENT ASSOCIATES

Florence Horne Smith	Tessie Giauque
Inez Witbeck	Lucy Gedge Sperry

SALT LAKE CITY - - - JUNE, 1928

The Summer Slump

Along with summer comes the decrease in attendance of Sunday School officers, teachers and pupils. Each year the problem has to be faced. It seems inevitable.

Many causes are named for this

condition: excursions, vacations, the call of the mountains, automobiles, the loss of week-day teachers who have been called for the winter into the Sunday School work, and the natural feeling of lethargy that comes with the summer months.

Sunday School officers should be alert in combatting these forces so inimical to success, and seek to reduce the danger to the minimum.

There are many ways of meeting the emergency. First, the superintendent and his assistants should always be on the job. Nothing so encourages a school as to see the leaders in their places at the appointed time; nothing will demoralize the school more quickly than a laxity in this respect. And this applies to teachers as well as to officers. What is there more discouraging than a class without a teacher! A superintendent should be advised of the contemplated absence of a teacher in time to supply an efficient substitute; and the substitute should be notified in ample time to make preparation for class work. If there is one thing worse than an absent teacher it is an unprepared one.

It would be well for superintendents to consult with the chorister and organist and see that the music is brighter than ever. Aim to have the ventilation right and the physical comfort of those in attendance regarded.

In short, every detail must be conducted with energy and dispatch or the school will surely fall a victim to the summer slump. On the other hand, if the duties required of officers and teachers are faithfully performed, even the heat of summer will not keep the members away from the inspiring sessions of the Church Sunday School.



SIGNS OF THE TIMES

BY J. M. SJODAHL

RELIGIOUS LIBERTY

Let me mention as a sign of our time that the tenth synod of the Episcopal church of the Province of the Pacific held one of its sessions in the great Tabernacle of the Church of Jesus Christ of Latter-day Saints, in Salt Lake City, on May 11, and that President Anthony W. Ivins, in a brief address, welcomed the distinguished visitors. At the beginning of the services the entire congregation recited the Apostolic Creed and the Lord's Prayer.

I refer to this as a striking illustration of our belief in religious liberty, as expressed in our Articles of Faith. Here is one great Church furnishing another with the largest place of worship available, with music, singing, and even hymn books and a large part of the congregation all in a brotherly Christian spirit. And there were no strings to these courtesies. The Episcopal ministers were at liberty to preach and worship in their own way in this great building; they might even have indulged in anti-Mormonism, if that would have given them any comfort, or added to their spiritual welfare. For such is the liberty we believe in. Some others do not.

I remember a dialogue between a Roman Catholic and a Lutheran. The Catholic demanded for the clergymen of his church the same rights and privileges which the laws accorded the Lutheran ministers. The Lutheran asked, How can you demand for yourself the rights that you would deny us, if you had the power? Is that not inconsistent? The Catholic's reply was, Not at all. You believe in religious liberty. We do not. We therefore, demand that you put your belief

into practice and give us the religious liberty and equality you believe in. But we, who do not believe in such liberty, in accordance with our belief, refuse to grant it to you, when we have the power to do so.

And that, the more the pity! is the kind of religious liberty—one-sided, we may call it—in which many believe. We, on the contrary, have been taught to claim for ourselves the privilege of worshiping according to the dictates of conscience and to allow others the same privilege, "let them worship how, where or what they may." This is the spirit of the Gospel. Also of the Constitution of the United States. But not of some churches claiming protection for themselves alone under that Constitution.

AVIATION ACHIEVEMENTS

On April 13, two German aviators, Baron Gunther von Huenefeld and Captain Herman Koel, and an Irishman, Commander James Fitzmaurice, succeeded in crossing the Atlantic on a westward flight. They spent 36 hours from Baldonnell, Ireland, to Greenly island, off the coast of Labrador, but as they failed to reach their destination, New York, and were forced to land, practically shipwrecked, their achievement is rather discouraging than otherwise.

On April 21, Captain Wilkins sent a message from Spitzbergen that he and his pilot Eielson had crossed the Arctic Ocean from Point Barrow in Alaska. They had had a perilous journey. They did not, however, fly over the North Pole, but took a course about 300 miles south of that point.

The Italian aviator, Nobile, is at this writing at King's Bay, Spitz-

bergen, waiting for favorable weather to explore the Arctic regions in his dirigible "Italia," and, incidentally, to plant a cross at the North Pole in behalf of the pope, if newspaper accounts are correct. On May 11 he made an attempt to start, but returned in seven hours because of bad weather conditions.

Captain Wilkins, too, was by fog prevented from observations he intended to make regarding land in the unexplored regions of the Arctic. That question, therefore, remains unsolved as yet. Perhaps Nobile will find the true answer to it—Captain Wilkins saw cloud banks which apparently rested on solid ground, but from the appearance of the ice that was visible he concluded that there was no land under the clouds and the fog.

The failure of this explorer to discover new land in the Arctic has, in the minds of some, again brought up the question of the whereabouts of the so-called "lost tribes." Let me, therefore, quote what Elder Joseph Fielding Smith says on that subject and the "north countries." In the Doc. and Cov. Commentary, page 1044, he says:

"A great many skeptical people rejoiced when the announcement was made that Peary had discovered the North Pole, and they declared that this proved beyond a doubt that the lost tribes were not in the north. The Lord never said that they were at the North Pole. No matter whether Commodore Peary discovered the Pole or not * * * the fact remains that the Lord can take care of these people and keep them hidden from the knowledge of others, until the time comes for that revelation to be known, wherever they are."

This is still applicable to that question.

In corroboration of the statement that "the north country" does not mean the North Pole, and not even necessarily the Arctic, let me quote Jer. 3:18, where we are informed that Judah

and Israel are both to come out of the land of the north. The prophet says:

"In those days the house of Judah shall walk with the house of Israel, and they shall come together out of the land of the north to the land that I have given for an inheritance unto your fathers."

That this is a prophecy concerning the latter-day gathering seems clear and it also furnishes a key to the meaning the ancient prophets attached to the term "the north country."

TESTIMONY OF EARTHQUAKES

Those who follow the records of the daily papers will have noticed that, intermixed with the stories of crime, sports and politics, there are frequent accounts of disturbances in Nature. Mother Earth seems to be in pain, as it were, the component elements being in commotion and in a highly disturbed condition.

On March 31, the ancient city of Smyrna in Asia Minor was partially destroyed by an earthquake, accompanied by inundation of the sea, and terrific thunders. On April 11, another shock terrified the inhabitants there.

On April 19 the southern part of Bulgaria was shaken. The shocks began the preceding evening and lasted till 2 o'clock in the morning. The city of Philipopolis was almost entirely destroyed, and many other towns and villages suffered a similar fate. The earth trembled, the thunders rolled, the lightnings flashed, and the bells in the cathedral at Sofia were ringing as if moved by invisible hands, while the building was swaying to and fro. Some of the frightened inhabitants lost their reason and became raving maniacs. Others were buried alive under the falling buildings.

Semi-official figures compiled by the Bulgarian government show that 103 persons perished and 672 were injured. Over 13,000 buildings were destroyed and 18,300 more rendered un-

inhabitable. Three hundred different localities were affected, and 265,000 persons found themselves without shelter.

On April 23, southern Greece was similarly visited. The ancient city of Corinth was almost entirely destroyed, while other places suffered more or less, and thousands were made homeless.

There can be no doubt about the Lord's speaking to the inhabitants of the earth, or that He is testifying, as the revelation (Doc. and Cov. 88:86-91) said He would do, after the testimonies of the elders of the Church.

Generally we are apt to regard this testimony of the Almighty as directed chiefly to the unbelievers, in order to convince them of God's great power and majesty, and that is very true. It is His sermon, calling the world to hearken, as He once spoke to the terrified Israel from Mt. Sinai. But it is just as much a testimony and a message to the Saints. If you read the revelation, you will find that what God intends to convey to His people through such calamities is this: "Abide ye, in the liberty wherewith ye are made free; entangle not yourselves in sin, but let your hands be clean, until the Lord comes; for not many days hence and the earth shall tremble," etc. That is the message. Keep your liberty! Be clean! The only true liberty is that which is enjoyed by submission to righteous law.

NOTES

The long drawn-out civil war in China has proceeded to the point of imminent danger of interference by Japan. On May 7 fighting occurred between Nationalist troops and Japanese forces at Tsinan, which city was occupied by the latter. The Japanese are preparing for an invasion on a large scale, and the Nationalist government has sent a protest to the secretary of the League of Nations, and a cablegram to President Coolidge asking for information as to the attitude of the United States towards the situation created by Japan.

Sir Austen Chamberlain, British foreign minister, in a statement in the House of Commons, May 11, indicated that Great Britain would join the United States in a declaration outlawing war. Germany has previously made known her adherence to the epochal proposition of Secretary Kellogg.

The American Peace Society began its centennial celebration at Cleveland, Ohio, May 11. This society is non-partisan and non-sectarian. It was founded in 1828 by William Ladd, of Maine, and David Low Dodge, of New York. It recognizes the inherent right of nations to arm for self-defense, but at the same time it calls upon all governments to outlaw war as a national policy. Twenty years ago the society had quite an active branch in Salt Lake City, sponsored by Governor John C. Cutler.

Superlatives

The largest library is the National in Paris, which contains three million books.

The tallest monument is in Washington, D. C. It is 550 feet high.

The highest chimney is in Glasgow, Scotland, and is 474 feet in height.

The deepest coal-mine is near Lambert, Belgium, and is thirty-five hundred feet deep.

The largest bronze statue is that of Peter the Great, in Petrograd, Russia.

Damascus is claimed to be the oldest city in the world.

The oldest college is University College, Oxford. It was established in the year 1050.

The largest college is in Cairo, Egypt. It has on its register each year over ten thousand students and 310 teachers.

The greatest bank is the bank of England, London.

Until recently the most costly medicine was supposed to be metallic gallium. \$150,000 a pound. But radium brings about \$200,000 an ounce.—"Chicago Tribune."



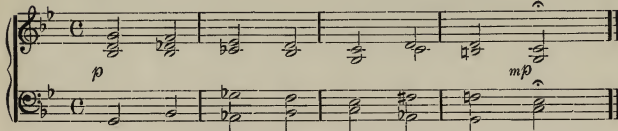
General Superintendency, David O. McKay, Stephen L. Richards and Geo. D. Pyper

Superintendents' Department

Prelude

Grave

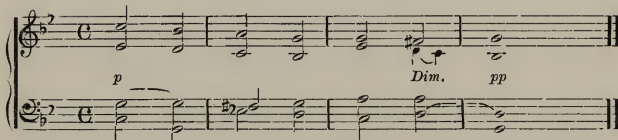
WILLY RESKE.



SACRAMENT GEM FOR AUGUST, 1928

Again we meet around the board,
Of Jesus, our redeeming Lord,
With faith in His atoning blood,
Our only access unto God.

Postlude



CONCERT RECITATION FOR AUGUST, 1928

(Tenth Article of Faith)

We believe in the literal gathering of Isarel and in the restoration of the Ten Tribes; that Zion will be built upon this [the American] continent; that Christ will reign personally upon the earth; and, that the earth will be renewed and receive its paradisiacal glory.

SUGGESTIONS ON THE USE OF THE "SUNDAY SCHOOL LESSONS"

Recently a committee was appointed by the Deseret Sunday School Union Board to submit some helps in the use of the "Sunday School Leaflets." On May 24th this committee, composed of Elders Adam S. Bennion, A. Hamer Reiser and Jesse R. S. Budge, reported the following ten "suggestions" which were unanimously adopted.

1. The name, Sunday School, implies an institution which promotes systematic religious study. Study involves materials—tools of thought.

2. "Sunday School Lessons" have been prepared so as to facilitate study and to promote individual participation in class recitations.

3. Present plans of operation contemplate a purchase of lessons by pupils of local schools and such a distribution as to guarantee to every pupil throughout the Church adequate material for each Sunday's preparation. Manifestly, it is imperative that lessons be secured.

4. But even when supplied, these lessons may easily be lost or misplaced. Pupils should be encouraged to provide a simple, inexpensive folder as a container. A number of classes have taken the folder idea as a project, each pupil making for himself an altogether satisfactory cardboard cover. Or such containers may be purchased at the Deseret Book Company in lots at five cents each, or fifty cents per dozen.

5. It is suggested that each Sunday as the "Lesson" for the following week is given out, a feature be made of inserting the new "Lesson" in the folder as a part of class procedure.

6. It is further suggested, that with the "Lesson" in hand, teachers help pupils to appreciate what the preparation of a lesson involves.

a. What a "lesson" is and why lessons are presented.

b. The outline that lies inherent in a lesson.

c. The use of references.

d. The value and use of questions.

e. The benefits derived from intelligent discussion.

7. It is recommended that teachers follow such a plan of lesson procedure that pupils find it important to have their "Lessons" in hand, as by—

a. The memorizing of choice bits of the "Lesson" in class.

b. The reading of selected, significant paragraphs.

c. Reference to past lessons for additional evidence and for review.

8. The assignment affords one of the best means for guaranteeing the use of

"Lessons" and their return to class. The assignment should—

a. Introduce with enthusiasm a problem for the succeeding week's consideration.

b. Sample the reading ahead so as to whet an appetite for more.

c. Call for such specific information as to necessitate the bringing in of "Lesson" evidence.

9. Lectures may soon make all "Lessons" superfluous. Approved Sunday School procedure involves regularly a period of discussion in class recitation.

10. "Nothing succeeds like 'success.'"

Teachers may well commend pupils for bringing their "Lessons" to class and may to advantage put a premium upon the neat appearance of well-kept "Lessons." A note of appreciation is always a tonic in keeping up morale.

Giving and Getting

When Joe Mitchell Chapple was gathering the material for "Heart Throbs," he asked Edward W. Bok, the former editor of the Ladies' Home Journal, to give him his favorite quotation. This well-known editor in reply sent two lines from a poem by Madaline Bridges: "Give to the world the best that you have, and the best will come back to you."

The superintendent who is accomplishing most and getting the most out of his work is the one who is giving the best he has to his teachers and officers and to the members of the school. We sometimes forget that the finest possible way to bring out the best in the lives of our associates is to give them our best in sympathy and cooperation. When we hear a superintendent telling his friends that he has the best lot of teachers to be found anywhere, we are sure that he is living up to those favorite lines of the famous editor. His teachers are giving, back to him, and to the members of their classes, the best possible in return for his attitude toward them.—S. S. Executive.

HOW TO TEACH SCRIPTURE IN SUNDAY SCHOOL CLASSES

(A lesson for each Department above the Primary)

II. What is Meant by Perfection?

By J. H. Paul

The meaning of Matt. 5:48—"Be ye therefore perfect, even as your Father which is in heaven is perfect"—has been a matter of disputation throughout the Christian centuries, is always a stumbling block and a mystery to pupils and to

most teachers, and has furnished the skeptic with a text that few, if any, of the theologians could answer.

Modern revelation has cleared up the mystery, more as an inference from the whole meaning of the Gospel than from any one passage; and perhaps the best approach to the solution is to consider the perfection of Him who gave this remarkable commandment, which, from the manner of its statement, has the binding force of law.

Let us consider the perfection of our Lord and Savior Jesus Christ.

The Perfection of Jesus

In what sense was Jesus perfect? Was He as perfect when a child, when a youth, at baptism, or when He delivered the Sermon on the Mount—as when, in the garden of Gethsemane, He “learned obedience by the things which He suffered?” and when, “being made perfect, He became the author of eternal salvation to all them that obey Him?” In other words, was there progress in the life of Jesus, just as there is progress in our own lives—one step at a time, “line upon line, and precept upon precept?”

The answer of the scripture, both ancient and modern, is manifold and uncertain: the life of the Savior of the world was a gradual unfolding of His powers, as is also the life of every one; and this truth is the key to the mystery of the ages, the solution of the puzzle as to how weak, erring, sinful man can yet be “perfect.”

The teacher should not say, as do some of the leaflets from lack of space, See I Cor. 1:13; Col. 2:10, etc. These scriptures are quite sufficient, indeed, to prove the perfection of Jesus—the point under consideration; but not one student in one hundred will make them prove it, or will even know that they prove it if he should happen to read the references. What the scriptures teach, the teacher may weave together, into a symmetrical whole, then have the students find and read in class each scripture quoted. Thus: Jesus is the head of every man (I Cor. 1:3); the head of the Church (Col. 1:18); the head of the whole creation (Eph. 1:22); and consequently divine, the Son of God, with the honors and powers of Deity. Yet He was also the Son of man (Matt. 24:30). He was born of a woman (Luke 2:5-7); he grew, gained knowledge and divine favor, and increased in stature, as we do (Luke 2:52); he learned as we learn, wrought miracles by faith, as superior souls in some measure do, and was hindered in this work by the unbelief of others (Mark 4:1-6); He prayed and had answers to prayer, as many people less mightily do (John 11:41-44).

In short, becoming like us in all things. He came to earth to be a pattern to men and the means of their salvation (John 1:1-3, 10, 14); yet He was more than man, since He was Deity, the Son of God, “by whom were all things made that have been made.” (Col. 1:16.)

How God and man can be combined in Him we do not know; yet there are two similar natures—a higher and a lower—in ourselves; and we sometimes, unlike our Lord and Master, yield to the lower, neglecting the voice of the higher or God-like nature. The difference amounts to this: that man fell (Gen. 2:15-17; 3:4-6), while Jesus did not (II Cor. 5:21, 19). We can readily believe that God is perfect; we have some difficulty in understanding how Jesus could be perfect and yet be tempted (Matt. 4:1-3); and we have still more perplexity in accepting the doctrine that man can be perfect. Yet this miracle, to be man and also be perfect, was what Jesus actually accomplished. According to the scriptures, He was always perfect—as a child when He understood not His divine mission; as a youth, when the consciousness of His work was dawning upon Him and He felt that He must be about His Father's business (Luke 2:41-49); as an adult when it was attested to Him at His baptism (Luke 3:21, 22; John 1:29-34).

Is Temptation a Sign of Weakness?

A man who dislikes tobacco cannot always see how great the allurements and temptation this narcotic poison may be to one who has become addicted to it; in like manner the tobacco-user may look upon his critic as unscrupulous in making money and in oppressing the poor, and may wonder how the man can be so easily overcome by the lure of gain. What is temptation to one is not to another. And herein we see why we cannot understand how a being so pure and strong as Christ the Lord could be at all subject to temptation. Nevertheless the scriptures certify that Jesus, the perfect man, had to endure temptation. He was, in my opinion, overwhelmingly tempted, and could therefore have fallen. That He was too great to fall, though free to do so, is accepted doctrine; that is, while it may have been foreknown that He would not fall, yet it could hardly have been so decreed without, at the same time, taking away His free agency. The idea that Jesus could have fallen in no way detracts from His greatness, but rather adds greatly to it; for it implies that as man He used His own human power—the power that is given to everyone—to overcome “the world, the flesh, and the devil”; and that He did not

resort to His power as Deity to do so. He overcame, as we must, by the same power that we possess—by His manhood, as the first among many brethren; and not by His power as Deity. For had He used a power that man does not have—His power as Deity—then He would not have had to withstand sin, which is no temptation to God. And had He used His divine power to ward off the attacks of the adversary, then He would have stood alone, as one beyond and far above us, and in no way an example and encouragement to the frail and erring world of mankind. It was therefore as man, and not as Deity, that Jesus was tempted; for, says the apostle, "God cannot be tempted."

The Perfection of Man

Jesus, then, could have yielded to temptation—could have sinned; but He could not sin and yet "manifest God"; for sin and Deity cannot exist in one personality at the same time. He could not have been "the express image of the Father" if He had sinned. It follows that the platform for the building of the perfect life—the platform which He announced in the Sermon on the Mount, repeating parts of it elsewhere as need required—He also perfectly lived and exemplified before the world. He was therefore without sin. "Which of you," He demanded of His accusers, "convicteth me of sin?" This means that no one could successfully accuse Him of sinning.

How different it is with man! "There is none that doeth good, no not one"; "if any man say that he is without sin * * * he is a liar, and the truth is not in him" (See I John, Chapters 1 and 2); "why callest thou me good; there is none good but one, that is God" (Matt. 19:16, 17).

His was therefore the one perfect life of man on earth, since it is said of other men that "all have sinned and come short of the glory of God" (short, that is, of the example set by Jesus). It follows, as the scriptures say, that all men need to repent; that all need to forgive if they would be forgiven. Why, then, the commandment, "Be ye therefore perfect"? Why command what is impossible? The reason is that at every step of his career perfection is possible to man.

Perfection is a relative term. The child is perfect in his mathematics when he adds up "two plus two makes four"; he is not yet a perfect mathematician, nor will he ever be, perhaps, till he has all knowledge. Man is perfect when, after he has done all that he could to learn, having neglected no opportunity, he then does the best that he knows. But this would be per-

fection in that man's sphere only; it would not be perfection for another man, nor for another sphere—say for a person who knows more, or less, than he. It therefore follows that though a man should be always perfect in his own sphere of knowledge, he could not be perfect in the sense that he had done as well as Jesus would have done in his place. Jesus, knowing more, would have done still better; for, in the first place, the Son of man has a nobler ancestry—the Most High for His Father, the choicest maid of Israel for His mother; and, in the second place, He had a better start, having been greater than any other human being before He came to earth—foremost of the sons of light in the heavens before the earth was. In other words, even as a man, Jesus moved in a higher realm on earth, and lived here a higher life, than it could be possible for any other to live; hence the greater were His tasks, His responsibilities and His temptations—tempted, the scriptures show, as no one else ever was—yet, as the apostle says, without ever yielding to temptation, that is, without sin.

Perfection in Childhood and Youth

"By perfection," says a recent psychologist, "is meant the full and harmonious development of all the powers." The babe in the cradle may be perfect in its sphere; and there is no limit to what the mother has a right to think it may become. Listen to a mother and poet:

I'm in love with you, Baby Louise!
With your sunny smile and your soft,
blue eyes;
With the dreamy wisdom that in them
lies,
And the faint, sweet smile that you
brought from the skies—
God's sunshine, Baby Louise!

May the child, before it comes to the age of responsibility, be also perfect, but in another way? Listen to a father and poet, John Moultrie:

I have a son, a little son, a boy just five
years old,
With eyes of gentle earnestness and mind
of gentle mold.
They tell me that unusual grace in all his
ways appears;
That our son is wise and grave of heart
beyond his childish years.
I cannot say how this may be; I know
his face is fair;
And yet his chiefest comeliness is a sweet
and serious air.
I know his heart is kind and fond; I know
he loveth me;

But loveth yet his mother more, with grateful fervency.
 Yet that which others most admire is the thought that fills his mind,
 And the food for grave, inquiring speech he everywhere doth find.
 Strange questions he doth ask of me when we together walk;
 He scarcely thinks as children think, nor talks as children talk.
 And should our little son be spared to manhood's years, like me,
 A wiser and a better man I feel that he must be.
 And when I look into his eyes, and stroke his thoughtful brow,
 I dare not think what I should feel were we to lose him now.

But may youth, with its hot blood and

impulsive nature, be perfect as youth?
 Listen to Mrs. Norton:

How the powers of thy mind
 Flatterers in the wisest find!
 And the talents God hath given
 Seem as held in trust for heaven;
 Laboring on for noble ends,
 Steady to thy boyhood's friends,
 Ready to redress the wrong
 Of the weak against the strong;
 Keeping up an honest pride
 In those the world hath deified,
 But ever bending heart and brow
 To the helpless and the low—
 How, in short, there dwells in thee
 All that's generous and free.

Perfection is possible for child, for youth, for man; "Be ye therefore perfect."



General Secretary, A. Hamer Reiser

SUMMER STATISTICS

Now is the time for the secretary to make up a chart showing the effect of the summer time upon attendance at Sunday School. Your superintendency will want to know what the summer in years past has done to attendance.

It is suggested that secretaries go back four or five years and show attendance during the months of June, July and August, comparing each year with the previous and following year. The most effective way to show this is upon a graphic chart like the one used for the monthly report. Such a chart presents the situation to the eye clearly and at once.

It will be interesting to note on the chart whether the summer attendance is below the average for other months of the year. If the attendance drops off, the chart will show it quickly. The periods of lowest attendance generally come at the same time each year.

This chart will be valuable, if it can be made up at once and serve to warn the superintendency long enough before the loss is due, to enable them to do something to offset that loss.

An effective way of keeping up the attendance during the low periods is to prepare special programs which will bring a large number of people into activity. The possibilities of these special occasions

is well illustrated in the attendance on Mother's Day. In the same way Pioneer Day may be celebrated. Special programs in the Sunday School may be given to Father's Day, a Musical Sunday, a Flower Sunday.

Such special programs can be arranged without interfering with any regular feature of the Sunday School. They can and should be so arranged as to permit of a full class period of fifty minutes.

The important thing for the secretary to do is to prepare his charts now and let the superintendency see when the low periods come, if they do.

Do it now!

Subtract Officers and Teachers

The April Juvenile Instructor, page 199, explains methods of figuring percentages on the basis of the ward population. A careful reading of those instructions will disclose that one point has not been made clear.

When determining the net ward population for the purpose of determining what proportion of the population attended Sunday School, it was suggested that the number of names of the excused roll, and the number of the cradle roll should be deducted from the total ward population and the net population taken as the basis for figuring the percentage attending Sunday School.

This is the means of determining the actual percentage of the membership of the ward enrolled in Sunday School, whether they are teachers or pupils. If the percentage of pupils only is desired, the original basis may be decreased by the number of Officers and Teachers.

For example, taking the figures used in the April instructions: 550 being the total population; 30 being on the cradle roll, and 20 on the excused roll, gives us 50 to be deducted from the total population, leaving 500 as the net population upon which to figure the percentage of enrollment. If the total number enrolled including teachers and pupils

is 300, 60% of the ward population is enrolled.

If 20 of the 500 are officers and teachers, and it is desired to know the percentage of pupils enrolled, 20 more must be deducted from 500, leaving 480 as the net population upon which to figure the percentage of pupils. The enrollment of 20 officers and teachers would be deducted from the 300, leaving 280 pupils, or 59% of the potential class membership would be enrolled.

In the same way the attendance of officers and teachers should be deducted when figuring the attendance of pupils only.

MISSION SUNDAY SCHOOLS

General Board Committee: David A. Smith, Chairman; Charles B. Felt, Vice Chairman, and Robert L. Judd.

The following department courses of study are recommended for classes of children, young people and adults. For August lessons see pages of this issue noted in each case:

For Children: Primary Department Course. See page 336.

For young people: Book of Mormon Course. See page 333.

For Adults: New Testament Course. See page 325.

"GOD MOVES IN A MYSTERIOUS WAY"

In the History of the Church, reciting the tragic incidents of Missouri, the following appears:

Brigadier-General Doniphan:
"Sir:—You will take Joseph Smith and the other prisoners into the public square of Farr West, and shoot them at 9 o'clock tomorrow morning.

"Samuel D. Lucas,
"Major General Commanding".

This order was issued on November 1, 1838.

During the month of April, 1928, five great-grandchildren of the man who issued this order, entered the waters of baptism in the Central States Mission, near the scene of this incident which might have been tragic had it not been for the fact that Brigadier-General Doni-

phan, to whom the order was issued, did that which is, as a rule, unpardonable in army service and refused to obey the order, stating: "It is cold-blooded murder. I will not obey your order. My brigade shall march for Liberty tomorrow morning, at 8 o'clock; and if you execute these men, I will hold you responsible before an earthly tribunal, so help me God." Flagrantly insubordinate as was General Doniphan in this refusal, he was never called to account for it."

In writing of this incident Elder Parley P. Pratt says: "We were informed that the general officers held a secret council during most of the night, which was dignified by the name of court marshal; in which, without a hearing, or, without even being brought before it, we were all sentenced to be shot. Kneeling in prayer, we prayed fervently that the order might not be executed."

Surely, "God moves in a mysterious way, His wonders to perform!" Could we look into the great beyond perhaps we would see a repentant soul realizing the great mistake he made through his desire to appeal to and perhaps gain the good will of an unreasonable mob, now suffering the remorse of a repentant conscience, awaiting the work of his descendants who, no doubt, at some future date will be the means of welding the links of the chain that will eventually bring atonement to their deceased ancestor.—David A. Smith.

GOSPEL DOCTRINE DEPARTMENT

General Board Committee: Joseph Fielding Smith, Chairman; George R. Hill, Jr., Vice Chairman; George M. Cannon, Charles H. Hart

LESSONS FOR AUGUST

First Sunday, August 5, 1928

Lesson 28. Divine Authority: History of the Priesthood.

The Kingdom of Judah

Objective: The same as for Lesson 27. Showing that the blessings and favor of the Lord continued with the kingdom of Judah longer than with Israel because the people of Judah hearkened to the commandments of the Lord and because some of their kings were good and righteous men. However, in course of time, Judah did not profit by the sad experience of her sister kingdom, but fell into evil ways until it became necessary for her to be punished by the seventy years' captivity in Babylon.

References: 2 Kings, Chapters 15-25, 2 Chronicles, Chapters 13-36.

Suggestions on Preparation and Presentation: A careful study of the history of the people of Judah as recorded in the books of Kings and Chronicles should be given. The study of the Bible Helps dealing with the kingdoms will aid in the study of this lesson. The fulfillment of the predictions of Moses, as recorded in Deuteronomy and other places, should be studied, showing that the word of the Lord was fulfilled in the punishments of Israel and Judah. Also stress the prophetic utterances of Isaiah, Jeremiah, and other prophets, who warned these kingdoms.

Second Sunday, August 12, 1928

Lesson 29. Divine Authority: History of the Priesthood.

The Ten Lost Tribes

Objective: Showing the history of the ten tribes as far as we have it, and the prophetic utterances concerning them and their return. Also showing how the word of the Lord has been fulfilled in their captivity and departure; also that the word of the Lord is fulfilled in the scattering of Israel in various parts of the world.

Supplementary References: It will be well to consult Lesson 17, in considering this lesson.

Suggestions on Preparation and Presentation: In presenting this lesson care should be taken by the teacher of the class not to permit needless discussion and speculation regarding the whereabouts of the "lost tribes." Let the discussion be confined to the historical facts as we have them and the word of the Lord by revelation. There are many theories regarding the ten tribes of Israel, but if we will be patient in the due time of the Lord all will be revealed regarding them.

Third Sunday, August 19, 1928

Lesson 30. Divine Authority: History of the Priesthood.

Captivity and Restoration of Judah

Objective: As pointed out in Lessons 27, 28 and 29, this lesson is to show the history of Judah—from the time of the captivity until the restoration; also to show the overruling hand of providence in the welfare of the Jews, both in captivity and in their return, and how the Lord did not forsake them because of their wickedness, but chastized them to bring them to repentance. Also showing how, through the captivity, the Jews were able to overcome their national weakness as shown previously in the worshiping of idols.

Supplementary References: Consult "The House of the Lord," Talmage, pp. 41-53; also see "Lessons on Temple Work and Genealogy" (Mission edition), p. 32.

Suggestions on Preparation and Presentation: The teacher should be somewhat familiar with the history of the nations of Babylon and Medo-Persia. Some attention should be given to the return of the Jews, the re-building of the Temple and Jerusalem under Zerubbabel and his associates.

Fourth Sunday, August 26, 1928

This is an open Sunday.

MISSIONARY DEPARTMENT

General Board Committee: A. E. Bowen, Chairman; David A. Smith, Vice Chairman;
H. H. Rolapp, Jesse R. S. Budge

LESSONS FOR AUGUST

First Sunday, August 5, 1928

Lesson 28. The Course of Faith in the Christian Church.

Text: Sunday School Lessons; Hebrews, Chapter 11.

Objective: To show that the power of God is manifest through faith.

Supplementary References: The references marked with a star (*) should be read in class.

"If ye have faith and doubt not * * * all things whatsoever ye shall ask in prayer, believing, ye shall receive." (Matt. 21:21-22.) "If ye have the faith of a grain of mustard seed (i. e., perfect faith; the seed does not doubt), ye shall say unto this mountain, remove hence; and it shall remove." (Matt. 17:20.) (Mountain here may represent any great obstacle or difficulty.)

Those that believe and are baptized shall be saved, but condemnation awaits the disbeliever! (Belief in God depends largely on the will or desire; it is different from intellectual belief, as in a fact of history or science.) Those that truly believe shall be distinguished by the power to heal sickness and to prevail against evil spirits. (Mark 16:17, 18.)

All nor Saints do not possess all nor the same gifts, one having one and another a different gift. (*1 Cor. 12:4-10.)

Why is the earth in sorrow? Why do its inhabitants mourn? Why will these conditions get worse in the last day? (*Isaiah 24:1-6.)

What great deceiver shall arise in the last days, before Christ shall come? How shall he be known to the faithful? (*II Thes. 2:2-4.)

Suggestions on Preparation and Presentation: Let the teacher assign for special study and class report the scriptures which exemplify the reality of the faith of Jesus while he lived among men. From this point forward the lesson should be used to show that faith exercised in the same way will be a source of power to us. Let it be made plain that the fruits of faith will be dependent upon the extent and reality of one's faith and his zeal in doing the works of righteousness.

Questions for Teachers

1. Why was Jesus able to do wonderful works?

2. Upon what is the enjoyment of the fruits of faith dependent?

3. How does your own faith compare with that of the early day missionaries of this Church, of whom you have studied?

Faith as Creative Power

The text, Heb. 11, the scriptural view of creation, is one of the deepest of Paul's expositions. It is made the subject of parts of the Lectures on Faith, preceding the revelations in the book of Doctrine and Covenants. The scriptural account of creation as the work of God does not mean that He did not use the forces of nature; but that, like man in building a house, he made use of the properties and forces of nature to accomplish the result.

1. Faith, the moving cause of all human action, as men may prove by considering their own acts (Doc. and Cov., Lectures on Faith 1 and 2), is herein (Heb. 11) shown by the Apostle to be the moving cause also of the Creator's action in forming the worlds.

2. Faith, then, is also a principle of power (verse 3 and Lecture 1:15-17); so that had it not been for the faith of Deity Himself, neither the worlds would have been formed nor would man have been created out of the dust.

3. Since creation is the work of Deity, and since work is the result of faith, if faith were to be taken away, nothing that now exists would be, nor would Deity Himself, exist. (Lecture 1:16.)

4. Faith with men is their ground, confidence, or assurance of the things they hope for. (Heb. 11:1.)

5. Is it a blind or unreasoning credulity? (11:4, 5, 7, 8.) Nevertheless, with his present means of knowledge, can man solve all of its mysteries? (11:3.)

6. Were the worlds made out of nothing? (11:3.) What real but unseen things can you name?

7. Do mineral crystals appear to have been mathematically laid out according to plans? (Consult a mineralogist.)

8. Are all animal bodies built upon regular plans (designs)? (Consult a zoologist.)

9. Do the human eye, the ear, the hand, the heart, seem to have been formed for certain functions? (Ask a physician.)

10. If we see things strewn in disorder, as the wreckage of a tornado, what does

it suggest as to design? (That any such disorder is the result of the action of blind or unintelligent forces?)

11. If we see things in order, as the seats in a building, what do we conclude? (That intelligent effort so arranged them.)

12. Since much of the earth and all of living nature are composed of orderly arrangements, what do you think of Paley's argument that the world-order suggests a superintending Intelligence as its cause?

Second Sunday, August 12, 1928

Lesson 29. Faith and Works.

Text: Sunday School Lesson (James 2:22.)

Objective: To show that faith is perfected by works.

Supplementary References: Have students read in class the starred references.

Why was it remarkable that a centurion should believe in Jesus? (*Luke 7:2-5.) (A centurion was a Roman commander.)

What faith caused Jesus to marvel. (*Luke 7:6-10.)

What is it to be perfect? (*Matt. 5:43-47.)

What is meant by *Matt. 5:48? (See article, "How to Teach Scripture," in this issue, Superintendents' Department.)

Is a man justified by faith alone? (James 2:20-24.) What will be the final differences between those who merely believe in and those who do the things that are commanded? (*Matt 7:21 and 24 to 27.)

How can a man prove that he loves the Lord? (*John 15:15, 21, 24.)

Suggestions on Preparation and Presentation: To get a clear understanding of the subject of Faith and Works, one should read the whole text and make an effort to memorize the references, thereby qualifying himself for the time when he must defend himself and his Church when acting as an ambassador of the Lord Jesus Christ in proclaiming the Gospel message throughout the world. It will be well for the teacher to stimulate and encourage accurate mastery of scripture texts. Guide the discussion with well thought-out questions. Have the class members, themselves, perceive and express the truth; show that individual strength and growth come from active exercise of the virtues and from incorporating them into daily conduct.

Questions for Teachers

1. What is meant by "justification through faith?"

2. What is meant by "salvation through works?"

3. What is the proper place of both

"Faith" and "Works" as means of salvation?

Third Sunday, August 19, 1928

Lesson 30. Cultivation of Faith.

Text: Sunday School Lessons (Jude 20.)

Objective: To show that faith is a gift of God and may be developed.

Supplementary References: Read to class the starred texts.

How did Noah prove his faith? (Heb. 11:7.)

How did Abraham? (Heb 11:8-10.)

Sarah? (*Heb. 11:11, 12.)

Which word must be emphasized in *Heb. 11:13? In 11:14? In 11:15? In 11:16?

What evidence of the risen Christ did Thomas require? (*John 20:24, 25.)

Why was he granted that evidence? (John 20:26-28.)

Why may we not expect such evidence? (*John 20:29.)

Why are certain things not written? (John 20:31, 32.)

How are we to deal with unbelievers? (*Jude 16-23.)

Suggestions on Preparation and Presentation: Faith is valuable in our lives only as it improves the quality of them. That which leads actively to doing good deeds is the only force which is of profit to us. Faith or belief which finds expression in daily action becomes to us a saving and uplifting power. Cultivating a belief in the existence and genuineness of deified beings and realms of glory of which we cannot have concrete proof, will make for better living and more worthiness in life. Let the teacher impress these thoughts through well-guided class discussion.

Questions for Teachers

1. Can one rationally believe in the existence of that which he has not seen?

2. What is the basis of such belief?

3. May it rationally include belief in divinity?

Fourth Sunday, August 26, 1928

Lesson 31. Repentance.

Text: Sunday School Lessons. (Luke 24:45-47.)

Objective: To show that all must repent.

Supplementary References: Have starred texts read in class.

What was the beginning of the Gospel? (*Mark 1:1 and 4.)

Who verified this doctrine? (*Mark 1:14, 15.)

Distinguish two kinds of sorrow. (*II Cor. 6:8-11.)

How does repentance affect one who was spiritually dead? (*Eph. 2:1-10.)

Explain the apparent contradiction between faith and works in Eph. 2:5, 8, 9, 10.

Explain the fate of those who repent not when warned by prophets (preachers). (*Heb. 15:3 and 17.)

What shall happen when the modern Lamanites hear the Gospel? (*Helaman 15:12-16.)

Why did Jesus die? (*Luke 24:25-27; 44-49.)

Is it a sign of the anger of Jehovah if we suffer? (*John 3:19, 20.)

Suggestions on Preparation and Presentation: It is suggested that teachers assign the topic to different individuals to be prepared and given before the class. Then by well directed questions elicit from the class their own conception of repentance and its place in the scheme of perfecting human life.

Questions for Teachers

1. By what means can a human life be perfected?

2. What place has repentance in the process?

3. How can you best make your class conscious of the importance of repentance?



KINDERGARTEN CLASS

Loa, Utah, Sunday School. Brigham Rees, Superintendent.



L. D. S. SUNDAY SCHOOL, TAFT, CALIFORNIA

Sitting in front, from right: J. Rue Tyler, Superintendent; Clarence Ellsberry, First Assistant, and Floyd Curtis, Second Assistant. Right of picture, standing: Elders V. Linford, local missionary; M. A. Westerberg, local missionary; G. H. Marchant, Superintendent of California Mission Sunday Schools; J. S. Bunting, President of Bakersfield Branch. Left of picture: Mary I. Hansen and G. E. Nielson, President of the Fresno District.

This Sunday School was organized, eight months ago, with very few pupils. Present at the time this picture was taken, 113, including thirty-one non-members.

NEW TESTAMENT DEPARTMENT

General Board Committee: Milton Bennion, Chariman; T. Albert Hooper, Vice Chairman

LESSONS FOR AUGUST

First Sunday, August 5, 1928

This Sunday may be used for review or to catch up with the schedule.

Second Sunday, August 12, 1928

Lesson 28. Trustworthiness.

Text: The Teachings of Christ Applied.

Objective: To show that trustworthiness is essential to good character, and that it is a prominent characteristic of all the great heroes of humanity.

Supplementary Materials: Bennion, Milton, "Moral Teachings of the New Testament," Chapter 19; Kent, C. F., "The Life and Teachings of Jesus," pages 278-288; Kent, C. F., "The Work and Teachings of the Apostles," pages 45-54; 190-223.

Suggestions on Preparation and Presentation: This lesson can best be taught by abundant use of concrete examples. Illustrations may be drawn from both scriptural and secular sources. The great characters of the Bible, the Book of Mormon, and Modern Church History may be supplemented by examples from secular history, e. g., Washington, Lincoln, Alice Freeman Palmer, Booker T. Washington. As part of the assignment in preparation for this lesson pupils may be asked to look up examples and present them to the class for consideration.

Examples should also be presented from every-day observations of the humble duties of life as experienced by both teacher and pupils.

The value of trustworthiness as a means of developing spiritual power should be emphasized.

Additional Helps and Illustrations

State how each of the following bears upon the scriptures cited above:

1. A banker once asked the principal of the L. D. S. Business College for a student who could go into bank accounting. "I desire," said the banker, "to know his habits—does he smoke, drink, stay out late, gamble? And who are his parents?"

"Why the last question?" inquired the principal.

"Well," said the banker, "trustworthi-

ness runs in certain families, though it is not hereditary."

Can you explain what the banker meant? Why do bankers prefer trustworthy to brilliant employees?

2. One young man has formed the habit of early rising and retiring; another is irregular in both respects. Which is more dependable? Why?

3. When does a team win—on the day of the game, or in the weeks of practice that precede it? Explain. Describe how to become a trustworthy first-baseman.

4. Was it his sudden resolve on the night of the betrayal that made Judas untrustworthy? Or his previous course of life? Prove your answer.

5. Can those be trusted who will not trust others? Why not? Do we each measure others by ourselves?

6. Alexander the Great, when overrunning Greece, endeavored to bribe Phocian, an Athenian general, surnamed The Good. He offered him riches and his choice of four cities in Asia. The answer of Phocian bespoke the spotless character of the man: "If Alexander really esteems me," he said, "let him leave me my honesty." Are we in need of Phocians in public life today? Illustrate.

7. Are there even great men who can be bought?

Demosthenes, the eloquent, visited Harpalus, one of Alexander's chiefs, and showed admiration of the chief's beautifully engraved cup of gold. "How much will it bring?" he asked. "It will bring you twenty talents," the chief answered. That night the cup was sent to Demosthenes, with twenty talents in it. The present was not refused, but the circumstance led to the disgrace of the orator, who soon after poisoned himself.

8. Are there men whom the lust of office cannot kill, nor the spoils of office buy?

Wellesley, afterward Duke of Wellington, was offered a large sum from an Indian Prince for a certain court secret. Sir Arthur looked quietly at the messenger and said: "It appears, then, that you are capable of keeping a secret?" "Yes, certainly." "Then so am I," said the English general. He refused the offer and bowed the minister out.

9. What seems to be the greatest need in American public life today?

Refer to the recent Address of the First Presidency, "Can This Be True?"

Third Sunday, August 19, 1928

Lesson 29. Moral Courage—As Shown by Jesus.

Text: The Teachings of Christ Applied, Lesson 29.

Objective: To show in what ways and in what degree Jesus exemplified moral courage.

Supplementary Materials: Bennion, Milton, "Moral Teachings of the New Testament," Chap. XX; Kent, C. F., "The Life and Teachings of Jesus," pages 216-227; 250-265; 278-288.

Suggestions on Preparation and Presentation: It will require considerable reading in the Gospels to bring out fully the significance of this lesson. If pupils cannot be induced to read at least all of the basal texts, it may be advisable to read them in class; not, however, all at one time. Discussion should follow each topic as listed under Problems—1 (a), (b), (c), (d).

The class should be lead to appreciate that supreme type of courage manifest by Jesus in the Garden of Gethsemane, joined with the great compassion expressed in His remark concerning His apostles, "let these go their way."

The more nearly the students can, in imagination and feeling, live through this scene, the more will they appreciate the great strength and intrinsic goodness of Jesus' character.

Further Illustrations and Helps

1. What is courage? Distinguish it from recklessness and mere bravery.

2. What kind of courage do the bulldog and the weasel have? (Physical courage.) Is this a high or a low form of courage? Why? When, only, must we show physical courage? (When we or those whom we are bound to defend are attacked or in danger.)

3. What is moral courage? (The courage to be laughed at, ridiculed, persecuted, for your ideals, beliefs, or course of life.)

Galileo invented a telescope, studied the stars through it, discovered the moons and rings of Jupiter, the phases of Venus, the spots on the sun. These facts were regarded as false by the church of those times: he was summoned to Rome before the Inquisition and compelled to deny them. What kind of courage did he lack? But he was an old man of seventy. Kepler, his pupil, said of his master's condemnation: "He would not have been persecuted, could you have answered him. In vain you Jesuits condemn his opinion of the earth's motion: that will never prove it to be at rest. If we prove that it turns round, not all

mankind together can keep it from turning." In 1619 Kepler discovered the laws of the motions of the planets—"the squares of the times of revolution are to one another as the cubes of their distances from the sun." His book was condemned at Rome. He answered: "The die is cast; the book is written. * * * It may wait a century for a reader, as God has waited six thousand years for an observer." He refused to recant, left the country, dying of brain fever in Silesia. Compare his moral courage with Galileo's.

4. What kind and degree of courage did Jesus manifest in denouncing the real leaders of the Jews—the Scribes, Pharisees, and lawyers? Luke 11:37-54.

5. What his courage in healing on the Sabbath? Luke 13:11-17.

6. What courage in publicly announcing His divine calling? John 10:7-18: 20, 31, 39.

7. When, knowing that His captors would put Him to death, He quietly submitted to arrest, though He could have escaped? Matt. 26:36-56.

8. Which kind of courage has not changed in all the history of mankind?

Military courage, the most common form of bravery, the earliest developed. Savage races have it; no one excels the courage of the Indians or of the early Greeks.

9. How describe the courage of Jesus? It was a higher and nobler possession—the courage of the mind, the heroism of the heart—a power He manifested always in isolation, standing alone against the world, none to march with Him. Nor was His courage occasional, as that of men at a fire or flood. Constant and unwavering in the greatest risks and crises, He never quailed or faltered.

10. Did He go against every public or private opinion that was wrong?

Yes; He defied every Jewish belief and custom that hindered right; He hurled at the Scribes and Pharisees the most scathing denunciations; befriended the friendless, the outcasts, the lepers; spoke kindly to and forgave sinners; mingled freely with the most hated of all, the Publicans. It is one thing to talk down to bad men, giving them good advice; it is quite another thing to fellowship and eat with them. Jesus, in His own city of Nazareth, publicly announced His mission, giving such offense to all that they sought at once to kill Him.

11. France calls Marshal Ney the "bravest of the brave"; but who really deserves that title? Jesus of Nazareth. His voluntary surrender when He could have delivered Himself; His calm heroism during His trial and condemnation; His telling the daughters of Jerusalem,

while He carried the cross, not to weep for Him but for themselves and their children; His prayer for His enemies as they crucified Him; and the seven sayings that He spoke from the cross—each marks Him as the supreme hero of all history, the most courageous of the human race, the only one whose courage knew no limits, who never under any circumstances wavered or was in the least disturbed.

12. What was it that made Jesus the "bravest of the brave" of all time?

His perfect faith, which came from His perfect life.

Fourth Sunday, August 26, 1928

Lesson 30. Moral Courage—As Shown and as Taught by the Apostles of Jesus.

Text: The Teaching of Christ Applied, Lesson 30.

Objective: To show how the Apostles emulated the Master in manifestation of moral courage.

Supplementary Materials: Bennion, Milton, "Moral Teachings of the New Testament, Chapter XX; Kent, C. F., "The Work and Teachings of the Apostles," pages 34-54; 200-223.

Suggestions on Preparation and Presentation: In this lesson, as in the preceding, considerable reading is essential to appreciation of the great qualities of character manifested by the apostles and their associates. Each person referred to in the lesson as exhibiting moral courage should be considered individually, after the manner of biographical studies. This is one of the most effective means of understanding and appreciating moral qualities. It should be fully utilized in this lesson.

Emphasis should be given, by way of conclusion, to the value and the need of moral courage today. This, however, should not be by general exhortation, but

by concrete illustrations of moral courage in our own times, and by description of concrete situations that now call for moral courage on the part of church members and citizens.

Additional Helps and Illustrations

1. What is the quality that novelists and their readers most admire in their heroes? (Bravery; mention an instance.)

2. Is it bravery to take a needless risk? (No; it may be madness and is always folly.)

3. Billie Wilson of Salt Lake City, shot a bully who had seized a club and pursued him. Wilson was acquitted by the jury and justified by the court; but he told friends that he wished he had not turned and fought, but had kept on running and got away. "I feel ashamed," he said, "to admit that I was not brave enough, with ladies looking on, to run any farther." Explain. Is it sometimes braver to get away than to fight? What kind of courage does it take to refuse to fight when, challenged, you see that there is little or nothing to fight about?

4. Should we be always bold and fearless? No; we should fear to do wrong, to descend to sin, or to defend iniquity. Robbers and murderers are brave in a bad cause. We admire grit; but grit clears no wrong.

5. Was it faith that gave to the Apostles the courage they showed in Acts 4:13-20? Explain.

6. How do you define that word "ought," occurring in Acts 5:27-33?

7. Why could Paul have the courage he showed in Acts 20:22-27?

8. Why could Stephen (Acts 7:51-60) die calmly, praying for his murderers as he "fell asleep"?

9. What enables us to strive for the courage that Peter commended to the Saints? I Peter 3:13-17; and 4:12:16?

10. Why does faith "cast out fear"?

Reverence

By Ida Hansen Steed

Reverence lives deep down within an honest human heart,

It isn't just a-lookin' sad or playin' on a harp.

'Tis written on the face of him whose life is filled with love,

Who always feels the need of inspiration from above.

'Tis just in feelin' happy 'spite o' clouds, or snow, or rain,

Knowin' God will surely send the sun to shine again.

Secin' beauty in the sunset, secin' good beneath the bad,

Ah, it makes us feel right happy when we could be feelin' sad.

Methinks, perhaps, the flowers as they bud and bloom and die,

Are so tinged with holy reverence, 'twould be well if you and I

Could live our lives as beautiful and free from sin and strife

Always radiating reverence through our walks and talks of life.

OLD TESTAMENT DEPARTMENT

General Board Committee: Robert L. Judd, Chairman; Elbert D. Thomas, Vice Chairman; Mark Austin

LESSONS FOR AUGUST

First Sunday, August 5, 1928

Lesson 27. Aaron and the Levitical Priesthood.

Objective: To emphasize the importance of the Aaronic Priesthood.

The following passages in the Old Testament shed light upon the character and career of Aaron: His relationship to Levi (Ex. 6:16-20); Parentage—Relationship to Moses (Ex. 6:20, 7:7); Mentioned in connection with incident of the burning bush (Ex. 4:4); Spokesman for Moses, before Pharaoh and during plagues (Ex. 7); Marriage into tribe of Judah (Ex. 6:23); Sons (Ex. 6:23-25); Contribution to Joshua's victory in the wilderness (Ex. 17:8-13; Accompanied Moses part way up Sinai (Ex. 24:12; 9:11); Origin of Aaronic Priesthood (Lev. 8:12; Num. 17:1-10; Ex. 40:12-16; Lev. 8:12); Conspiracy against him (Num. 16:1-19, 35, 40); Not permitted to enter Promised Land (Num. 20:8-13); Confers his authority upon his son, Eleazar, on Mt. Hor and dies—age 123 years (Num. 20:23-29).

Section 13 of the Doctrine and Covenants and notes thereon, quoted in the pupils' printed "Lesson," is important to Latter-day Saints.

The pupils' "Lesson" suggests an approach to the subject. To make this approach more impressive, the interest universally shown in things of antiquity may be brought out. Inquiry into the reasons therefore will serve to emphasize the importance of the Priesthood.

Age alone does not give relics of antiquity their value, but the intrinsic qualities which resist the destructive power of time. Men of virtue, power and strength live in the minds of men for ages. Principles of just government have been promulgated and applied repeatedly throughout the ages and will not down.

Principles of righteousness and of authority remain the same forever, without change, revealing their efficacy and validity by their adaptability to changing human conditions.

The authority of the Aaronic Priesthood today merits the serious consideration of all who hold it to an even greater degree than of old because the responsibilities associated with it in the Dispensation of the fulness of times are greater.

Preview Next Sunday's Lesson

This should be a preview of the oral review to be conducted next Sunday. The following approach is offered as a suggestion: "We have had so many interesting things to talk about lately that we are going to spend the period next Sunday in going over them again and hearing other interesting things about them. Bring the leaflets of the lessons (name them) and let us see how many important things we can remember."

Then assign the questions suggested in the review. Add any others you desire, and make this a period for emphasizing and reinforcing the important principles of the lessons recently considered.

No printed "Lesson" for pupils is provided for this Review, because it is to be oral and pupils will consult leaflets of the lessons to be reviewed.

Second Sunday, August 12, 1928

Oral Review

Note the suggestions made for the preview of this review at the end of suggestions on last Sunday's lesson.

Be sure to make clear to your pupils that this review is not a written review, nor a "test," but that the pupils are free to bring all the notes or books they can find, bearing upon the subjects to be talked about. They may seek help from parents and friends. Urge them to consult their leaflets and to come prepared to use them in the class.

The answers suggested below can be amplified considerably.

No printed "Lesson" for this Sunday is provided, because it is an oral review period.

Question: Name three great events during the period of Abraham that has modern significance.

Answer: 1. Beginning of a nation, the people of which survive today.

2. The great test of faith that Abraham was called upon to undergo which proves that then and now the Lord accepts for the performance of His greatest work the men proven by trial and sacrifice. Examples—Joseph Smith and other Church presidents and leaders.

3. The visit of Abraham to Melchizedek to pay tithes, which shows that the priesthood then is the same as now and that the same law of tithing as we have now was then enforced.

Question: What do you remember Isaac for?

Answer: His faith in the incident of his expected sacrifice, his humility and gentleness and his place in the development of the Lord's chosen people.

Question: In what two ways did Jacob justify the blessings obtained by him.

Answer: 1. He always remained humble, and dependent upon the Lord for guidance.

2. He magnified the blessings bestowed upon him.

Question: What did the Lord accomplish for the House of Israel in the Period of Joseph?

Answer: He transplanted the Israelites in the fertile valley of the Nile under the most favorable leadership, which afforded the opportunity for the greatest possible growth in numbers.

Question: What did the Lord accomplish for the House of Israel during the period of Moses?

Answer: He schooled the Israelites, humbled them and established a God-worshipping nation which still endures, and through which has come to the world the true worship of God.

Question: Recite the Ten Commandments.

Question: Explain the mission of Aaron.

Answer: The mission of Aaron was to assist Moses and to be the lead of the Lesser Priesthood (named after him) and officiate therein for the benefit of his people who could not live up to any higher law or authority.

Preview of Next Sunday's Lesson

The success of your lesson next Sunday depends largely upon your preview of it this Sunday and the preparation which will result therefrom. Near the end of the review this Sunday (August 12) save a few minutes for distributing the leaflet of the next lesson and for asking questions which will arouse interest in the lesson.

You might begin by saying: "Some people think a democratic form of government like ours is not the best. Some say an aristocracy is better. Others prefer a monarchy. Certain Italians think democracy is a failure. What do you think?"

Is the "form" of government the thing that makes a government "good" or "bad"? Or is it the kind of people governed? Read the "Lesson" (leaflet) and ask your parents and friends what they

think about it. Take good care of the leaflet and be sure and bring it to class next Sunday, for we shall have an interesting time for the next two Sundays finding a wise answer to these questions.

Third Sunday, August 19, 1928

Lesson 28. The Period of the Judges.

Objective: The blessings of good government are the product of virtue in the governors and the governed, and not the form of government.

Study of the history of Israel establishes the fact that during the periods of the Judges and of the Kings, the form of government was in reality "theocratic." Jehovah was the true sovereign. The Judges—Moses, Joshua, Samuel—were His human instruments. The Kings—Saul, David and Solomon, were anointed by His prophets and the later kings, both of Israel and of Judah, were subject to His direction and correction through the Prophets.

The fact that the rulers, be they Judges or Kings, at times ignored and even persecuted the prophets, does not deny the reality of Jehovah's governance. The disaster which inevitably followed failure to heed the prophetic injunction emphasizes the reason for Jehovah's solicitation for His chosen people and justifies His interest in warning them in time to repent and save themselves as every fore-sighted sovereign would do for his people, if he could.

But even a theocracy with God at the helm is doomed to failure when the people are obstinate, disobedient, self-willed, selfish and wicked.

The mass of people will respond to righteous leadership, with deeds and lives of righteousness.

You can confirm these principles with many vivid details from the history of Israel.

The printed "Lesson" as heretofore, gives the pupil sufficient background and such approach to the lesson as should make your classwork interesting and effective.

Your points can be made to stand out clearly if you will assist your class to visualize the major features of the two periods in this lesson—the period of the Judges, beginning with Moses and ending with Samuel.

It is suggested that a blackboard or mimeographed chart be made, if possible, placing this period in the general scope of the history covered by the Old Testament and with the names of the Judges and dates. The following table supplies data for the latter part:

Years as Judge	Names	B. C.	Incidents In Their Lives
40	Moses	1491	Law giver; prophet; deliverer of Israel from Egyptian bondage.
26	Joshua	1451	Great warrior, who led Israel triumphantly against nations in Palestine, and established Israel in Promised Land.
40	Othniel	1417	Delivered Israel from Kings of Mesopotami.
80	Ehud	1375	Smote Eglon, King of Moab.
80	Shamgar	1335	Smote the Philistines.
40	Deborah	1310	A woman judge. Delivered Israel from Canaan and united Israel.
40	Gideon	1265	A mighty man of valor, delivered Israel from Midianites.
3	Abimelech	1235	Sometimes called a judge. A murderer of 30 brothers.
23	Tola	1232	
22	Jair	1210	
6	Jephthah	1188	Judge of rash vow, delivered Israel from Amonites.
7	Ibsan	1182	
10	Elon	1175	
8	Abdon Samson	1165	A man of great wit and physical strength but neglected to use them in the service of the Lord.
21	Eli Samuel	1116 1116	A judge, prophet, spiritual guide of Saul and David, both of whom he anointed to be Kings of Israel.

Collateral Reading: Judges 3-16; 1 Samuel 1-4. (From "Old Testament Outlines," published by Department of Education for Church Schools and Seminaries.

If the chart is made to run horizontally, a line can be drawn to show rise and fall in the fortunes of the people. In periods of progress, prosperity and peace, cause the line to ascend. In periods of adversity, depression, defeat, disaster or failure cause the line to descend. At points where rise is indicated, search for reasons. Aim to discover the factors which produce this result. By way of contrast, where a fall is indicated, learn why and find the factors which produced this result. To what extent did the "form" of government contribute? To what extent did the nature, disposition or will of the judge contribute? When the people were disobedient, idolatrous, what was the result? When they were loyal to the principles of righteousness, what was the result?

Preview the Next Lesson

Conclude with the dramatic story of Samuel's challenge to the people to charge him with any transgression, while he served them as Judge. It would be well to use the leaflet at this point, perhaps by asking the pupil to read the last few paragraphs, including the passages of scripture, which tell the story. (Pupils' "Lesson" on "The Period of the Judges.")

Then ask the questions: Why did the Israelites want a king? Answer: So they

could be like other people. Samuel's sons, though judges, had accepted bribes. What did the Lord mean when He said "They have rejected me"? Do you think the Lord would reject and desert them after that? Did He?

Let's read the "Lesson" carefully and see if we can find answers to these questions.

See if you can find out how the Lord tried to lead the Israelites during the period of the Kings and how and why they follow Him or turned away from Him.

What is a theocracy? Is it the best "form" of government? What makes a government "good" or "bad"?

The teacher must make a wise selection of preview material and use only as much and only such material as can be used to advantage. What is here given may be more than you can use, or it may not be suitable under your circumstances. It is offered chiefly to suggest a means of approach to the next lesson. Its use is not mandatory.

Every lesson should be previewed in some effective way. The printed "Lesson" should be used freely in the preview and also on the following Sunday when the lesson previewed today is taught.

Provide for the preview whether suggestions are offered with each lesson or not.

Fourth Sunday, August 26, 1928

Lesson 29. The Period of the Kings.

Objective: The blessings of good gov-

ernment are the product of virtue in the governors and the governed and not of the form of government.

This lesson is a continuation of the investigation into the principles of good government discoverable from the history of Israel. The principles discussed in the lesson on the "Period of Judges" can be confirmed with vivid detail in the "Period of the Kings." The pupils' printed "Lesson" sketches the "Period" briefly, leaving the teacher to supply the vivid detail of virtue in rulers and people, which brought blessings and vice, which

brought disaster and suffering.

This "Period" is rich in these contrasts. Note the condition of the kingdom after David's successful wars and during the time of Solomon's faithfulness as contrasted with the condition after Solomon's apostasy and throughout the reign of other idolatrous kings, both of Israel and of Judah.

The following tables will assist you in giving your class a birds-eye view of the "Period," if you can put them into a chart similar to the one suggested in the preceding lesson.

Year B. C.	Undivided Kingdom Events of the Kingdom
1095	Commencement of Saul's reign. Samuel lives for a great part of Saul's reign.
1062	David anointed by Samuel.
1055	David King in Hebron.
1047	David King in Jerusalem.
1015	Solomon made King. Death of David.
1012	Solomon begins to build the Temple.
1004	Solomon begins to build his own house.
991	Buildings completed.
975	Death of Solomon. The ten tribes revolt against Rehoboam.

Kings	Years of Reign	Israel References	Events
Jeroboam I	22	I Kings 12:20	
Nadab	2	I Kings 15:25	Family massacred.
Baasha	12	I Kings 15:33	
Elah	2	I Kings 16:8	Civil war and anarchy.
Zimri	4	I Kings 16:15	
Omri	6	I Kings 16:16	
Ahab	22	I Kings 16:28	Married Jezebel; introduced idolatry.
Ahaziah	2	I Kings 22:40	
Jehoram	12	II Kings 1:17	
Jehu	28	I Kings 9	Destroyed house of Ahabin. Fulfillment of II Kings 10:11.
Jehoahaz	17	II Kings 13:1	
Joash	16	II Kings 13:10	
Jeroboam II	41	II Kings 14:23	Israel restored to power.
Zachariah	½	II Kings 15:8	Promise to Jehu fulfilled. II Kings 10:30; 15:15.
Shallum	1 mo.	II Kings 15:13-15	Anarchy.
Menahem	10	II Kings 15:14	Israel subdued by Assyria.
Pekahia	2	II Kings 15:22	First Assyrian captivity.
Pekah	20	II Kings 15:27	
Hoshea	9	II Kings 17	Final captivity.
Judah			
Rehoboam	17	I Kings 14:21	
Abijam	3	I Kings 15:1-3	
Asa	40	I Kings 15:8-24	A religious reformer.
Jehoshaphat	25	II Chron. 17-20	A great religious reformer.
Jehoram	8	II Chron. 21:6	Married Athaliah, Jezebel's daughter.
Ahasiah	1	II Chron. 22:1-2	Son of Athaliah.
Athaliah	6	II Chron. 22:1-2	Her mother's daughter. Destroyed all royal houses but one.
Joash	40	II Chron. 24:1-2	A great reformer.
Amaziah	29	II Chron. 25:1	
Uzziah	52	II Chron. 26:3	
Jotham	16	II Chron. 27:1	
Ahaz	16	II Chron. 28:1	
Hezekiah	29	II Kings 20	Judah's best and greatest king.
Manasseh	55	II Kings 21:1	Return of wickedness and idolatry.
Ammon	2	II Chron. 33:21	
Josiah	16	II Kings 23, 24	The last great reformer.

Jehoahaz	3 mo.	II Kings 23, 31
Jehoiachim	11	II Kings 23, 24, 37
Jehoiachin	3 mo.	II Kings 24
Zedekiah	11	II Kings 25

First Babylonian captivity.
Second Babylonian captivity.
Final Babylonian captivity.

Consider the value in vividness of pausing to have your class note the reign of Ahab over Israel and the influence of his Phoenician wife, Jezebel, upon it. Also note by way of contrast the labor of the Prophet Elijah. The dramatic climax of these two influences is presented in Elijah's contests with the priests of Baal. (I Kings 17 and 18.) If you decide to work this into your lesson, it may be well to make special assignments to capable members of your class.

It will be noted that idolatry was the dominant evil of these "periods." Your lesson will not be complete until you have made clear the nature of this sin and its far-reaching evil effects, spiritually and morally. Review the "Lesson" on the Ten Commandments and note the comment upon the Second Commandment, dealing with "How to Worship." The demoralizing excesses to which idol-

atry leads are described in the notes to Chapter 2 in the Appendix of Dr. Talmage's, "The Articles of Faith," (Latest Edition.)

The modern meaning of idolatry and the application today of prohibitions against it should be vividly developed to make clear the fact that rejection of God today through diverting worship to false gods—pleasure, wealth, self—leads to disaster as real and potent as of old.

Preview Next Sunday's Lesson

By asking curiosity-arousing questions relating to it, which can be answered by studying the leaflet. Arrange to make use of the leaflet in class next Sunday, when developing the lesson, and urge your pupils to preserve them and bring them each Sunday. (See July Juvenile Instructor.)



L. D. S. SUNDAY SCHOOL, CASPER BRANCH, WYOMING

Back row, left to right: Elder Thornton W. Petersen, District President; Elder Jas. H. Tibbitts, Blanche Wilson, Secretary; Mrs. N. Lynn, Second Assistant Superintendent; Levi Wilkerson, Superintendent; J. D. Crompton, First Assistant Superintendent. Next to back row: H. A. McFarland, Branch President, and H. A. Newman, Assistant Branch President.

BOOK OF MORMON DEPARTMENT

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LESSONS FOR AUGUST

Second Sunday, August 12, 1928

First Sunday, August 5, 1928

Lesson 31

Lesson 30.

Text: Alma 34, 35, 36.

Objective: To teach that people who become wicked cannot retain the Spirit of the Lord.

To Teachers: Have the class recall the incidents related in the preceding lesson about Amulek's and Alma's missionary experiences. How had these people lost the knowledge about the sacrifice? Why do our missionaries go into the world? Why do they preach the Gospel to people who come under the name of "Christian?" Let your class answer the question how people can forget or lose the truth. Have members of the class read what Amulek says we must do if we are to get the benefit of the great sacrifice.

Chapter 35 tells what generally happens to people who join the truth: they are obliged to leave their old companions and friends. Relate incidents in our own Church History to show that evil and good do not make congenial companions. Why was it necessary for the Church to leave Ohio and Missouri and Illinois? Why are the people of the Lord brought together? Why did the righteous people leave their homes and go over into the land of Jerushon? See that the class understands that such movements occur whenever and wherever the work of conversion to the Gospel takes place. Why is it better for the people to come together?

Appoint a class member to read the impressive dramatic story told by Alma about his own conversion. Why was he desirous that his son Helaman should know about it? Why do fathers today tell their sons about the Lord? Why do they relate personal testimonies to their children? Have boys and girls in your class heard their fathers tell of personal experiences in the Church?

Have your class members provided themselves with covers for their leaflets? After you make the assignment and distribute the lessons, give time for the class to put them in the covers. Encourage the class to preserve and care for these leaflets. Of course it is assumed that you, as teacher, have all your leaflets to date in a cover, and that you use them in your class work every Sunday.

Text: Alma, Chapters 37-42.

Objective: To teach that the Spirit of the Lord can help us in all our daily affairs of life.

To Teachers: As Alma is pleading with each of his sons, picture his emotions and anxieties. Let the class know that it was customary for fathers to leave their blessings with their children. Recall what Lehi did in this respect. These men were patriarchs; they held the Priesthood. What do patriarchs do in our Church today? Your class should be made to feel how Alma looked upon each of his sons. Why was he pleased with Helaman and Shiblon? What kind of sons had they been? How had Corianton brought sorrow to his father?

Select the most striking paragraphs of the lesson today and have them read and explained by the class.

Your boys and girls can understand what Alma has pictured about the conditions of the righteous and the wicked between death and the resurrection. Why should Latter-day Saint boys and girls bring joy to their parents? How can they do it? Why are parents anxious to have their boys and girls hold fast to the Gospel?

See that the class understands the comparison between the Liahona and the guiding power of the Spirit of the Lord. How can the Spirit of the Lord help boys and girls, (1) in school, (2) at home, (3) at work, (4) on missions, etc. Relate faith-promoting incidents on this subject.

Third Sunday, August 19, 1928

Lesson 32

Text: Alma, Chapters 43-62.

Objective: To teach that when people have once had the Spirit of the Lord, and then lose it, they become more wicked than those who have never possessed it.

To Teachers: When the Zoramites aroused the Lamanites to action against the Nephites, the Zoramites were more bitter than the Lamanites—and this because they (the Zoramites) had lost the faith. Trace the course of the battle. Point how the Nephites depended upon the Lord, for their cause was righteous.

On the other hand, the Zoramites and Lamanites depended upon their own strength. Upon whom do Latter-day Saints depend for their continued protection and prosperity? By what power were the pioneers led to their new home in the West? What evidences have we that the Lord's strength has been felt in behalf of the Latter-day Saints?

Let the class sense the bitterness of the struggle referred to in this lesson. Note how unwittingly the enemy laid down their arms. Religious wars are always bitter. In the middle ages people were cruelly put to death because they were "heretics." Why? The Nephites did not incite or start the trouble. The people of the Lord do not encourage warfare; but once forced into it, they rely upon the Lord to assist them, with the result that the wicked are overcome. Let the class discuss Alma's prophecy respecting the final downfall of the Nephites, and tell why this should happen. How long will our Church last? Upon what and whom does its continued growth depend? What have boys and girls to do if the Church is to last? What has the Lord said about the Church which He has set up in these last days?

Are your class members preserving their leaflets in covers?

Fourth Sunday, August 26, 1928

Lesson 33

Text: Alma, Chapters 46-49.

Objective: To teach that religious freedom is a part of liberty.

To Teachers: It is said that for a thousand years, from the fifth to the fifteenth centuries, men were in religious bondage. Then the bonds were broken by the courage of the Reformers. Tell your class about Luther, Calvin, Huss and others. They were obliged to fight for their religious freedom. Just so among the Nephites. Let the class tell what Amalickiah wished to do. Then describe how Moroni, the hero, rose in his power and might. It is a dramatic episode. Have someone read what he says.

Then follow the acts of Amalickiah, full of anger, wickedness and deceit. The Nephites were determined to hold to their religious freedom. Let the class tell about the warfare and the failure of the hosts under Amalickiah.

In our own day, why did Joseph Smith stand out against his enemies? Why did they want to crush this new religion? Why did the Saints leave their homes in the East? Why do converts in the world refuse to deny the Gospel, even when they are persecuted by their own friends and acquaintances?

Are the boys and girls today determined to hold to their religion? Will they do it even if they suffer for it? How can boys and girls show that they appreciate their religious freedom. What does the Constitution of the United States promise us in regard to religious freedom? Read it to the class.



"VOICES FROM THE DUST"

Book of Mormon Pageant, Reproduced by Utah Stake Sunday School Board

CHURCH HISTORY DEPARTMENT

General Board Committee: *Adam S. Bennion, Chairman; J. Percy Goddard, Vice Chairman; Josiah Burrows*

LESSONS FOR AUGUST

First Sunday, August 5, 1928

Lesson 30. The Trail Breakers and Map Makers of the Great West.

Text: Leaflet No. 30.

Objective: To show that great work came to the Pioneers from the ceaseless efforts of brave and fearless trappers, explorers, and "Map Makers," who traversed all important streams, lakes and valleys of the Great Basin before the Saints arrived.

Supplementary References: "Path-breakers from River to Ocean," Hebard; "A Splendid Wayfaring," Neihardt; "Breaking the Wilderness," Dillenbaugh; "History of Utah," Whitney; "The Founding of Utah," Young. Any book on Western History. See Utah Educational Reviews of 1927-28.

Suggestions on Preparation and Presentation: From some source, obtain additional material than that given in the Leaflet. Let the students know that the Pioneers did not discover the intermountain country; that it had been found, but declared to be useless. Show the value rendered to the Pioneers by the discovery of the South Pass by Fitzpatrick, more than twenty years ahead of the Mormons.

Questions for Teachers

1. In your mind which trappers did most to open up the West?
2. Why is Fremont's work so important?

Second Sunday, August 12, 1928

Lesson 31. Brigham Young Guides the Saints Westward.

Text: Leaflet No. 31.

Objective: To show in which ways Brigham Young was likened unto a second Moses.

Supplementary References: "Essentials of Church History," Smith; "One Hundred Years of Mormonism," Evans; "Life of Brigham Young," Cannon or Tullidge; Any History of Utah.

Suggestions on Preparation and Presentation: Do not find fault with our Government because the Mormon Battalion was called. Brigham Young had asked that the Saints might be hired to help bring the western part of America

under the Government of the United States; rather play on the loyalty of the oppressed people.

Questions for Teachers

1. How do you view the calling of the Mormon Battalion by the United States Government?
2. Tell some things accomplished by them.

Third Sunday, August 19, 1928

Lesson 32. Brigham Young (Continued).

Text: Leaflet No. 32.

Objective: To show that Brigham Young was divinely guided while leading the Pioneers westward.

Supplementary References: Same as Lesson 31.

Suggestions on Preparation and Presentation: Show how later developments prove that "This is the Place!" Make a map on a large sheet of paper, showing the route of the pioneers, placing stops of interest, especially South Pass, Sweet Water, Fort Bridger, etc.

Questions for Teachers

1. Why was President Young so certain this was the place?
2. Which brethren entered the valley first?

Fourth Sunday, August 26, 1928

Lesson 33. The Hand-Cart Disaster.

Text: Leaflet No. 33.

Objective: To again show that there is safety in obedience to the President of God's Church.

Supplementary References: "History of Utah," Whitney, Volume I, pp. 555-565; History of Utah, Bancroft, pp. 422-430; "Essentials of Church History," Smith, pp. 484-490.

Suggestions on Preparation and Presentation: If you know someone in your ward who knows the Hand-Cart story well, invite him in to talk to your group. Try hard to get supplementary references.

Questions for Teachers

1. In what ways were the hand-carts preferable to the ox teams?
2. What were some disadvantages of the hand-cart travel?

PRIMARY DEPARTMENT

General Board Committee: Charles B. Felt, Chairman; Frank K. Seegmiller, Vice Chairman; Assisted by Florence Horne Smith, Lucy Gedge Sperry, Tessie Giauque

LESSONS FOR AUGUST

Fourth Sunday, August 26, 1928

Preview Questions

1. (a) What moral teachings are especially emphasized in Lesson V? (b) How are these applicable to boys and girls of Primary age?

2. How does the translation of the Nephite record prove the power of God?

(Reference: Our Church and People, Evans, page 76.)

3. Compare the baptism of Joseph Smith in this dispensation with that of Jesus.

4. (a) Where do we find the testimony of the three witnesses? Read it and make comment upon it. (b) Does the fact of their short membership in the Church strengthen or weaken their testimony? Why?

5. (a) Why should our Church have been named as it was? (b) Give the significance of this name. (c) What does it imply in the character of Joseph Smith that he so named it?

First Sunday, August 5, 1928

Lesson 5. A Broken Promise.

Text: "Bible and Church History Stories," p. 27.

Song: "Obedience," "Kindergarten and Primary Songs," p. 16.

Additional Reference: Doctrine and Covenants, Sec. 10.

Second Sunday, August 12, 1928

Lesson 6. The Aaronic Priesthood Restored.

Text: "Bible and Church History Stories," p. 31.

Additional Reference: Evans, J. H., "Our Church and People," p. 87.

Song: "Baptism," "Kindergarten and Primary Songs," p. 27.

Third Sunday, August 19, 1928

Lesson 7. The Three Witnesses.

Text: "Bible and Church History Stories," p. 34.

Additional Reference: Evans, J. H., "Our Church and People," pp. 84-86.

Song: "Book of Mormon," "Kindergarten and Primary Songs," p. 21.

Lesson 8. The Organization of the Church.

Text: "Bible and Church History Stories," p. 40.

Additional Reference: Evans, J. H., "Our Church and People," pp. 87-91.

Song: "The Prophet," Kindergarten and Primary Songs," p. 31.

ADDITIONAL LESSON MATERIAL

Divine Authority Necessary to Organize a Church.

The Church of Christ is a divine organization. No man can organize it from his own authority. He must have direction from the Lord to do so; otherwise it would be a church of some man, not the Church of Christ. But where was this authority to come from? Certainly not from the Roman or the Greek Catholic Church, nor yet from any of the Protestant sects; for the Lord had specifically told Joseph Smith that all these were without the true Priesthood. If then the Prophet was to have authority to set up the Church of Christ again on the earth, it is clear that he must receive it anew from heaven.

As a matter of fact, the trouble with the reformers in Europe and America had been that they professed to have received their authority from the churches which they discarded. Luther, for example, felt no inconsistency in the fact that whatever priesthood he held he received from the Catholic church. Wesley from the Church of England, and Booth of the Salvation Army from the Methodists. But Joseph Smith received his authority, not from any of the churches of his day, but from its original source.

"Mormon" Church not Catholic nor Protestant

The Church of Jesus Christ of Latter-day Saints is neither Roman Catholic nor Protestant, in the usual meaning of these words. It is not Catholic for the reason that it does not, like the Church of Rome, claim to have derived its authority from the time of Christ through a long line of priests. It is not old enough for that. And it is not Pro-

testant, because its founder, Joseph Smith, did not protest against any doctrine or practice or form of a church to which he belonged and then set up one of his own. The Prophet was never a member of any other church than the one he established. Mormonism thus stands apart from every other religious order of its time. Joseph Smith declared, as we have seen, that he received his authority to institute a church direct from heaven, through the ministrations of heavenly beings sent to him for this purpose.—By John Henry Evans, from his book, "Our Church and People."

Priesthood

Priesthood is the authority to act in God's stead. Since the powers of God are infinite, so also must His Priesthood be infinite. Therefore, what a man may or may not do in representing God, will depend upon the degree of authority he has received from the Great Master. One who has been commissioned with great authority may undertake great responsibilities for God; whereas one who has been commissioned with but little, can do but little. The principle of authority will not permit a man to attempt responsibilities greater than his Priesthood, though he may feel himself otherwise competent to do them fully as well as the man who holds the necessary authority. Thus divine authority, or Priesthood, becomes a power highly to be respected.

Now, the Holy Priesthood has two divisions—the Lesser and the Greater. It was the Lesser Priesthood that John the Baptist conferred upon Joseph Smith and Oliver Cowdery. One who has received this degree of authority has the right to receive revelation and instruction from the angels of heaven. * * One who holds this degree of authority may cry repentance to his fellow-men. Moreover the Priesthood of Aaron holds the keys of baptism by immersion for the remission of sins. * * * Finally, the Priesthood of Aaron may be said to hold the keys of all temporal ministrations.

* * * One holding the Priesthood of Melchizedek may lay on hands for the gift of the Holy Ghost; he may administer to the sick that they may be restored; he may rebuke evil and cast out devils in the name of Jesus the Christ; he may bless and confirm, and anoint with holy oil; he may, in short, call down the richest blessings of heaven in his administration, for he holds the keys of all the spiritual blessings.—Condensed from O. J. P. Witdsoe's "The Restoration of the Gospel," Chapters VII and VIII.

How to Cultivate More Reverence During our Class Period

Have you tried any of the following suggestions to aid in cultivating that quiet, reverent spirit, which we need in our classes to do really successful spiritual teaching?

1. Have the teacher lead her group to their chairs, thus setting the proper example.

2. Have quiet music, as the children enter and take their places.

3. Speak in a low-pitched tone of voice. (However, be sure that the voice carries well to all.)

4. Have the children sing sweetly.

5. Say a little verse before the prayer to develop the proper attitude towards it. These three have been used successfully:

(a) Before our morning prayer is said,
We close our eyes and bow our head.

(b) God is near to little children,
He can hear us when we pray,
Softly we will say our thank you,
For His blessing every day.

(c) We raise our eyes to the clear, blue
skies,
And bow our heads and close our
eyes,

And pray to God on high.

(The entire class repeats the verse, doing as it says. At the close every head is bowed and all eyes are closed, ready for prayer for that particular day, which immediately follows.)

6. Let quiet music tell the groups when to begin and close their work.

7. Have chairs arranged so that little movement of them will be necessary to form groups.

8. Have wraps distributed after the closing prayer.

9. Talk to the children about reverence for sacred things and places.

Program for Primary Department Class Period of 45 Minutes

1. Song: (a. Choice of children. b. Choice of teacher, to be of devotional nature.)

2. Prayer: (By child as a rule, varied only as it may prove desirable for the teacher to show by example.)

3. Song: (Chosen by teacher, fitting today's lesson aim if possible, preferably the one practiced the Sunday before.)

4. Sacrament Gem: (Only as necessary for its memorization.) a. Explanation of thought. b. Memorizing.

5. Separation into Groups (Quiet music.) a. Roll Call.

b. Reviewing of previous Sunday's lesson, with the special object of ascertaining whether the objective or aim was grasped by children.

- c. Presentation of New Lesson:
 Introduction or point of contact—
 correlation—lesson setting. The
 Story.
 Intersperse with questions.
 Bring in memory gem whenever
 it fits in recital of story.
 Use picture at carefully selected
 moment.
 Getting story back from children
 to make sure right concepts have
 been secured.
6. Re-assembly.
 7. Recitation of today's memory gem
 (by groups or by individuals in small
 classes).
 8. Song Practice; Choose one that cor-
 relates with aim of today's lesson.
 9. Closing Song.
 10. Prayer (By teacher or pupil).
 11. Passing of wraps.
 12. Marching out.

My Garden

By Effie Lloyd Lancaster

I enter my garden of flowers,
 I feel like a queen of old,
 Resting amidst the gay bowers
 Of scarlet, crimson and gold.

My flowers nod as I pass them,
 Each with a bright smiling face;
 Some of them kiss my frock hem,
 While taller ones bow with grace.

There are many little surprises
 In this spot so gloriously clad.
 I'm there when the bright sun rises
 And the beauty makes me glad.

I forget my care and worry
 As a bright floweret I see,
 And often the song and flurry
 Of birds in a nearby tree.

To know these are all mine today
 To have to keep and to hold,
 Gives courage to travel life's highway
 Where robbers of joy are bold.

They tell me many a story
 Of hope, and love and good cheer.
 The world with this wealth of glory
 Is not for sorrow or tear.

So I leave my cares behind me
 And enter this haven of rest.
 Oh! Father above, I thank Thee
 That I am so wondrously blest.

KINDERGARTEN DEPARTMENT

General Board Committee: Charles J. Ross, Chairman; George A. Holt, Vice Chairman;
Assisted by Inez Whitbeck

LESSONS FOR AUGUST

First Sunday, August 5, 1928

What Has God Given?

Objective: My food.

If we eat wisely of the food that God has given, we will gain spiritual and physical strength.

Story: "Come Billy; come, Jennie; dinner is ready."

Dinner was ready yesterday, and the day before, and the day before that.

Where does all the food come from to make dinners for everybody every day in the year?

"I know," said Jennie. "From the kitchen. It is cooked on the stove there."

How does it get into the kitchen?

"Father or mother buys it in a store," said Billy.

Where does the storekeeper get it?

Jennie did not know.

Tom, who lives in the country, knows.

It all comes from the farms. Some from farms in this country. Some like bananas and spices, from farms away off over the seas.

Here is a slice of bread. What is it made of?

It is made of wheat flour.

Where does the flour come from?

It comes from grains of wheat that have been ground in the mill.

Where does the wheat come from?

It comes from the farm. The farmer sowed the seed and cut the grain when it was ripe and threshed it out and sent it to the mill.

Did you ever see a field of wheat growing?

Who made the wheat grow?

Not the farmer.

He plows the ground and sows the seed in it, but he does not make it grow. God makes it grow.

God puts in every kernel of wheat a little seed that, if planted, sends its roots down into the ground and its stalks up into the air.

God sends rain and sunshine, till the wheat grows and grows, and at last ripens.

When it is ripe it turns from a green to golden yellow.

That is God's way of saying, "Now the wheat is ready to be made into bread."

There are so many kinds of food.

God has given them all to us.

He knows that if we are to have

beautiful, strong bodies we must eat vegetables and fruit. He wishes us to eat only those foods that are good for us. Milk is the best food in the world.

Gem:

The Word of Wisdom teaches us
The things we all should eat.
God gives us fruits of many kinds,
He gives us milk and wheat.

Suggestive Songs for the Month:

Thanksgiving Hymn, page 35.

Kindergarten and Primary Songs.

The Word of Wisdom, page 62.

Kindergarten and Primary Songs.

Rest Exercises: Imitate the helpers that make foods grow—the sunbeams, the rain, the wind.

Second Sunday, August 12, 1928

Lesson 59. How Bessie Kept the Word of Wisdom.

Text: "Sunday Morning in the Kindergarten," page 189.

Objective: By keeping the Word of Wisdom we gain physical and spiritual growth.

Help the children to know what is to be gained by keeping the Word of Wisdom, rather than what may befall them if they do not do so. Discuss with them the kinds of food that they should eat.

A strong, well-kept body is able to do great deeds.

Gem: Same as for last Sunday.

Rest Exercises: Dramatize the preparing of vegetables for the dinner. Pick them or dig them from the garden. Trim away the part that must not be eaten. Wash them well—peel them, etc.

Third Sunday, August 19, 1928

Lesson 60. Daniel and His Companions in the King's Palace.

Text: Daniel 1; "Sunday Morning in the Kindergarten," page 191.

Objective: By keeping the Word of Wisdom we gain physical and spiritual strength.

Impress the children with the great blessing that God gave Daniel because he kept the Word of Wisdom. His body was more beautiful and his mind stronger than the bodies and minds of those boys who had not done so.

Show the children brightly colored pictures of vegetables of all kinds and tell

them that Daniel liked vegetables and ate them because he knew that they were good for him.

Gem: The same as for the First Sunday.

Rest Exercises: How can we help to care for our vegetable gardens. Dramatize the children's suggestions. Pull weeds or hoe them—water them by digging ditches or sprinkling with a hose, etc.

Fourth Sunday, August 26, 1928

Lesson 61. One Result of Keeping the Word of Wisdom.

Text: "Sunday Morning in the Kindergarten," page 195.

Objective: By Keeping the Word of

Wisdom we gain physical and spiritual strength.

We may all be missionaries, some at home and some away from home. If we are to be teachers of the Gospel we must have strong, healthy bodies and keen minds. By keeping the Word of Wisdom, we are pleasing our Father in Heaven and He will bless us.

Teachers, use the approach to this lesson as it is given in the text.

Present each child with a cut-out milk bottle on which is written, "I drink milk every day."

Gem: Same as for First Sunday.

Rest Exercises: Dramatize the children's suggestions of how the fruits and vegetables are gathered from the garden. Potatoes are dug, carrots are pulled; fruit is picked and put into a basket, etc

Utah Trails

There's a woodland pathway leading
To the tall green pines
Bordered here with green lush grasses—
There with columbines;
Graceful aspens reaching upward
To the turquoise skies
Sway in harmony with streamlet's
Rippling lullabies.

There's a desert trail a-winding
Through the purple sage
Over wastelands holding secrets
Of a bygone age;
Where the Redman and the bison
Roamed in days long past—
Fragrant plains that know the sunshine
And the wintry blast.

And a vagrant lane that wanders
By the meadow brook
Where the buttercups are glowing,
To a shady nook—
Sunny paths and gypsy byways
Where the shadows dance;
Trails of color, trails of Utah
Filled with strange romance.

—Brooks Kairn.

Children's Section



Dorothy's Travelogue

XI. LONDON

Our first day in London was a huge success. The sun was shining for one thing. That was quite a phenomenon in itself.

At Trafalgar Square we duly admired the beautiful monument to Nelson, then found ourselves hopelessly lost. We didn't know what to see or how to get anywhere. We must have expressed our bewilderment most eloquently. A man strolled toward us and offered his services as guide. We all gave a great sigh of relief and engaged him on the spot. Where he *didn't* take us! He walked us at a high rate of speed down the street, pointing out Marlborough House, the Prince of Wales' new home, Carlton Terrace and the house where Gladstone lived. The beautiful monument to Queen Victoria was in front of Buckingham Palace. We arrived there just in time to see the changing of the guards. First, the fife and drum corp came out of the front gates. The guard marched very slowly, the men perfectly magnificent in their red and white uniforms. At the very last came some Highlanders in green kilts. It was a most thrilling sight.

We then took a bus tour of London. We saw St. Paul's Cathedral. It was a beautiful edifice and a replica of St. Peter's in Rome. We passed the bank of England which covers four hundred acres and has no windows; saw Whitechapel, the last of the Elizabethan houses, and Fleet Street, finally ending up at Petticoat Lane. They say

that one going through this street can miss his handkerchief at one end and find it for sale at the other end.

Lincoln's Inn was one of Dickens' favorite spots. We visited here and after a short walk arrived at the Old Curiosity Shop. It was so quaint there on the corner and looked just a little forlorn.

After a short respite at lunch time we went to the Tower of London. I don't know what I expected, but it was certainly different from my visualizations. Instead of one tower, we visited three. The White Tower con-



QUEEN VICTORIA MONUMENT



THE THAMES RIVER AT LONDON

With barges in the foreground and the London Tower and the Tower Bridge in the distance.

tained specimens of the old armor and war implements. It was very interesting; especially the armors of Charles I and Henry VIII. Here also was the execution block. The dried drops of blood gleamed like jewels. The Bloody Tower was the next point of interest. On our way there we saw the spot where Lady Jane Grey, Ann Boleyn and many others were executed. This tower was very small and even more interesting, historically. The two nephews of Richard III were murdered there. Sir Walter Raleigh was imprisoned for ten years in the same place. Adjoining it was a little space along the ramparts called "Raleigh's Walk." There he exercised daily and conversed with his friends over the wall.

The Jewel Tower contained the crown jewels and was nearly the most interesting. I have never seen such a blaze of diamonds before, and probably never will, unless I go to London again. The crowns were perfectly exquisite. The salt shakers were great hunks of gold.

The next day we didn't get started sight seeing until noon. We spent a

great part of the day in the Museum. It was perfectly wonderful. We saw the Elgin Marbles from Athens, and curios from all over the world. Among them was Mark Antony's seal. The mummies were very interesting but were horrible looking things. One could spend days in this place and someday I'm going to do just that.

The evening was perfectly glorious, so we went out to the Crystal Palace. It was an immense structure made entirely of glass. It is now a pleasure resort. We stayed for the fireworks



CHANGING THE GUARDS

display. I have never seen one so elaborate before. It depicted the bombardment of London, and was very effective.

The next day it was raining torrents. In spite of the elements we visited the Zoological Gardens. It was rather disagreeable there, and a little disappointing.

After lunch I went to the National Gallery, rambling around until closing time. It was just a little disappointing after the art treasures of Florence and Paris.

On our last day in London we visited Westminster Abbey. It was a beautiful church, although rather gloomy. England's illustrious dead lie there. We saw the graves of Southey, Ben Johnson, Tennyson, Dickens, Gladstone, Wolfe, William Pitt, Handle, Shakespeare, John Andre and the Unknown Soldier. Of course there were many others, some of whom were unfamiliar.

We then visited St. James Palace and saw several queens' coronation and wedding dresses. The palace is also

the property of the Prince of Wales.

The House of Parliament was a most beautiful and wonderful building. The House of Lords consisted of one medium sized room, decorated in red. At one end were two thrones. The House of Commons wasn't nearly as luxuriously furnished or cheerful.

It was raining when we reached the Tate Gallery. I really enjoyed it more than the National Gallery. Pictures by Reynolds, Romney, Gainsborough, and Turner were there.

The next day found us in the little town of Ware. It is the birthplace of my grandmother. The name of our hotel, The Saracen's Head, was so blood thirsty and intriguing. We visited the old church and saw some of the records. They dated back to the time of Queen Elizabeth.

And then the calamity came. I guess I hadn't trod lightly enough! At any rate the Gods heard me and became jealous of my good luck. So, I proceeded to feel sick. I dreamed at night that Vesuvius was erupting under my bed. The only doctor in Ware finally pronounced me a victim of Scarlet Fever! I was absolutely horrified, and could have passed out as it were, right then and there. It was arranged that I should go to a London private hospital.

As soon as the cold gray dawned the next day I was initiated into the ways of an English hospital.

I was quite a curiosity. In the first place every one knew I was a "Mormon," and secondly I didn't drink tea. I think the latter revelation floored all those good English nurses and doctors!

They have the queerest idea of the West. They certainly believe it is "wild and woolly." One of the doctors firmly believes I have to look out for bears on my way to school.

At the end of three weeks I attended a Sunday Church of England Service. I learned afterwards from one of the nurses that it was the first one held there for over a year. I secretly be-



DOROTHY AT TOWER OF LONDON

lieve they were trying to save my soul. I wasn't sick enough during my sojourn in the hospital to enjoy my bed. I was horribly bored for six weeks, though I did make some awfully good friends, that I would never have made otherwise.

I never will forget the day my grandmother came for me and I was once more free to roam the streets of the world again! Even rainy, foggy London was a golden paradise.

(To be Continued)

A Glimpse of Long Ago

BOOK OF MORMON STORIES FOR THE HOME

By Leah Brown

CHAPTER 14. FOREWARNING

Christmas time was drawing near and, for the first time, Ned and Gertrude were permitted to do their Christmas shopping alone. It was a wonderful day for them, for they could spend the money they had saved just as they pleased. Little brother's gift was easily selected, but it was hard to determine just what would be best for papa and mama and for grandpa and grandma. At last their choice was made, the articles were wrapped and given to them, and the children returned home joyously to hide their precious bundles to await the Christmas tide.

"Surprise! Surprise!" shouted a chorus of happy voices as they opened the door. And it was a joyous surprise, for Uncle George and Aunt Eleanor, with their happy little group of cousins, had come to spend the Christmas week with them.

What a pleasant time they had. In the play room Gertrude and Dora laughed and talked of the jolly sleigh ride, and the many pleasant things they would do together; while Ned and Dan, exploring everything from barnyard to cellar, declared it was the jolliest surprise they had ever known.

"Oh, grandpa, we'll take Uncle George and Aunt Eleanor and cousins all with us to Zarahemla, won't we?" exclaimed Gertrude, as they all gathered about the hearth that evening.

"Certainly, certainly," said grandpa. "And after we get acquainted with Nephi and his family, and see their beautiful home and garden which is by the highway leading to the market place, and see the wonderful tower in the garden by the gate, we shall all go into the city and see what the other people are doing. The Gadianton Robbers have usurped the power and authority of the land, are filling the judgment seat, and ruling in great wickedness. They condemn the righteous, and permit the wicked to go unpunished because they are rich."

"Oh, grandpa, you make it seem as if we were really there," said Dora.

"If we were really there perhaps Nephi would let us climb upon the tower so that we could see the whole city," laughed Gertrude. "And it would be such a nice place to play. There must have been lawns and flowers all about. I'll bet his children had lots of fun."

"Would you like to live in Zarahemla?" asked grandpa.

"I would if we could always play in the garden," said Gertrude, "but, ugh! with those robbers there I'd be afraid. What did Nephi think of what they were doing?"

"When Nephi learned of their wickedness," said grandpa, "his heart was filled with sorrow, and he went out upon the tower in his garden to pour out his soul in prayer to God in behalf of his people. While he was praying certain men passing by saw him and ran and told the people. They gathered in great multitudes to see him."

"Well, did they think it was funny to see him pray?" asked Ned.

"Perhaps they did," said grandpa. "It is true that very few of them ever thought of praying to the God that Nephi prayed to. But it didn't seem so funny when Nephi arose and began to

prophesy of the great destruction God would send upon them if they did not repent. Among them were some of the judges who belonged to the secret band of Gadianton, and they grew very angry with Nephi. "Why do you not seize upon this man and bring him forth that he might be condemned according to his crime?" they cried. "Why seest thou this man and hearest him revile against this people and against our law. He even condemns this people to destruction, and also says our great cities shall be taken from us. But we know this is impossible, for we are powerful and our cities are great."

"Ugh-h-h, there's something terrible coming," said Ned, opening his eyes wider while grandpa continued.

"Yes, something terrible was surely coming; it has every time the people have grown wicked and ceased to serve God," said grandpa. "But it didn't come as the robbers wanted it to. There were some among them who became frightened because of the wicked things they were doing, and told them to let that man alone, for the things he had said would surely come to pass if they did not repent."

"Oh, good. I'm glad they were not all pitiless robbers," said Dora.

"Yes, it helped Nephi, too," said grandpa, "for when he saw that they were afraid to touch him he began talking to them again. And to convince them that his prophecies were true, he told them about some of the things that were happening right there in that city."

"What was it?" asked the children in one voice.

"He told them to go to the judgment seat and they would find that the chief judge had been murdered, and that he was murdered by his brother who was seeking to be judge. When they heard this, five men left the crowd and ran to the judgment seat for they were anxious to know if Nephi was really a prophet. When they reached the door they saw their chief judge lying dead upon the floor. A great fear came up-

on them and they fell to the earth, for they knew now that Nephi's other prophecies were also true."

"Didn't anyone else know that the judge was murdered?" asked Dan.

"The servants knew," said grandpa. "But they were not there when those five men came. When the murderer, who was dressed in disguise, ran in and stabbed the judge and fled, the servants ran into the city raising the cry of 'murder.' When the people came and saw the five men who had fallen, they said among themselves: 'These are the men who have murdered the judge, and God has smitten them so that they could not flee from us.' So they put them in prison."

"Oh, grandpa, they didn't know of Nephi's prophecy, did they?" exclaimed Gertrude.

"No, these men did not," said grandpa.

"Did they ever find the wicked murderer?" asked Ned.

"They had not found him when they gathered the next day at the burial of the judge," said grandpa, "and there was great excitement. 'Where are the five men who were sent to inquire concerning the chief judge?' asked the judges who had heard Nephi prophesy. 'We know not,' said the people, 'but the five murderers we cast into prison.' Then the judges asked to have them brought to them. So the five men came and told what had happened. Still the judges did not believe Nephi to be a prophet of God. They began to cry out against him, saying that he had agreed with some one to slay the judge, that he might tell them of it and convert them to his faith, that he might make them believe that he was a great man and a prophet chosen of God. So they bound Nephi and carried him before the people, that they might question him and find out the true murderer."

"The wicked wretches!" exclaimed Dora. "I'll bet they wouldn't believe him if he told them."

"Well, we shall see," said grandpa.

"This is what he said as he stood before that great crowd of wicked men: 'And now I will show unto you another sign, and see if you will in this seek to destroy me. Go to the house of Seantum and say unto him: 'Has Nephi, the pretended prophet, who doth prophesy so much evil concerning this people, agreed with thee, in the which you have murdered your brother?' And he shall say unto you, 'Nay.' And ye shall say unto him: 'Have you murdered your brother?' and he shall stand with fear and know not what to say. And he shall deny unto you and make as if he were astonished, and declare he is innocent. And ye shall examine him and find blood on his cloak. Then ye shall say: 'From whence cometh this blood? Do we not know this is the blood of your brother?' Then shall he tremble and look pale. Then shall ye say: 'Because of this fear, and this paleness which has come upon your face, we know that thou art guilty.' Then shall a greater fear come upon him and he shall confess unto you and deny no more that he has done this murder. Then shall he say unto you that I, Nephi, knew not concerning this murder save it were given unto me by the power of God. Then shall ye know that I am an honest man, and that I am sent unto you from God.' When the people did as Nephi told them, everything happened just as he had said."

"That ought to have convinced them," said Ned.

"Yes," said grandpa, "some were converted and said he was a prophet; others said that he was a God. But there were many yet who would not believe."

"Did Nephi's other prophecies come true?" asked Dora.

"Yes, things came to pass just as Nephi said they would. But we shall not stop to see the wars and famine from which the people suffered, for we must hurry on. There is great excitement in the city, for Samuel, a Lamanite prophet, has been to Zarahemla and

told the people there of the destruction God would send upon them if they did not repent. In their anger the people have driven him from the city."

"Oh, grandpa, I wanted to hear him talk. It seems funny for a Lamanite to be teaching the Nephites," said Gertrude.

"And so we shall," said grandpa, "for when he was about to return home, the voice of the Lord came to him and told him to return to the city and prophesy whatever things He should put in his mouth to say. Samuel knew that he would not be allowed in the city, so he climbed upon the walls to preach."

"Oh, good! I can just imagine how he looked standing way up there talking to those angry people," said Dan. "What did he say?"

"He told them the same things that have been taught ever since the Nephites came to the Promised Land," said grandpa. The same things that the Prophet Abinadi told the wicked king Noah and his people. But the time was now drawing very near when those things should happen."

"Was it about Christ?" asked Gertrude.

"Yes, he told them that in just five years Christ would be born. As a sign that they might know of His birth, there would be great lights in heaven insomuch that the night before He would be born there would be no darkness at all."

"Then there would be a day and a night and a day, just like one long day, wouldn't there?" said Dora.

"Yes," said grandpa, "Samuel, the Lamanite, said the people would see the sun set, and see it rise again, but there would be no darkness. And among the signs that would be given would be a new star."

"The same star that led the wise men?" asked Dan.

"Yes," said grandpa, "that was the sign given to all the world. But that was not all of Samuel's message. He also gave them the sign of Christ's

death. He said that the time the Lord would be crucified the sun, moon, and stars would be darkened, and there would be no light upon the earth for three days. And because of the wickedness of the people, there would be thunderings and lightnings and earthquakes which would destroy cities, and—"

"Oh, grandpa, that would be awful. Why didn't the people believe and be better?" asked Ned.

"Many of them did believe, and came to Nephi to be baptized," said grandpa. "But those who did not believe were angry with the prophet and threw stones and shot arrows at him. When they saw that they could not hit him, it convinced others that he was a prophet and that God was protecting him. They, too, went to be baptized of Nephi who was baptizing, preaching, prophesying, and working many miracles, that the people might know that Christ was soon to come."

"If they would all be good and join the church would those awful things happen?" asked Dora.

"No, if they would all repent and serve God, they would not," said grandpa. "But there were still many who would not believe. When they could not hit the Prophet Samuel, they cried to their captains to take him and bind him, for he was possessed of the devil. But when they went to take him he jumped down from the wall, and the Nephites saw him no more."

"Oh, good! What next?" asked Gertrude.

"I think we have seen enough in this wicked city for one night," said grandpa. "We must now get some rest, and prepare to spend Christmas day with the Nephites."

NEPHI'S HOME

Nephi had a pretty home,
With gardens all around—
Of lawns and flowers, I suppose,
The best that could be found.

And in the garden by the gate,
There stood a tower grand,
Where, from the top, one could o'er-
look
The whole surrounding land.
One day Nephi went there to pray.
The people passing by
Were all amazed to see him bowed
Upon the tower high.

And soon a crowd assembled there,
Of proud and wicked men.
They were of Gadianton's band,
Who ruled the city then.

Nephi arose and prophesied
That Judgments could be sent
If they remained in wickedness,
And did not soon repent.

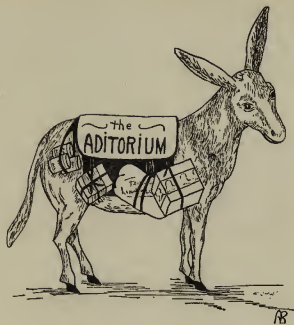
The wicked men were angry, but
Before long they all knew
That Nephi was a prophet, for
His prophecies came true.

THE PROPHET SAMUEL

One day to Zarahemla
There came a Lamanite,
To teach the wicked people
To serve God and do right.
They drove him from the city,
But God told him to go
Again, and tell the Nephites
What He would have them know.
So from the wall he taught them
The signs that at the birth
Of Christ, would come to show them
God's son had come to earth.
Then he went on to tell them
Of how they all should know
Of Jesus' death, for darkness
Would cover all below.

But while he taught, they scorned him,
At him their arrows flew,
They cursed him and reviled him,
And many stones they threw.
Not one of them could touch him,
No matter how they'd try,
For God's Spirit was with him—
The arrows passed him by.
God's message he delivered.
He taught and never feared
And when they came to take him,
From sight he disappeared.

(To be Continued)



"Tom, Tom, the piper's son,
Learned to play when he was young.
But all the tune that he could play,
Was 'Over the hills and far away'."

And ever since that old nursery rhyme was written and maybe awhile before, somebody has been interested in music.

When a band comes down the street, you run after it, don't you? And your feet fall in the rhythm. You just can't help it. And, oh, the circus calliope! How that steam music-box makes your heart jump! You are so excited picturing lions and elephants and clowns that you forget to pronounce the music-box right. Let us say it now and get it: C-a-l, cal, l-i, ly, calli, o, o, callio, pe, pea, calliope. Now, say it again to be sure you have it right. Sometimes little girls and boys and even grown up people who should know better, call the circus music-box such funny names that the poor old whistle goes shrieking along in despair. So don't you add to its troubles.

It got its pretty name, cal-li-o-pe from Calliope (four syllables, remember) one of the nine muses you read about in Greek mythology. Ask your school teacher about it. Cal-li-o-pe was the goddess of eloquence and epic poetry (the long books of poetry like "Paradise Lost," by Milton.) She was the mother of Orpheus, the wonderful harpist, or perhaps we should say lyreist. Do you know what a lyre is? (No, no, we don't want any smart-elecky boy to say, "A liar is what George Washington was not!")

Now, talking about the circus and music, a great many of your friends and some that are older, in the city and out

of the city, some that have studied music and others that would like to study it, would thank you so much if you would show them the ADITORIUM and let them read this:

Beginning June 11 and continuing to July 21, the McCune School of Music and Art will conduct a summer school that offers one of the least expensive and most attractive vacation opportunities ever presented to students of music in the states of the intermountain region. It is a course in orchestra and band playing designed for students of all degrees of advancement.

An extraordinary interest in orchestra and band music is sweeping over America. Almost every school in the land is organizing orchestras and bands and there are organizations of local, all-city, all-state orchestras and bands that are commanding an enthusiasm for this branch of music that is without parallel.

That opportunity may come to the students of band and orchestra instruments residing in the intermountain states, to develop instrumental music and keep pace with the progress being made in other states, the McCune School of Music and Art is introducing this permanent summer school of orchestra and band playing, where young musicians will be trained under most favorable conditions by instructors of outstanding ability. That this training may meet the needs of all, the school is organizing a symphony orchestra of full instrumentation for instrumentalists capable of playing standard orchestral compositions, an orchestra for less advanced players, string ensemble groups for elementary students, a band consisting of complete instrumentation, ensemble groups for wood, wind and brass players, and a beginners division where beginners will be taught their various instruments in small classes.

Anyone who plays an instrument may now join a great symphony orchestra, a concert band or an ensemble group, and enjoy the association of students from all parts of the intermountain country. This study will be delightfully varied with daily recreation in the Deseret Gymnasium, where students may choose their favorite sport.

The combination offered, music study and recreation, will undoubtedly meet with a hearty response, not only because there are a great many students in this community who will greatly enjoy and benefit by playing in a large musical organization under conductors of exceptional ability, but also because parents will see in it the successful solution of their boys' and girls' leisure time problem during the summer vacation period.

The CHILDREN'S BUDGET BOX



The Budget Box is written entirely by children under seventeen years of age. To encourage them, the "Juvenile Instructor" offers book prizes for the following:

Best original verses of not to exceed twenty lines.

Best original stories of not to exceed three hundred words.

Best amateur photographs, any size.

Best original drawings, black and white.

Every contribution must bear the name, age and address of the sender, and must be endorsed by teacher, parent or guardian as original.

Verses or stories should be written on one side of the paper only. Drawings must be black and white on plain white paper, and must not be folded.

Address: The Children's Budget Box, "Juvenile Instructor," 47 East South Temple Street, Salt Lake City, Utah.

Her First Invitation

An invitation for dinner! This was the first time, because here festivals were infrequent. Elenor hurried from the town post office toward home. So at last she had a real invitation! To sit by a friend's table, and use the silver knives and forks. Probably ice cream, Elenor's favorite dish, would be served. The joy and feeling that stirred her heart cannot be told in words. And the very next evening was the time.

All next day was spent in preparing.

"Oh, Elenor! Please ask your mother if she has a bit of yellow silk. I want to trim your bright blue dress. Collar, cuffs, and belt are to be made from it. Get some yellow buttons, too, if you can," said Elenor's Aunt.

"Oh Aunt Ester! I'd much rather have a yellow silk ribbon. And Aunt Ester, will you please lend me twenty-five cents for some polish for my shoes?" asked Elenor.

"Oh, surely! How forgetful of me. Here," she handed her the money.

At last Elenor was off. She had but one thing to worry about Which spoon or fork should she take first?

But no time to worry now, for here she was.

She sat down to dinner. She picked up a spoon for salad. Clatter, clatter. There lay her spoon on the floor. She picked up her fork. Down it dropped into her water, which tipped into her dessert. Such was her first dinner away from home.

Age 11.

Neva Hansen,
Ashton, Idaho.

The Sunset

The sun had gone down behind the hills,

The sky was red with a gleam that thrills,

The mountains were purple and all around

Were gleaming sunbeams falling down.

I stood and watched the gleaming glow

The crimson colors upon the snow
The clouds looked a gleaming light

And the sun went down with a fluttering flight.

Age 12.

Ruth Ercanbrack,
Sunnyside, Nevada

At San Pedro

One day my father, mother, brother and I went to San Pedro. On our way we saw the oldest orange tree in California. When we got to San Pedro we parked our car in the garage near by the harbor. We got our tickets, then we got on the boat. This boat glided over the beautiful ocean. On the way we saw some war boats and flying fish. We saw the sea with its beautiful colors. When we landed we ate our lunch, then went on the glass boat. While on this boat we saw a man dive under the boat and stay there for three minutes. Then we saw the sea gardens and the fish. When we got back to shore it was time for the big boat to leave for San Pedro. We sailed into San Pedro harbor, then traveled home.

Age 10. Royal Skousen,
1409 Waterman Ave.,
San Bernardino, Calif.

Disobedience

When my mother was a little girl, my grandmother made her a beautiful dress, and she was very proud when she wore it to Sunday School.

In the afternoon some boys and girls came to get mother to go to the big swing down by the river.

Grandmother said, "You must change your dress before you go." But mother liked her dress so much she wanted to wear it every minute she could.

So she went out the back way so grandmother would not notice that she still wore it.

The swing was made of large chains and the boys swung the girls with ropes. When mother's turn was over she saw that each side of her beautiful dress was torn to strings.

She ran home crying, and she knew that it had happened because she had disobeyed her mother.

Age 8. Lawrence Harvey Brewer,
Pinedale, Arizona



Plum Leaf



Rose Leaf

Smokeprints by Melba Todd,
641 5th Street,
San Bernardino, Calif.

Age 14

Spring

The ground hog has come out to stay,
Because the winter has gone away.
The robins from the south have come
Back to their long, long summer home.

The bluebird has come to build her nest
In the center of the great tree's breast.
The birds in the meadow chirp and
sing,

Because they know that it is Spring.

Age 12. Evelyn Little,
Box 323
Eden, Idaho

A Pioneer Story

When my Grandpa, Austin Green, was a boy about fifteen years old, he drove the first cannon that came to Utah, across the plains. They called the cannon the "Old Sow." There wasn't any roads then and the captain of the company would point to a tree or some other object quite a long ways ahead and Grandpa would drive straight to the point.

My father has told me how my Great Grandpa got his first seed potatoes. After the first small crops of potatoes had been harvested in Utah, my Grandpa saw two bulls fighting on the ground where the potatoes had been dug. After the bulls had gone away, he found a few tiny potatoes that the bulls had dug out of the ground. He picked them up and carefully wrapped them in his handkerchief and took them home to his father.

Great Grandfather took the best care of these tiny marbles and the next year planted them and from these he got his start of potatoes.

Age 10.

June Green,
R. F. D. No. 1
Driggs, Idaho.



THE MACDOEL CONFERENCE
Photo by Marie Darling,
Macdoel, Calif.

Tagalong's Easter Gift

Tagalong was a dog. He lived with an old lady. "Oh, how lonely it is without a little boy," said the old lady, and Tagalong thought so too.

It was on Easter and they went for a picnic. When they were going through the woods, what do you think Tagalong saw? Tagalong found a little boy, the old lady took the boy to the picnic spot. The boy said he was an orphan boy.

Then the basket was opened, and oh, how good everything smelled!

"You may live with us," said the old lady. So they all went home, and Tagalong tagged along behind.

The old lady and the boy and the dog were not lonely any more.

Age 8. LaVor Wright Burnham,
Kirtland, New Mexico

Spring

Hear the little birdies sing
On the tree tops swaying;
They are messengers of spring
List' to what they're saying.

Spring is here, Spring is here
Don't you hear us telling,
No more snow or winter drear
Our hearts with joy are swelling.

Pussy willows waking up
Modest violets too;
Here and there a buttercup
Under the sky so blue.

Oh Spring so bright and happy
In your Youth you're glowing,
But best of all the streamlets snappy
Freely now are flowing.

Age 12. Florence Farnsworth,
Colonia, Dublin,
Chihuahua, Mexico



MY CAT
Photo by Sibby McLaws,
Age 13 Holbrook, Arizona

My Cat

I have a cat and her name is Betty.
I sure like her because she's so pretty.
When my sister and I play with her
fur,
She always just starts to purr, purr,
purr.

When my mother starts the socks to
darn
She has a great big spool of yarn.
Betty gets it from her lap and starts
to run

And she always has the mostest fun.
Age 13. Sibby McLaws,
Holbrook, Arizona.

Father's Pet

I'm Father's Pet now you know,
I may stay or I may go,
And even though I'm young and slow,
I'm always ready and willing to go,
When Mother said: "We're out of
wood,"
I rushed after it as fast as I could.

I ride Nancy, our old gray mare,
And Father says he doesn't care.
Nancy is old and a little slow,
But she takes me as fast as I wish
to go.
When we went riding the first of May,
I was elected to lead the way.

At night my Mother tucks me in bed
With a pretty pillow at my head;
There I sleep 'til the break of day
Then have my breakfast and go to play.
I go to play with Mary and Ann—
We wash the doll clothes in their big
pan.

Father said that I might stay,
Because I'm Father's Pet and I'm
O. K.

Age 11. Doris Rich,
Garden City, Utah.

Rules

1. I will be kind to little children.
2. I will help my mother.
3. I will be good to all sick folk.
4. I will be polite to everyone.
5. I will attend to my Church duties.
6. I will go to Primary and Religion Class.
7. I will be kind and good to the poor.
8. I will be clean and pure in heart.
9. I will obey the laws of God, nature, and the land.
10. I will be good to the aged people.
11. I will obey my parents.
12. I will be good and polite to my parents.
13. I will not steal.

Age 11. Viola Jensen,
Box 66
Leamington, Utah



HORTENSE ABIA BOOTH
Age 8. Lovell, Wyoming
Hortense read the Book of Mormon
through last year.

Dear Childrens' Budget Box:

You have made me so happy by reading and using the things that are printed in the Budget Box. So while I was sick I thought I would like to write something for it. I have composed these verses. If they are good enough I would like them printed in the *Juvenile Instructor*.

A Spring Flower

There is a tulip in the bed
Holding up its graceful head.
It is the color of the sun,
My heart its surely won.

I went to pluck it but it said
"Would you spoil my pretty head?"
Indeed I wouldn't be so mean
You're the prettiest flower I've seen.

Age 9. Afton Grant,
Woods Cross, Utah



Age 14 Drawn by Norman Douglas,
Hooper, Utah

Kind Hearts

It was the day before Mother's Day. Harry and Mary was in a store that sold flowers. They had fifteen cents each. In a far corner they saw some pink carnations. There were some poor children there. They asked them what was the matter.

"We have only got ten cents and these carnations cost thirty cents. Our father is dead. We are poor, and mother is sad. We thought we could cheer her up with some of these carnations."

Harry and Mary listened attentively. When they were finished, they pushed their money into the others' hands. When the store keeper came and asked them what they wanted, because he never thought the others would want anything, they said.

"We don't want anything; but these children want thirty cents worth of these pink carnations."

The store keeper gave them to them and went away. After they had thanked them heartily for their money, they went away. Harry and Mary went away to tell their father.

"I think your mother will be more glad when she finds that you love others as yourself," said their father.

And the next day when their mother heard all about it, she agreed that she was much happier now than if they had done it any other way.

Age 9. Phyllis Hansen,
Box 72
Ashton, Idaho

Getting Word

One day I was sent out in the granary to get some wood. While I was out there, there was a big head came in through the window just above me.

It frightened me so that I ran back to the house.

I was sent back and was told not to go back to the house without the wood. So I started to sing. While I was singing the same head came in through the window again. It frightened me so much this time I dropped my wood and ran to the house, crying.

My sister came out with me and said I was letting my imagination run away with me. Just then the same head came through the window again. I started to cry and my sister told me to shut up, she would find out what it was. So she went around to the back and it was only a horse. She drove it away and then I went in and got the wood, but I will never forget the fright I had.

Age 14. Nona Buck,
Glenwoodville, Alberta, Can.

Summer

In the summer there is no school, We don't go by teacher's rule;
We just go and do as we please,
We run and jump or lie at ease;
We can go and play where it is warm
And we won't do ourselves any harm.
Summer, the best time of the year
Is I know practically here;
Then we will play away from school,
We can ride a horse or a mule;
Then we will play a game of ball,
Until we hear the school bell's call.

Age 12. Darwin Lambert,
Ely, Nevada




HONORABLE MENTION



Margery Allen, Gilbert, Arizona
Maude Clegg, Elmo, Utah
Reah Cottam, Escalante, Utah
Deola Cox, Blackfoot, Idaho
Kenneth Frost, Compton, California
Maurice Gaddie, San Bernardino, Calif.
Donworth Gubler, LaVerkin, Utah
Ruth Jacobson, Los Angeles, Calif.
Ethel Jones, Salt Lake City, Utah
Clark King, San Bernardino, Calif.
Geraldine Lang, Denver, Colorado
John Merrill, San Francisco, Calif.
Effie Moyes, Murtaugh, Idaho
Mar Payne, Duncan, Arizona
Albert Pearson, Oakley, Utah
Lois Myrth Robison, Fillmore, Utah
Grace Satterfield, Pocatello, Idaho
Neita Spencer, Marysvale, Idaho
Marva Thompson, Cannonville, Utah
Wilford Wilson, Liberty, South Carolina




The Merry Little Grig and his Good Time.








Chapter VI
DOWN the road ran the






till he came to a  that
crossed a river that went bubble,
bubble, over the  "Just
across that ,






"I shall find my Good
Time!" But right in the middle of the  The
looked over the  and lo and behold, there was a





 going round and round like a  and the
going bubble, bubble, round it. In the 

was a  and the  had a  and a
 and a  but no . "Oho, Mr. Fish-
erman!" cried the  "Why does your 






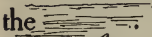


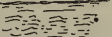













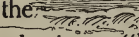



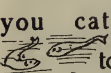

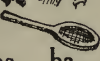
go round and round like a " "Because," said the
, "I have no . I was going to row my

down to the sea and cast my  and catch
a  of  to take home to my wife and

. But one of my  struck a  under
the  and flew out of my  and then the other

struck another  and flew out of my other
 and now the  cannot get to the 

and there will be no  in the  for my

wife and !" "Dear, dear," said the
 "this will never do! Throw me your 
 So the  threw him the ,
 and away he went till he saw an  floating in
 the . And he cast the  and caught
 the  and away he went till he saw another
 floating in the . And he cast the 
 again and caught the other  and back he skipped
 to the . And first he threw one  to the
 and then the other  and then the 
 And the  put the  in the  and
 began to row and the  stopped going round
 like a  and went under the  and away
 to the  with the waves going bubble, bubble,
 round it. "I thank you!" cried the .
 "Don't mention it!" said the . Be sure
 you catch a  full of 
 to take home to your
 wife and !" And
 he threw his  over his
 shoulder and ha, ha, away he
 went to find his Good Time.





Nothing

"Do you suffer with rheumatism?"
 "Certainly; what else could I do with it?"

No: Let's Hear it

Have you heard the story of the Scotchman who went crazy trying to shoot off a cannon a little at a time?

She Took the Hint

Eve: "I think a man should give his wife plenty of rope."
 Ernest: "Yeah! I did with mine and she skipped."—Boston Transcript.

Cause For An Investigation

"I've just come back from old Bill's funeral."

"So old Bill's dead."

"Well, if he's not someone has played a dirty trick on him."

She Do—Do She?

Mose: "When mah wife gets kissed, she sho do hollar."

Gawge: "Ah'll say she do!"

Mose: "What you say, niggah?"

Gawge: "Ah sayed, do she?"—The Bessemer.

Good Wishes

He: "You say that Jack is going to the hospital? What's the trouble with him?"

She: "They don't really know yet, but will probably operate."

He: "I hope everything comes out all right."

Teaching by Suggestion

"Willie," said the Sunday School teacher severely, "you shouldn't talk like that to your playmate. Had you ever thought of heaping coals of fire on his head?"

"No, ma'am, I hadn't, but it's a peach of an idea!"

Knew His Motors

Teacher: "Correct this sentence: 'The fjords of Norway are very rough!'"

Pupil: "You got Fords spelled wrong!"

Mistaken Identity

Him: "Had I known that tunnel was so long, I'd have kissed you."

Her: "Heavens! wasn't that you?"

Mostly More

"A girl no longer marries a man for better or worse."

"Indeed!"

"No, she marries him for more or less."

Naughty, Naughty!

Little Girl: "What do you thing, auntie! There's something without legs running across the bathroom floor!"

Auntie: "Good gracious, child, what is it?"

Little Girl: "Water, auntie."

And Then They Fought

"Just watch this town grow," bragged the proprietor of the Backwoods gasoline station.

"Grow what?" inquired the smart city fellow, "Whiskers?"

See the Professional

Banker: "Doctor, six months ago you advised me to take up golf to get my mind off my work."

Doctor: "Yes."

Banker: "Well, for goodness' sake, prescribe something to get it back again."

All She Wanted

Two bachelor girls of somewhat advanced years were discussing the approaching holidays.

"Sister Molly," said the younger, "would a long stocking hold all your wish for Christmas?"

"No, Elvira," said the older girl, "but a pair of socks would."



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