

Improvement Era

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No. 10



Organ of the Priesthood Quorums, the Young Men's Mutual Improvement Associations and the Schools of the Church of Jesus Christ of Latter-day Saints
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My ship rests light on the peaceful calm
Of the harbor, and safely now
The anchor is cast,
And the mast is lowered, and the rudder is still
And idle at last;—
And all is so perfectly tranquil, it seems
Like a fairy barge on the ocean of Dreams.

'Twere well indeed
Such a haven to find, in my utmost need,
And refuge from storm and wave!
For a ship like mine, so battered and frail,
Could never withstand the tempest's gale.

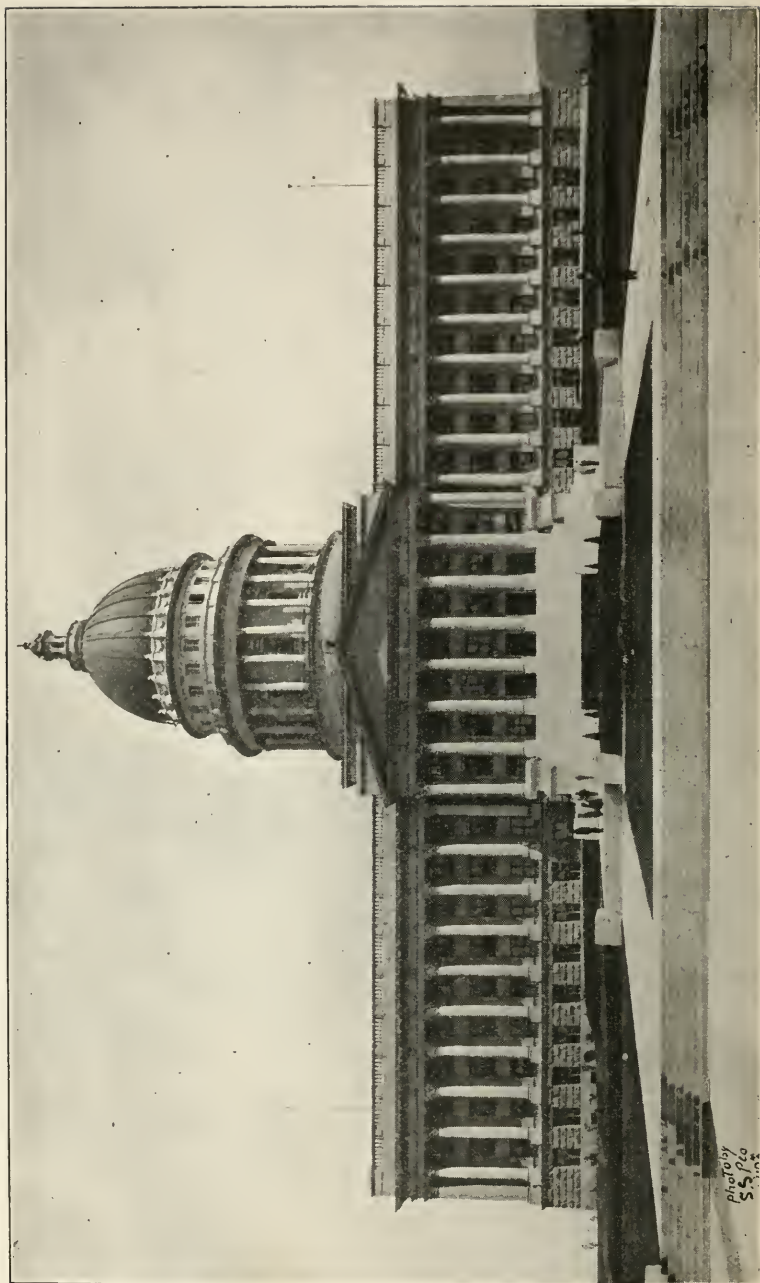
The harbor is filled with a countless fleet,
With shimmering sails and restive oar;
They signal messages loving and kind,
And friendly and near gleam the lights on the shore;

With mate and crew
So tender and true,
Where is the heart that could ask for more?

—And yet
I gaze far out where the breakers roll
And chafe and fret
At the fate that compels me to lie at rest—
I, who was born to weather the storm,
With a quivering pulse and a heart
Afire in my breast.

How I long to sail o'er the seething foam
Where the tempests rage and the waves pile high,
To conquer her fury with sinew and will,
And to laugh and to weep as the storm rides by.
Nor know a fear, nor count the cost,
Though I sailed but a day, then all were lost.
'Twere time enough perchance to save
Some doubt-wrecked soul from a skeptic's grave.
And if not that, 'twere still enough
If they, who afterwards sail that way,
Because of me, take courage fresh
To speed them on at the close of day.

Oh, better to sail for a single hour
On the ocean of "High Endeavor,"
Than to lie in port forever and aye
Till timber and mast
And heart and soul
Shall moulder in slow decay.



FRONT VIEW OF THE STATE CAPITOL OF UTAH, ON CAPITOL HILL, SALT LAKE CITY.

Construction commenced April 18, 1913; corner stone laid, April 4, 1914; building completed, July 3, 1915.
Cost approximately \$2,500,000

IMPROVEMENT ERA

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What Shall we Do on the Sabbath Day?*

BY PRESIDENT JOSEPH F. SMITH

I came this morning, under the request of one or two of my friends and brethren, to talk to you a little about what we should do on the Sabbath day. The great, difficult question seems to be, what shall we do on the Sabbath day? I am going to take the liberty to read a few words from the Bible. The scriptures give us this history:

"Thus the heavens and the earth were finished, and all the host of them. And on the seventh day God ended his work which he had made; and he rested on the seventh day from all his work which he had made. And God blessed the seventh day, and sanctified it: because that in it he had rested from all his work which God created and made."—Gen. 2:1-3.

We have repeated admonitions in the later revelations, through the Prophet Joseph Smith, that the Lord requires us to observe all the commandments that he has given unto his children, and he has made it a duty that all men shall keep the commandments which he has given unto them, in order that they might be saved; and he has declared, pointedly, time and time again, through the prophets, that those who will not do this have no claim upon that salvation which brings exaltation and glory and eternal happiness and joy.

What shall we do on the Sabbath day? I will read a little again:

"And that thou mayest more fully keep thyself unspotted from the world, thou shalt go to the house of prayer and offer up thy sacraments upon my holy day; for verily this is a day appointed unto

*An address delivered before the joint officers' meeting in the Salt Lake Tabernacle, at the M. I. A. annual conference, Sunday morning, June 11, 1916.

you to rest from your labors, and to pay thy devotions unto the Most High; nevertheless thy vows shall be offered up in righteousness on all days and at all times; but remember that on this the Lord's day, thou shalt offer thine oblations and thy sacraments unto the Most High, confessing thy sins unto thy brethren, and before the Lord. And on this day thou shalt do none other thing, only let thy food be prepared with singleness of heart that thy fasting may be perfect, or, in other words, that thy joy may be full. Verily, this is fasting and prayer; or in other words, rejoicing and prayer. And inasmuch as ye do these things with thanksgiving, with cheerful hearts and countenances; not with much laughter, for this is sin, but with a glad heart and a cheerful countenance; verily I say, that inasmuch as ye do this, the fulness of the earth is yours: the beasts of the field and the fowls of the air, and that which climbeth upon the trees and walketh upon the earth; yea, and the herb, and the good things which cometh of the earth, whether for food or for raiment, or for houses, or for barns, or for orchards, or for gardens, or for vineyards; yea, all things which come of the earth, in the season thereof, are made for the benefit and the use of man, both to please the eye and to gladden the heart; yea, for food and for raiment, for taste and for smell, to strengthen the body and to enliven the soul. And it pleaseth God that he hath given all these things unto man; for unto this end were they made to be used with judgment, not to excess, neither by extortion: and in nothing doth man offend God, or against none is his wrath kindled, save those who confess not his hand in all things, and obey not his commandments. * * But learn that he who doeth the works of righteousness shall receive his reward, even peace in this world, and eternal life in the world to come. I, the Lord, have spoken it, and the spirit beareth record."—Doc. and Cov. 59:9-24.

I suppose at this period of our lives, this fast period, this period of haste and thoughtlessness, when the rush for amusements and the pleasures of the world, is greater than it has ever been before, so far as I know, within my remembrance, at least, of more than seventy years, the Sabbath day is no hindrance. There is no obstruction to those who are inclined to do it, to drive their automobiles fiercely on every Sabbath day, and especially is this the case in this city, and particularly on some of the streets which seem to have been given over for the express purposes of people who own, or who have borrowed, or who have hired, or who have bought on credit, automobiles. They rush back and forth hour after hour on the Sabbath, not only during the intermissions between the hours of service in the house of God, but you will find them doing it to an excessive extent during the hours of worship, or when they should be somewhere, bowed in humility in remembrance of the mercy and goodness and grace of God, and the kind providence that he has made for the well being of his children.

I ask myself, Do you spend any part of your time riding on the Sabbath day? Are your children given to occupying the time between the services of the church to ride in automobiles? or to go fishing? or hunting? or pleasuring in the canyons on the Sabbath? If I thought they did, it would grieve me. I would

feel seriously hurt to the heart to know that my children were doing such things. We have six days in the week to work, six days to apply our minds to temporal things, six days in which there are many spare hours for us to amuse ourselves, six evenings in the week in which we may, if we so feel, excessively to do that sort of thing—go to the picture shows, if you please, which would be a very foolish thing for us to do six evenings in a week. It would be not only a waste of time, but a waste of means for us to do it. But you have the liberty, because there are these six days in which you may do it, if you will.

But if you observe the wisdom that should characterize the conduct of Latter-day Saints, you will be very much more temperate in the expenditure of your precious time and means than to visit shows, and picture galleries, and theatres, every night in the week, not to say anything about the Sabbath. Some of us, I understand, are not satisfied with going every day in the week, however, but we want to spend the Sabbath evenings also in the show room. Having so much time, six times to one time, six days as against one day in the week, for the enjoyment of secular labors and duties, can we not afford to keep the one day in the week in observing the commandment that the Lord has given us in this revelation which I have repeated from the book? Can we not afford to give this one day to the Lord, or, rather, give it to ourselves, not so much to the Lord. It does not matter so much to him; the question is, who is to derive the benefit of study that will improve our minds, that will give us understanding and make us familiar with the doctrines of the Church? Who is benefited in this way? Not especially the Lord. We derive, or would derive all the benefit if we would only devote every hour on the Sabbath to some work, or some pursuit, or some study, that would improve our minds and make us more fully acquainted with our duties in the Church, with the law of the Church, with the commandments of God, and with the precepts of the gospel of Jesus Christ.

And on the Sabbath days, as far as I am concerned, between the hours of service, I would love to have the privilege of sitting down in my home with my family and conversing with them, and visiting with them, and becoming better acquainted with them. I would like to have the privilege of occupying as much time as I could conveniently on the Sabbath day for this purpose; to get acquainted with my children, keep in touch with them, and to keep them in touch with the scriptures, and to think of something besides fun and jokes and laughter and merriment, and such things as these.

In my boyhood, I was not permitted to play a game of marbles on the Sabbath day. I was warned, and the hand of kindness was held permanently upon me, against playing ball on Sunday.

I was not permitted to wander from home, and go gossiping here and there on the Sabbath day. Fortunately, we lived six or seven miles out of the city. Every Sabbath morning our team was hitched up to the spring wagon, with projections on the sides, in which every member of the family could ride up here to the city, to attend our meetings in the old bowery, on the southeast corner of this block, and later in the tabernacle in the southwest corner of the block; and we spent our Sabbath days attending meetings and, between times, taking our meals or visiting with friends; our evenings, on returning home, being together in the home circle under the influence of a blessed Christian mother, who was a Christian through and through, who taught us and set before us an example worthy of emulation.

Where are our children on the Sabbath day? Sometimes I see groups of boys on the Sabbath, standing on the corners of the streets, on the sidewalks, gossiping, talking I know not what, but wasting precious time, doing themselves no good, learning nothing that would benefit them, wasting precious moments, perhaps learning vicious, foolish, things, and laying a foundation for worse things to come.

My belief is that it is the duty of Latter-day Saints to honor the Sabbath day and keep it holy, just as the Lord has commanded us to do. Go to the house of prayer. Listen to instructions. Bear your testimony to the truth. Drink at the fountain of knowledge and of instruction, as it may be opened for us from those who are inspired to give us instruction. When we go home, get the family together. Let us sing a few songs. Let us read a chapter or two in the Bible, or in the Book of Mormon, or in the book of Doctrine and Covenants. Let us discuss the principles of the gospel which pertain to advancement in the school of divine knowledge, and in this way occupy one day in seven. I think it would be profitable for us to do this.

"Well," says one, "isn't this too straight-laced? Isn't this bringing it down rather fine, drawing the lines rather tight on our young people?"

Bless your soul, there is not, I suppose, an organization having for its purpose the education and instruction of the people, and especially of their young, who award to their children greater liberty and freedom for proper exercise, freedom of will, or freedom to do that which is right, than this Church does. But not freedom to do evil, to waste their precious moments, not freedom to learn evil deeds and to inculcate evil thoughts, and to build up pernicious and wicked character! No time should be allowed for that.

Let us see to it that our children are so taught by their parents on the Sabbath day, that they will hold sacred everything that is intended for the public good. Let us teach them that that which

belongs to another belongs to another, and not to them. Let us teach them that they must not do what I observed being done on one occasion. A gang of boys walking along past a widow's home, one of them with a cudgel in his hand. In a spiteful, contemptuous way, he walked up to the few pickets that remained on the fence, and ripped them off. He found some flowers where he could reach them from the fence, and pulled them down and marred the vines. They would steal into the orchard of their neighbors and rob it of its fruits. They considered it perfectly right to use their freedom to go into their neighbor's melon patch, and not only take what they could eat, but destroy as many more melons as they desired. These are things our children should not do.

Another thing I wish to name that we cannot do: We cannot raise our greenswards on our sidewalks without guarding them with iron bars to keep people from trespassing upon them, wearing them out purposely by walking upon them, perhaps when they are moistened with water, and when walking upon them destroys them. We should not so trespass. Shall we not teach our children on the Sabbath day that it is wicked to trespass upon others' rights, and rob others of their rightful enjoyments and possessions? Isn't it proper for us to say to our children, honor the widow rather than tear down and destroy the fence around her home? Rather than treat the widow with disrespect and unkindness, that they should go and get a picket and nail it up where one is off? Try to build up. Try to benefit. Try to do good, and not harm.

At the Arboretum, Nottingham, England, they have set up, on iron plates, all around the enclosure, these words: "The public is expected to protect that which is intended for the public good." I have seen people who have gone into our parks, places that have been preserved and beautified, and that have cost the taxpayers hundreds and thousands of dollars, to make them attractive and beautiful, comfortable and pleasant to the eye, and there commit nuisances, and do damage wherever they could.

Why? "Oh, it belongs to the public!"

It would become us very much to teach our children to be as honest with public property, with corporations, with companies, as they would be honest toward individuals. It is generally believed that it is a proper thing, and altogether justifiable, for the boy or anybody else to take all the advantage possible of a corporation, steal rides on the railroad, do anything that they can to take advantage of a company. The Church employs many people. Some of those who are in the employ of the Church—and they are young men, too, some of them—have the idea, as we judge from the results of their actions, that the Church is rich. They seem

to say and think, "We'll get out of it everything that we can." We generally have to pay a little more to get men to work for the Church, and do it well, than do men who are in business for themselves, for they watch their employes carefully. It is a wrong spirit for any man to attempt to take advantage of the Church of Jesus Christ of Latter-day Saints in these small things, or in any greater things.

I think it is a good thing for us to take our children under our wings, so to speak, at least one day in the week, and teach them honor and honesty, and reverence for that which is right and divine, and teach them to respect age and infirmity, and to be kind to the stranger who is within our gates, and to protect, as the little mottoes say, "That which is intended for the public good," for it is intended expressly for our own good and only for our good. We should teach them politeness. We should teach our boys to be gentlemen, and our girls to be ladies. And when I speak of a lady or a gentleman, I mean a boy or a girl, or a man or a woman, who observes genuine modesty, meekness, mildness, patience, love and kindness toward the children of men.

I recall a little sentiment that I used to repeat in my childhood, "true gentlemanliness is to do and say the kindest things in the kindest way."

No man who is a gentleman would be disrespectful to any woman, whether she were dressed in the richest style, or whether she were dressed immodestly, as we sometimes see people dressed in our day. Considering the customs they are patterning after, we may give to them our sympathy and pity for their lack of modesty. Pass them by, we do not want to insult them because of their condition, but we do feel a sympathy and pity for them, that they do not know better, and that they do not do better. Or, if they be dressed as ladies, in very deed, treat them kindly, treat them with respect, because our mothers are women, our sisters are women, our wives and our daughters are women, and we love them because they are women, and because they are dear to us, and they make up our sum of happiness and hope of eternal happiness in the world to come. We are not without them, neither can we accomplish the mission we have to perform without them.

There are a great many things that we can do on the Sabbath day that would entertain, interest, and instruct our children at home, between the hours of service. Then, on Monday, if they want to go and turn summersaults, and jump, and have a frolic, exercise themselves, or if they want to go fishing, let them go,—provided there is time to do it, and if there is nothing better for them to do. To me there is nothing so foolish, so idle, as to go to a dead stream with a fish hook and a worm, and sit on the bank for hours and hours trying to induce one of the finny tribe to take a barbed hook on which they have placed a dainty allurements. I

never had time to do it; never in my boyhood. I was always busy at something, and had so much else to engage my time that I could not go fishing in a dead stream, or pond, or lake. If a boy wants to take a fly-hook and go to a rapid stream, and if a trout is foolish enough to catch it and get it, all right, let the boy take him and eat him. But there is exercise in that, and there is skill, which there is not in putting a hook out on the seashore and going out and standing for hours and hours, day in and day out, to end perhaps in catching a sprat an inch and a half long during the day! Let the boys have their exercise. Let them have amusements at the proper time, but let them be taught better things on the Sabbath day.

These are my sentiments, very crudely expressed, and I am pleased to say to you, my brethren and sisters, who are assembled here, I feel I stand today in the presence of those who are the very salt of the earth, and whose salt has not lost its savor. I feel that I am in the presence of those who have lighted their candle, and they have not put it under a bushel, but they are putting it forward where it can be seen, that others may see their good works and, by their example, learn to glorify God our Eternal Father. God grant this, is my prayer, in the name of Jesus. Amen.

Pathfinders of 1847

From far off climes they halting came,
That motley multitude,
O'er valley, hill and parched plain
To mountain solitude.

Nor chart nor compass guide they had,—
For Joseph, Brigham led.
Great lengths of weary miles they trod
Marked with the graves of dead.

A stretch of barren land they found,
A refuge from their foes;
But soon by industry and toil,
The land bloomed like a rose.

Not e'en their poets' wildest dream,
Exceeds the scene today.
So, to these "builders of our state"
All love and rev'rence pay!

HAZEL S. WASHBURN.

The Debt of Honor

BY HENRY NICOL ADAMSON

"If you promise on your word of honor," my uncle Gavin so far relented as to say, "to repay me the loan on October 1st without fail, I will advance you two hundred and fifty dollars."

"I promise faithfully," I said.

"No excuses, no quibbles?"

"None. On October 1st I promise to repay you the sum of two hundred and fifty dollars."

He handed me over the money. I remember going home, thrilling. It was just before the birth of our baby, and Ruth, white-faced, was waiting for me hopelessly. Uncle Gavin, though rich, was an eccentric and a miser, and I'd had little hope when I set off to borrow from him.

I remember our joy, the weight it lifted from our minds and the good it did her.

Don't think my promise to repay lightly given. True, I had not a cent, and was out of work with little prospect of immediate employment. True, on Ruth's confinement, on doctors and a nurse, on little luxuries for her, and on past and pressing debts, the two hundred and fifty dollars swiftly vanished.

Still I could repay. From my old home I had brought several pieces of old furniture—antique, of some, though not great value. I loathed the idea of selling the old stuff, but the memory of its existence made me promise with a light heart.

And surely between then (it was March) and October something would turn up.

Nothing did. True, I got work, a poorly-paid clerkship, but almost immediately the firm failed. On September 28th I had not a cent saved towards the \$250 repayment. It's hard for most people to realize the huge fondness some of us can cherish for old furniture.

To me the dresser and the grandfather clock were old friends. It seemed shameful to sell them, as if one sold one's child into slavery. Still, there was nothing else to be done. I went to Chalk street and brought the dealer, Trust, of number 22.

He offered me \$265 down for my three best pieces of furniture. I told him I would think it over. So matters stood when Mrs. Taylor, Uncle Gavin's housekeeper, telegraphed to me. My uncle had been taken ill. Dr. Prichard, from the corner house, looked grave. I didn't see Uncle Gavin. We were not and had

never been intimate. He lived the life of a recluse and discouraged even mere acquaintanceship. His only orders on being taken ill had been:

"Send for a doctor—cheap but good. Keep my wolves of relatives out."

On the 29th he was much the same.

On the 30th he was, I heard, perceptibly worse. On the 31st he died.

I had just written to Trust accepting his offer of \$265 when the telegram came.

I remember sitting motionless for half an hour or more. Then I went to Black, Barclay & Co., my uncle's solicitors. I told Mr. Barclay the whole story and exactly how matters stood, and inquired who were my uncle's executors.

"I am one," he answered, and took from a drawer at his elbow a heavy-looking document.

"This is Mr. Newman's will. It was drafted by me two years ago." He unfolded it.

"Mr. Gavin Newman," he said, beaming at me through his round spectacles, "you need not worry. Don't part with your furniture. Under this will you inherit a hundred and twenty-five thousand dollars, my dear sir."

I gasped. I can't describe my feelings. For one thing I was numbed; for a time I had no feelings; for another when I did take in the meaning of his words my thoughts and sensations jostled in such a rush that I can't remember a tithe of them. I just sat there, my hands clenched.

"I congratulate you," Barclay droned. "Let me see, Mr. Harry Wane is my co-executor. Mr. Wane is—"

"A distant relative," I put in.

"Exactly, and a solicitor," said Barclay. "You will be glad to hear that your late uncle's investments were all of a sound character."

For fifteen minutes he talked. What he said I don't know. I was paying him little attention. I stood up to go and asked bluntly:

"Could you lend me some money, Mr. Barclay?"

He went purple and blew out his cheeks.

"I regret it, sir, deeply, sir," he deplored. "But, no, sir, I fear not. Your late uncle was—pardon me—an eccentric man. Though we had the honor of numbering him amongst our clients for many years, he frequently did legal business through Mr. Harry Wane. I can't do anything until I have consulted him."

"I see, I see," I said hurriedly.

If a hundred and twenty-five thousand dollars were going to be mine in a few days or even weeks more, penury mattered not a jot. So I went home and broke the news to Ruth.

All that evening we sat building castles in the air. We were a rich couple. Our little baby, as we hung over his crib, was subtly changed. He would be a rich man—public school and university lay before him. Everything was rose-colored. I lay awake that night—too happy to sleep.

Boom, boom, boom—the town clock was striking twelve.

September the 30th was done. October the 1st was beginning. Under other circumstances my furniture would by now have been sold. Uncle Gavin would be awaiting repayment. I remembered his last words:

"You've sworn on your honor to repay me, letting no quibbles, no excuse stand in your way. I'm trusting you, Gavin. Good-morning."

Well, Barclay was his executor, Barclay was Gavin Newman in a legal sense. Barclay had told me that repayment was unnecessary. Was that a quibble? And, suddenly, for the first time, a cloud drifted over the gay zenith of my thoughts. I'd promised to repay today. I did not mean to repay.

Well, it made no difference to the dead, anyhow, I didn't harm him. He lost nothing. Still, I'd promised.

Could Barclay set aside the agreement? Could Barclay release me from my word? I turned over and tried to go to sleep.

But: "He's dead, your cheating the dead. Your robbing the dead. You'd not have dared let today pass without paying him had he lived. You'd have known you were dishonored."

Was I dishonored? All these phrases and many others kept flitting through my wakeful brain. Was I behaving dishonestly?

I grew feverish, I could not lie still. I tossed and turned and heard the clock strike one and two and three.

Then I began to see the emptiness of all of my arguments. I'd promised. Nothing but uncle's absolution could clear me. The promise must be kept.

The resolution came, too, sleep came, too. In the morning I went to Trust's. Mr. Trust was out. His partner, Wilfred Winter, came back with me to the house. He eyed the furniture disapprovingly. I told him of my arrangement with Mr. Trust.

"Mr. Trust's away. If he offered you \$250 he was a long ways off, if you'll pardon my saying so.

"You'll have to await his return—he'll be home again on the 4th," he added. "I'd not offer \$250 nor anything like it."

I argued with him.

"Wait for Mr. Trust," he advised, "unless you've some more stuff on offer?"

With me he went round the little house. Most of the furniture was rubbish. He did not hesitate to say so. Down stairs once more in the dining room he consulted his note book.

"If, as you say, it's inconvenient for you to wait for Mr.

Trust," he observed, "I'll offer you—though it's scarcely business, Mr. Newman, and only because I'd like to do you a service—I'll offer you \$250 for the dining table and set of chairs, the dresser, grandfather clock, rosewood piano, ebony book-case—"

"You mean," I said, "for practically every stick I possess?"

He nodded. "That's about it."

"No, thanks," said I.

I'd done my best to be scrupulously honest, I reflected, as I watched him shamble away. If Mr. Trust had been home all would have been well.

It wasn't my fault. And yet it was my fault. If I hadn't left everything to the last moment, if I'd all along intended to keep my word—

The struggle began all over again. "Without quibble or excuse." They were all quibbles and all excuses. What did it matter to Uncle Gavin if the keeping of my word involved the sale of the tinkly piano? It wasn't till three o'clock that afternoon that I went again to Trust's. Mr. Winter was morose and surly. But he came at last, and as the last chair was carried out handed me a check.

With it I went to my uncle's house. Old Mrs. Taylor opened the door. "I want Mr. Wane's address," I said.

"He's here, sir," said she.

I found him, a fat, jolly-looking old fellow in my uncle's study. "I've seen Mr. Barclay, Mr. Wane," I said. "He tells me you are his co-executor—"

"I saw Mr. Barclay myself this morning," he broke in. "Mr. Newman, he is my co-director, but—there is a second will, a later will—"

I drew in a sharp breath and felt suddenly cold.

"It—affects me?"

"It does."

"I'm—cut out?"

"Sit down, Mr. Newman. At the moment I'm not at liberty to disclose the contents of your uncle's will. Perhaps I've said too much already. You will respect the wishes of the dead. I know. You wished to see me, Mr. Newman?"

For a moment even then I hesitated. Barclay's suspicion was well-founded. Probably my coming to borrow money from him had caused him to alter his will. Why not cling on to the \$250 which alone stood between me and starvation? I hesitated, I'm ashamed to say, but, thank heaven, not for long. I drew out old Winter's check.

"I owed my late uncle this sum of money," I said. "I promised to repay it today."

"I will give you a receipt," he said gravely.

Most utterly depressed I walked home. The empty house

and Ruth's red eyes made me momentarily miserable. I remember taking her in my arms in the empty drawing room.

"I'm glad you paid, I'm glad!" she cried, clinging to me. "We've done all we could anyhow. No one can reproach us."

"Thank God, you're glad!" I muttered. "I'm glad. I—I felt unclean."

And in the morning came the following note from Harry Wane:

"DEAR MR. NEWMAN: Today, being the second of October, I am at liberty to acquaint you with the contents of your late uncle's will. It followed in every detail the will previously drafted by Mr. Barclay. The only change was a proviso which I set out in extenso: 'Provided always that in the event of the said Gavin Newman not repaying me on or before the first day of October in this year the sum of two hundred and fifty dollars lent by me to him, the said Gavin Newman shall forfeit all interest under this my will as though his name had never been mentioned herein.'

"Your late uncle directed me by letter to acquaint you with the existence of this proviso by letter on October 2nd and not before. Allow me to congratulate you on coming into the fortune of one hundred and twenty-five thousand dollars, and believe me,

"Yours sincerely,

"HARRY WANE."



THE VALLEY HOUSE.

An old landmark in Salt Lake City, recently torn down to make way for the new Bamberger interurban railway station.

Verdun and the Russian Drive

BY DR. JOSEPH M. TANNER

THE STRATEGY OF VERDUN

Just what the Germans intended by their attack upon Verdun is a subject of controversy by military experts and has been the source of speculation from almost every conceivable point of view. The German general staff has some of the ablest minds which the present war has brought into action. But there is something beyond the discovery of military experts that is still a mystery about what we call formally a battle, but what, compared with other military struggles, might almost be designated as the war of Verdun.

Can the Germans take Verdun? The best military writers generally concede that they can if they are willing to pay the price. In a trench defensive battle, the odds are always against the offensive. Some say it takes two men to dig one out of a trench, others three, and it is known positively that in some instances ten men were exacted for every one driven from his machine gun and his defensive position in the trench. The question therefore resolves itself into this: Can Germany afford to pay the price? If so, what will the price be? There must be some far-reaching consequence that military experts do not see in the capture of Verdun that would cause the great military genius of Germany to risk so much on such a hazardous undertaking.

If Verdun falls, what will Germany have gained? The French will fall back on Toul, and it may almost certainly be predicted that every mile of the one hundred and fifty between Verdun and Paris is a net work of trenches. It is true that the German so-called sector, or military line of a given section, would be shortened, and Germany saved perhaps the need of 200,000 men to hold the position she now occupies; but Germany must have lost in her total casualties up to the present time in this battle close on to half a million.

It will be noticed at Verdun that the French have made but few attacks. These have been for the purpose of gaining certain positions which they were willing to pay an extra price to secure. Otherwise the whole strategy of the French at this fort has been to kill as many Germans as possible with a minimum loss of their own men. The recent assault of the Germans upon the fort of Vaux and its capture by them has revealed a somewhat

remarkable situation. After the most intensive bombardment of this position, and the loss of thousands of men in the attack, the Germans finally reached Vaux and found there of its defenders only seven hundred men. The number of prisoners was out of all proportion compared to the sacrifice that the Germans had to make. This capture of Vaux, therefore, leads to all sorts of speculations. In the first place, there must have been a vastly increased so-called efficiency of the machine gun and there is a secret wonderment as to the question of great underground tunnels leading from the French trenches back to the rear through which a majority of the men defending a certain position may escape when they are finally compelled to surrender it. The nature and extent of these trenches are, of course, military secrets. They will undoubtedly be objects of study more interesting than the catacombs of Rome after the war is over. Some writers are profuse in their declarations that after the war the rush of tourists to the battlefields of France will, by its enormous contribution, more than rebuild all the cities of that country which the Germans have destroyed.

In the expenditure of ammunition and the loss of life the strategic skill of the battle of Verdun is, without a parallel, the greatest in the history of the world. The roar of its tremendous guns has been heard at a distance of more than a hundred miles. Its great artillery has so torn up the earth, destroyed forests and changed the natural scenery of the Touraine, that those who have visited the place and are familiar with its landscape will scarcely recognize it. A single week of this famous battle has perhaps consumed as much ammunition as the entire Franco-Prussian war.

The German people have been taught through their papers that Verdun was to be the decisive battle, that the fate of Europe awaited the downfall of this French fort, that its fall was certain and that with its fall peace was assured. It is difficult to escape the belief that there is not something political in this battle. The center of the German army was fixed there, and the center was presided over by the crown prince. The crown prince, it has long been known, was impatient for the fight. He has fallen completely under the control of the Prussian military party that has been urging war for a number of years. Before Verdun he had done nothing to distinguish himself, indeed two or three times he had almost been entrapped. His face must be saved, his reputation established, so that the military party of Germany may be triumphant when the war ends. Nothing would do more to preserve and maintain the military regime of the extremists in Germany than the triumph of the center at Verdun.

What would the fall of Verdun decide? Nothing. The Germans would not be one step nearer peace. They would have paid extravagantly for their triumph, without having gained any

decisive advantages, and yet the battle of Verdun goes on. The failure of the Germans at that point means more against Germany than its success would mean against France and her allies, in my opinion.

THE RUSSIAN DRIVE

The Russian drive is vastly more important as a decisive operation than the battle of Verdun. It should be known that in the recent conflict the acquisition of territory by one or the other of the great contending parties is of comparatively small importance. Germany may win territory. She may occupy Belgium, overrun Poland, annihilate Serbia. These great feats of her armies may conclude nothing. It is a struggle between armies. One of the other parties must take an army, not a country, before it can be considered a conquest. If Germany, in its great drive from the Dunajec, had captured even a wing of the Russian army, there would have been in that drive something decisive, but the Russian army in its retreat remained intact and awaited only reorganization to come again at Austria and Germany in full force. True, there may be advantages in the occupation of the enemy's territory, but advantages and decisive results are two very different things. Two weeks of the first part of the Russian drive, according to reports from Petrograd, have cost the Germans two hundred thousand prisoners. That would probably be in dead, wounded and prisoners, a loss to Austria of something like four hundred thousand men, and in such a rout it would not be excessive to compute the loss of Austria in total casualties at half a million. That would mean more than one-third of the entire Austrian army pitted against the Russians. The fall of Czernovitz put the Russians in control of all southern Galicia. It is the capital of Bukovina and has been taken and lost a number of times. The drive into the so-called sector of Czernovitz naturally divided the southern wing of the Austrian army. A part of it was driven back on to the Carpathian mountains and the southern division into the plains of Hungary. At this critical moment the Germans undertook to draw soldiers from the northeastern part of Poland, and at the same time the Russians began an intense bombardment from the western banks of the Dwina. The Germans were therefore held in the clutch of a fierce Russian attack from the north. The accounts given by the German prisoners of these bombardments by the Russians indicate that they are the most terrible which they have experienced in the war. The effect of the high explosives manufactured by the Japanese has been the death of a large number of soldiers crouched in the bottom of the trenches where they were safe from the blows of exploding shrapnel. It is hinted that these Japanese munitions are some-

thing entirely new, that their destructiveness is something more terrible than the war has yet revealed. The inability of the Germans to withdraw any considerable number of their men from the north gives us some incontrovertible evidence that Germany is running short of men.

It should be remembered that the battle front between the Russians and Germans and Austrians is unlike that in the west. The entire country of something like a thousand miles from Riga to Rumania is broken by large swamps which compelled the Russians in their retreat, a year ago, to divide its army so as to get passage between the narrow strips that lay between these swamps. These swamps afford natural barriers. They are better fortifications than anything erected along the French frontier. Against the tremendous odds which the Germans enjoyed in consequence of these marshes the Russians must contend. If once they break through and drive the enemy beyond them, in the direction of Warsaw, the situation will change to the advantage of the Russians. In the present drive, however, the Russians selected the southern frontier because, throughout that part of Galicia and Bukovina, the terrain consists of rolling hills suitable both for attacks and defense, and the Russian army is therefore not hampered by the marshes that would have made an attack in the north so much more difficult. The reasons, therefore, that this attack was made in the south are not due, as some suppose, to the fact that Hindenberg is in command of the northern division. The attack in the south was made for two very distinct reasons: first, the contour of the country was favorable from the standpoint of the Russians, and in the second place the line in the south was manned by Austrians and throughout all the war they had been proved to be inferior to Russian soldiery. Another reason, and that is that on to this Russian front the Austrians have taken army corps of Italians, Bohemians and Slavs, that at heart have no courage for fighting, and there is reason to suspect that Russia's enormous capture of so-called Austrian prisoners is due to the fact that the men Russia captured were not Austrians by race but Austrians by nationality. In other words, they were not Germans, neither were they Huns, but Italians and Slavs who, it is suspected, under favorable opportunities would be glad to surrender and await the end of the war as prisoners in Russia.

The Parable of the Grateful Cat

TOLD BY JAMES E. TALMAGE

A certain English student of Natural History, as I have heard, once upon a time had the experience described below.

Mr. Romanes, in the course of his customary daily walk, came to a mill-pond. At the edge of the water he saw two boys with a basket. They were obviously engaged in a diverting occupation. As he came up to them Mr. Romanes observed that the youths were well dressed and evidently somewhat refined and cultured. Inquiry elicited the fact that they were upper servants in a family of wealth and social quality. In the basket were three whining kittens; two others were drowning in the pond; and the mother cat was running about on the bank, rampant in her distress.

To the naturalist's inquiry the boys responded with a straightforward statement, respectfully addressed. They said their mistress had instructed them to drown the kittens, as she wanted no other cat than the old one about the house. The mother cat, as the boys explained, was the lady's particular pet. Mr. Romanes assured the boys that he was a personal friend of their employer, and that he would be responsible for any apparent dereliction in their obedience to the orders of their mistress. He gave the boys a shilling apiece, and took the three living kittens in charge. The two in the pond had already sunk to their doom.

The mother cat evinced more than the measure of intelligence usually attributed to the animal world. She recognized the man as the deliverer of her three children, who but for him would have been drowned. As he carried the kittens she trotted along—sometimes following, sometimes alongside, occasionally rubbing against him with grateful yet mournful purrs. At his home Mr. Romanes provided the kittens with comfortable quarters, and left the mother cat in joyful content. She seemed to have forgotten the death of the two in her joy over the rescue of the three.

Next day, the gentleman was seated in his parlor on the ground floor, in the midst of a notable company. Many people had gathered to do honor to the distinguished naturalist. The cat came in. In her mouth she carried a large, fat mouse, not dead, but still feebly struggling under the pains of torturous capture. She laid her panting and well-nigh expiring prey at the feet of the man who had saved her kittens.

What think you of the offering, and of the purpose that prompted the act? A live mouse, fleshy and fat! Within the cat's power of possible estimation and judgment it was a superlative gift. To her limited understanding no rational creature could feel otherwise than pleased over the present of a meaty mouse. Every sensible cat would be ravenously joyful with such an offering. Beings unable to appreciate a mouse for a meal were unknown to the cat.

Are not our offerings to the Lord—our tithes and our other free-will gifts—as thoroughly unnecessary to His needs as was the mouse to the scientist? But remember that the grateful and sacrificing nature of the cat was enlarged, and in a measure sanctified, by her offering.

Thanks be to God that He gages the offerings and sacrifices of His children by the standard of their physical ability and honest intent rather than by the gradation of His exalted station. Verily He is God with us; and He both understands and accepts our motives and righteous desires. Our need to serve God is incalculably greater than His need for our service.

Unguarded Gates

"Wide open and unguarded stand our gates,
And through them press a wild, a motley throng—
Men from the Volga and the Tartar steppes,
Featureless figures of the Hoang-Ho,
Malayan, Scythian, Teuton, Kelt, and Slav,
Flying the Old World's poverty and scorn;
These bringing with them unknown gods and rites,
Those tiger passions, here to stretch their claws.
In street and alley what strange tongues are these,
Accents of menace alien to our air,
Voices that once the tower of Babel knew!
O, Liberty, white goddess, is it well
To leave the gate unguarded? On thy breast
Fold sorrow's children, soothe the hurts of fate,
Lift the downtrodden, but with the hand of steel
Stay those who to thy sacred portals come
To waste the gift of freedom. Have a care
Lest from thy brow the clustered stars be torn
And trampled in the dust. For so of old
The thronging Goth and Vandal trampled Rome,
And where the temples of the Cæsars stood
The lean wolf unmolested made her lair."

THOMAS BAILY ALDRICH

Boys and Girls' Clubs They Make the Best Better

BY GEORGE GARDNER

In four years, the boys and girls' clubs of the state of Utah have grown from a handful to a club of 24,468. This year they added more than \$65,000 to the wealth of the state. And in the four years they have had three national champions, Merle Hyer



Left to right: Howard Dalton, National Champion Potato Grower, 1914; Merle Hyer, National Champion Potato Grower, 1913; Horace Cannel, won state of Utah prize for best potatoes, 1913.

and Howard Dalton, potato champions for 1913 and 1914, and Hattie Holbrook, champion canner for 1913.

The boys and girls' club work is one of the most powerful factors for education in the state today. Not from the standpoint of numbers, though the numbers now reach far beyond the dreams of those who began the work. It is not from the possible financial gain, though their pace of economic crop production can not long be followed by the farmers of the state; for one of them has cleared four hundred dollars from his acre. Another has

made a yield of more than seven times the average potato yield for the United States, and has cleared many times as much as did the old and experienced farmers in his neighborhood. It is not for these reasons that it is such an important factor in education. It is an important factor in education because it gives the boy and the girl such deep interest in the work they do, and the way they do it. Any one who has taught in a public school, or even visited one, will know that work done under the whip and without interest is "love's labor lost." One of the most successful teachers, has said that the most essential thing is to inspire the students to want to do the work and let them do it themselves.

I think I may say, without fear of contradiction, that more boys and girls have entered this work with a desire to do the work,



BERNICE ROBERTS
Sweepstakes champion girl, 1915,

than any other educational work of an equal cost.

And still, only a few years ago many boys wanted to leave the farm. Wanted to throw away all the practical knowledge gained in fifteen to twenty years and start at the bottom of a new profession. They had felt only the sweat, and had only heard the early morning call to the chores, and there was no interest. They worked, but too often, just because father wanted them to work.

Now the girl and the boy work with the parents; they have an end in view, and an interest. And the home, which is as great an educational factor as the school itself, extends its in-



HATTIE HOLBROOK,
Champion Canner for Utah, 1913.

fluence many years. And if results are to be a test for education, the Boys and Girls' Clubs of Utah are a powerful factor.



WINNERS IN THE M. I. A. VOCATIONS AND INDUSTRIES CONTEST, 1915

Left to right: Charles Lester Hartle, Winder ward, Cottonwood stake; Chas. Jay Davis, Ramah, N. M., St. Johns stake, and Lewis Ashton, Le Grand ward, Liberty stake. For rules, regulations, and particulars for 1916 contest see May ERA, pp. 661-3.

The Wild Columbine

Mountain crests of the west
May hide thee from the throng:
The poet hears the song
That thou sing'st.

He will tell how the dell
Thy secret kept from men:
'Twas told him by a wren
In the spring.

Half afraid in the shade,
A tender flower grows:
A flower Nature chose
For her queen.

Columbine, thou'rt divine,
Thy petals, snowy white.
Thy lesson of delight:
"Be ye clean."

MIDWAY, UTAH

GUY C. COLEMAN

The Measure and Destiny of Woman*

BY LAURETTA NIELSON, ALPINE STAKE

To reach the highest perfection of an ideal womanhood is not (as is sometimes understood with the "New woman movement" of today) to imitate man in his character, his habits, and pursuits, whereby she loses all that is essential and best in womanhood; but, on the contrary, to reach the highest ideal of womanhood, she must learn her true nature, duties and privileges, and develop within the place and sphere that God and nature have pointed out for her. Therefore, let us treat this subject under the following headings:

1. Woman's place, duties and privileges.
2. Woman's power for good in the home, in the church, and in the world.

God said in the beginning, "It is not good for man to be alone," so he created the woman as a helpmeet for him. It has been said: "that she was not made out of his head to surpass him; nor from his feet, to be trampled on; but from his side, that she might be equal to him, and near his heart to be dear to him." So the woman was intended to be equal with man in her own sphere, not to take the place of the man, but to be a helpmate unto him.

Paul said: "As the Church is subject to Christ, so let wives be to their own husbands." And he adds: "Husbands, love your

wives, even as Christ loved the Church and gave himself for it." The great object of marriage is to provide, in the best and happiest manner, for the increase and training of the human race, and no mortal can improve this condition as laid down by the Creator in scripture and nature. A woman will reach her greatest achievement and happiness by following out this divine plan: to acknowledge the man as the head of the family, and she take her place as helpmate unto him.

Washington Irving has commented on this relation of woman to man. He says: "As the vine which has long twined its graceful foliage about the oak, and been lifted by it into sunshine, will, when the hardy plant is rifted by the thunderbolt, cling round it with its caressing tendrils and bind up its shattered boughs; so is it beautifully ordained by Provi-



MISS LAURETTA NIELSON

*This speech won second place in the M. I. A. final public speaking contests, June Conference, 1916.

dence, that woman, who is the mere dependent and ornament of man in his happier hours, should be his stay and solace when smitten with sudden calamity; winding herself into the rugged recesses of his nature, tenderly supporting the drooping head, and binding up the broken heart."

Man, as a rule, is superior to woman in the power of the intellect, but it is equally true that woman is superior to man, in the warmth, the purity, and the constancy of the affections. Which is the more important of the two? Which exercises the greatest influence on happiness: wisdom or love? The whole product of a man's mighty toil would avail nothing to the real happiness of life, if we lacked the treasure of the affections which it is the province of woman to supply. Her gentle hand can smooth the brow of care. Her smile can scatter the clouds of disappointment. Her words of hopeful confidence can cheer the weary spirit, and strengthen the fainting heart. Her patient sweetness can calm the chafed temper. Her trusting faith can lighten the gloom of despondency. And thus it is that the sovereign power of the masculine intellect, comes gladly to the refuge of domestic love and lays its head upon the woman's heart, as its best source of earthly joy and consolation.

Life is made up of little things, and the cheer and gracious thoughts—that show themselves in the little things of the daily life of the wife and mother, are powerful and sweet influences. She studies the tastes of others and tries to satisfy them. She knows their sacred trials and brings them hope and courage. Her noble and tender thoughts, her delicate and caressing ways, have awakened in more than one life, an ideal, hitherto lacking. Others have performed deeds of heroism, but she has given joy and happiness.

As the wife is the ministering angel of a man's life, there is in every true woman's heart a spark of heavenly fire, which only the trials of this world will reveal. And every mother has laid her life on the altar to bring a new soul into the world. There is no word like Mother. When it is pronounced in any home, it tells us there is a brightness there. It speaks of sweetness, and you think an angel is in your midst, uplifting your soul to that which is purer, sweeter, and higher in life.

In the Church of Christ, woman is partaker of the powers, gifts and blessings not only of the gospel, but of the Holy Priesthood—through her husband. The real strength of her religious principles is rather found in the sweetness of her deportment, the good sense and discretion of her discourse, and in the incorruptible apparel of a meek and quiet spirit, which, in the sight of God, is of great price.

Woman is above all an educator, in the home as well as in the school and Church. In song and music, in art and poetry, a woman's worth is measured not only by natural talents, but by the depths and greatness of her heart and soul. In her teachings she gives herself up completely and wholly to her work, and her message is always its noblest, which makes woman's teaching a success.

Every one does not possess in the same degree the wonderful power of influencing others, but who can measure the all-embracing influence of woman? She touches and uplifts, she inspires, she is in constant touch with the divine. And without the brightness and sweetness of her life, what would this world be? No civilization could be built without the help of woman.

For long ages woman was the drudge or ornament of a man's home. But as the world advanced and divine reason wrested the scepter from brute force, woman began to assume her proper place in the world's economy. The true woman has always been a power for good

in the world. A woman's love can transform a hut into heaven and fill it with supernal sunshine. Almost all superior men are born from superior mothers. On the other hand, great men's sons seldom arise above the plane of the mother. Character is molded at the mother's knee, and, in the light of her loving eyes, is born that ambition which buoys a man up in the life of troubles, and drives him through its dangers and difficulties, unto the shining goal.

The nineteenth century marks a culmination of an era of human triumphs and brilliant victories over ignorance and prejudice. But its crown of imperishable glory is the recognition that woman was created to be man's companion and co-laborer, his joint sovereign of the earth instead of his slave.

Fronting the dawn or a grander day her hand and brain have been unfettered, and the dark and dreary centuries that lie behind her, are like a hideous dream. The wife and the mother, raised by God's great mercy to royalty—made queen of the home, and thereby absolute empress of the great round earth—is to be the dynamic force of a newer and a grander civilization. The womanly woman, self-poised as a star, pure as the polar snow, fit companion for the true nobleman of nature, is to be the power that will lead humanity, step by step, ever onward and upward until our cruel age of iron is transformed into an age of gold, in which selfishness will be considered the worst of crimes, and love, the all-powerful law. Such is the destiny of woman, and unto her loving hands is committed the future destiny of the race, and to her true heart, the moral salvation of the world.

The Wise Man

A Mussulman, absorbed in thinking, rambled
 From where the palms of an oasis 'rose,
 When, lo! approaching him the rushes trembled
 And, parting, a fierce lion did disclose.

By look of sternness and commanding bearing
 Endeavored he the beast to overpower;
 The latter only crouched to earth, preparing
 To spring upon the man and him devour.

The Bedouin, new tactics quick assuming,
 Dropped on all fours, cat-like, as if to spring,
 And, roaring loudly, as with frenzy fuming,
 Rolled eyes and tongue about like some wild thing.

The lion shrank from such unheard of creature
 In flowing beard and garments loose and white,—
 'Rose, shook his long mane at the novel feature,
 Then tucked his tail and, turning, took to flight.

The wise man, smiling to himself, commented:
 "When logic fails, oft cunning wins, we see,
 And merest nonsense, if but well presented,
 Is more impressive than philosophy."—Selected.

World-Wide Peace*

BY BEN YOUNG, OF THE WEBER STAKE

From the dawn of history man's progress has been marred by wars and contentions, between which there have been short periods of peace, when the growth of man has been very rapid. Between the tribal wars and the fall of Greece, came the age of Greek philosophy, architecture, and sculpture, at which the world today still marvels. Following the crusades came the renaissance with its revival of learning, with its paintings that have never since been equaled, with establishment of schools and universities, the invention of thousands of useful articles, the discovery of printing, steam, and electricity, and the marvelous works that have been obtained from these energies. To-day we are living in an age of war, and in viewing the present and past conditions, what will the future bring?

In the early conflicts the tribes fought merely to test their strength, and as these tribes developed into nations the same brute ideal led them into conquests not only of men but of land. At the close of this period Socrates, Plato, and Aristotle, a trio that has never since been equaled for philosophy and learning, enriched the world with their reasoning and teachings.

With the fall of the Roman empire, a second and a greater period of wars was ushered in. A new era of thought preceded this period, the greatest character, in history, the Prince of Peace, the Christ, had just finished his life's mission, and following it came the great religious wars, prominent among which were the crusades. Men voluntarily offered their services, and underwent the hardships of long and perilous journeys to the Holy Land to battle for their religious beliefs. In these wars,



BEN YOUNG.

*This speech won first place in the M. I. A., Church-wide, public speaking contest, June, 1916.

the conquered was forced to belong to the religion of the conqueror.

Toward the close of this period gunpowder was invented, and with its invention the mode of war was changed. No longer did the soldiers fight hand to hand conflicts with sword and spear, but even more fierce and deadly battles were fought with the aid of this new invention. Gradually the idea of religious tolerance was accepted by the nations, and the religious wars came to a close, bringing the renaissance. During this period the great painters Leonardo da Vinci, Michael Angelo, and Raphael, whose works are still the most valuable in the world; the musicians, Mendelssohn, Paganini, and Wagner, at whose music the world still marvels; and the authors, Shakespeare, Goethe, and Dickens, whose literature has enriched the world and has never since been equaled, supplied humanity with art and literature.

The third period was characterized by the great political wars, such as the American revolution, the French revolution, England's wars with France, the wars between Prussia and France, our great Civil war, and greatest of all, the present war of the nations.

As a result of the achievement of civilization, war has become more and more terrible. Modern inventions, such as machine-guns, dum-dum bullets, aeroplanes, submarines, and numerous other devices, have made war an intricate art. Science, too, has played an important part, for the poisonous gases used today are far more deadly than the modern bullet.

Today the giant, War, holds all Europe in his iron grasp, terrorizing the inhabitants as he breathes hate into the armies, a hate that makes them delight to kill their fellowmen. A fiendish grin lights his countenance as he numbers the dead. He laughs as he sees the rivers run red with blood; he glories in the devastation that is crushing the nations; and thus the third great period is drawing to a close. The question now before us is, shall we usher in a greater age of war or an era of world-wide peace?

Individual man, today, loathes the horrors of war. Only a few years ago, conferences, consisting of delegates from all nations of the world, were called to discuss the peace movement. It was agreed that universal peace would be the greatest event that could ever happen in the history of the world. So with this end in view, the delegates drew up a set of international laws agreeing to settle all disputes, wherever possible, by arbitration. But at that time the undertaking was too great and although the plan was not a marked failure, it met with no great success.

The two preceding periods came to a close with great wars and this war marks the close of the third era. Shall it be the last? This question is left for the United States to solve, and no nation is better fitted to decide such a question than is this great republic that has always stood for liberty, equality, and democracy, and whose people are from all nations of the world. The bringing about of world-wide peace is not left entirely with the president, congressmen, and statesmen. It is only through the hearty support of every citizen in the nation that world-wide peace can be established. The plan of our republic is that the officials shall enforce the will of the people. If peace is the desire of the majority then we shall have peace.

But what shall we do to bring about this condition? We must be particular in the election of those men in whom we place the authority to declare war. Our president must be a man of firm convictions, in whose heart reposes an appreciation for his fellow men and a love of peace. When Mexico insulted our flag the cry of the public press was "redress by war," "to arms," came the echo from the greedy

political and financial bosses, but a wise man held the key to the situation. He resented the insult to Old Glory, but he counted the cost of war, the sacrifice of human life, the widows, the orphans, the aged fathers and mothers, who would be left to mourn, and the thousands of soldiers who would return crippled, disabled, and dependent! Did not these outweigh the disrespectful conduct of a semi-civilized band of outlaws? Our congressmen, too, proved that they belonged to the new patriotic band, the soldiers of peace, by confirming the President's action.

At present one of the best means of keeping peace is to strengthen our defenses so that we shall have a strong arm behind our doctrine that "right is might." The United States should support an army and navy of adequate strength, so that the world will see in her one who is sufficiently strong, morally, intellectually, economically, and physically, to back her stand for honor and peace. Then when the nations have spent each other's strength, when they are sickened by the carnage of war, then will be the time to act. Then our nation will be in a position to offer her peace-plan, providing that all nations shall abandon their militaristic desires, disband their armies and navies, and agree to settle all disputes by arbitration. If the United States, which will then be the strongest nation in the world, presents this plan, shows by her attitude that she is in favor of it, and if she proves that she is not begging for peace because she is too weak to fight, the weaker nations will follow her example and thereby world-wide peace will be established.

But behind it all, a lofty public sentiment is the big essential toward the development of the plan. Into the hearts of the people we must instil a love of peace. Any sane person would prefer a land of peace and plenty to one of strife and famine, for what a contrast the two scenes present!

In the peaceful little city of Ravenna, situated in the north-eastern part of Italy, is a large cathedral. One calm day, last March, as the inhabitants passed by this wonderful piece of architecture, they little dreamed that tomorrow they would witness a new sight. That night a hostile air craft flew over the town and, with the touch of a lever, sent down a bomb that was true to its mark. The next day the cathedral of Ravenna was a mass of ruins. To the enemy, who is mad with the war spirit, this was a decisive gain, but what did it mean to the civilized world? The pressing of that lever meant that fourteen centuries of concentrated effort had been destroyed. It meant that ancient sculpture work among which was a bust of Innocent X, by Bernini, had been demolished. It meant that a collection of Etruscan, Greek, and Roman coins and inscriptions, had been ruined. And it meant that world-famous paintings, among which were The Good Shepherd, and St. Michael the Archangel, were lost forever. This is the carnage of war. This is the destruction that is daily falling over war-stricken Europe, and robbing civilization of some of its greatest achievements.

Shall it be war or peace? The prayer of the fathers, the mothers, and the children, is peace. May good grant them that prayer.

The Meaning of Education

BY DR. E. G. PETERSON, PRESIDENT OF THE UTAH AGRICULTURAL
COLLEGE

IV—Education and Economy

The people are rightly demanding more and more as days go by that economy and efficiency be exercised in the schools as elsewhere. And such a demand is wholesome. It is not merely mercenary in its effect. It is moral as well. Waste and needless expenditure are immoral.

Educational institutions, of late years, in many parts of America, have gone mad over buildings. It has been intimated that a college is not great unless there is an imposing array of big buildings on the campus. It was a great educator who said that a college consisted of a teacher, a student, and a log upon which to sit. I do not know but what we may now, under the modern *laboratory* idea, even eliminate the log. Because we are coming to study more and more upon our feet, working with our hands. We can well afford to save the people's money by refraining from building too many costly structures in the name of education.

The students must be taught the value of a dollar for their moral as well as their economic salvation. Life in our colleges and our other schools must be so regulated that the young men and women are made to realize the necessity of living on the least possible and necessary. Expensive habits of dress and extravagant expenditures otherwise should be discouraged. They should be made to know the extent of human labor that goes into each dollar they receive from home. It would indeed be fortunate if every man were placed under the necessity of earning at least a part of his expenses while attending school. Such necessity would put more meaning into the word, would be more truly educational than a great deal which comes merely from books. And the vigorous exercise of his mind and body which this activity would make necessary would put such iron into his soul that he would be strengthened throughout his life.

College to such a man would not be an idle desultory thing. It would be life itself. And this is what colleges and high schools must become—life itself. The people will not much longer support the idea that men and women to be prepared for life should be taken out of life and made to live in an artificial atmosphere of learning. The modern college must be practical—life-like—which is another phase of the idea that institutions must be econ-

omical. Frederick Froebel originated the kindergarten idea, the most important educational advance of the last century. It practicalized the teaching of children and has had an influence since on all educational methods.

Expensive equipment and costly buildings, always will be of secondary importance to wise teachers. Let us invest more in the great teachers we have and less in brick and stone structures.

The frills must be cut out of the school year. Too many vacations, delays in starting and stopping work, the encroachment of social and athletic activities upon the prime business of the school, should be reduced to a minimum. Economy demands that the school year be as concentrated as possible. The school year for the majority of students (though, of course never probably for all) might very well be arranged from November until March, thus allowing much of the harvesting and spring work to be done before beginning and immediately after school. Such an arrangement is now in operation at the Agricultural College, and these shorter courses are becoming more popular each year. The vast majority of students, however, enter in September and continue until May or June. The shorter course may be an arrangement of quite general adoption in the future. Under present conditions every effort should be made to condense the year's work into as short a time as practicable in order to enable the student to engage in the equally valuable and educational activity of the farm, the home, the shop, and the business office.

The people of Utah are devoted to education. They will make any reasonable sacrifice for education. But they should not be asked to give extravagantly of their hard-earned means to follow the whims of educators, to build monuments to the political sagacity of so-called educational leaders. Education should not be expensive. In a last analysis it can be simplified into training of the body to be clean and strong, the mind to be alert and industrious and disciplined to hard and long tasks, and the morals and the spirit of man to be just, temperate, charitable and honorable and imbued with faith. These are the fundamentals and they require comparatively little besides a wise teacher and a truth-seeking student.

To be sure, in professional training, in agriculture, home economics, agricultural engineering, mechanic arts, commerce, and training in such professions as law, medicine, and mining, in order to demonstrate the facts and principles of modern science, somewhat elaborate equipment is necessary. And it is the part of wisdom for these professions, or those at least closely related to our dominant industries, to be taught well. But the large and possibly the prevailing part of educational effort will be and should be directed to the fundamentals of character formation.

LOGAN, UTAH

Duties of Citizenship

BY HON. D. N. STRAUP, CHIEF JUSTICE OF THE SUPREME COURT,
STATE OF UTAH

[“The following speech was delivered by Chief Justice Daniel Newton Straup before the graduates of the University of Utah, and a large audience of alumni and friends, on June 7, 1916. It expresses thoughts and ideas on the duties of citizenship which it is my hope and desire may be read by every young man and young woman, not only in the state of Utah but throughout the whole Church. The sentiments expressed are thoroughly patriotic, socially sane, and sure to awaken in every reader a better and truer appreciation of the privileges of citizenship in our glorious country.”—PRESIDENT JOSEPH F. SMITH.]

I appreciate the request and privilege, in the absence of His Excellency, our worthy governor, to add a few words. From the printed program, I presume what I say will be about the last of this commencement. You may be thankful for that. As luncheon awaits you, my remarks shall be brief. They are chiefly directed to you who are about to enter upon a new life. First of all you are to be congratulated on the privileges and opportunity afforded you by the state and this institution, your Alma Mater. They have done not all they would, but all they could. Our state, though great in territory and in undeveloped resources, yet, in comparison with many states as to population and taxable property, is quite diminutive. For that reason our awards for the maintenance of our university are much less than those made to many similar institutions elsewhere. The press dispatches this morning tell us that the Chicago University last year was awarded three million dollars in gifts alone. But I believe no public awards are greater—I am told not as great—in proportion to the taxable property of the state and of the revenues derived therefrom. As you know, it is from that source that this institution mainly is supported. Grateful, indeed, should you be to the people of this state who willingly tax themselves to give you the best within their means. Our Board of Regents, faithful to its duties, and diligent in its efforts, has stretched every dollar as far as possible without tearing or breaking it. Notwithstanding our unavoidable inadequacy of needed funds, yet, our university, slowly but surely, has advanced step by step from infancy to manhood, and today takes high rank with universities of our sister states. Let it be conceded, some because of greater awards may outrank us as to special work, still,

for general university work, few have greater facilities or advantages than has ours, at our own door. To obtain a general higher education there no longer is any need of our young men and women going elsewhere. I would like to see the day,—and if it is not here now is near at hand—when all highschool graduates of the state, instead of going elsewhere, will attend and patronize the higher institutions of learning of our own state. You who are about to go forth can do much to help in this respect. You need no admonition to insure your support and your loyalty in that direction.

One of the chief offices of a higher education is to better equip you for your life's work. These advantages you have enjoyed. You are now about to leave your college days, to part from your teachers and professors and to take your own path in life. Let me extend to you the right hand of fellowship and bid you Godspeed. This, in some respects, is the most trying and critical period of your life. To a large extent your characters have already been formed. You are now to hew your own statue, and to carve your own fortune. Thus far you have been aided by friendly teachers and professors. Where, heretofore, you have faltered and stumbled, they have lifted you up and helped you onward. They have pointed out the path and now leave you alone to travel it. It is said the lioness, in certain stages of development, takes her young into the depth of the forest and there leaves them alone with gnawing hunger and the desolation of the wilderness to struggle for themselves. So your teachers have now led you to the forest of your life's work, there to leave you alone to battle with the world. Some of you, like him lost in the forest, and endeavoring to find his way out, will but tramp in a circle. Perhaps in time a few of you, like a Morgan or a Rockefeller, may own the forest, while others will be holding flags for them at railroad crossings, or pumping gasoline at street corners. Still others may find their way back to their parents, or to a friend for now and then a five or a ten. Some of you may stumble into pitfalls or get lost in jungles or in canyons. Your path, no doubt, will be rugged enough. At first you will find few flowers strewn along the way. Flowers rarely bloom in the first of the year to any of us. They generally do not come until in June, about the middle of life's journey. To some, nipped by the biting frost of adversity and disappointment in early spring, they never come. But diligence, determination, and perseverance will bring success of some sort to all of you. You have just been through a great trial. You have been tested and, so far, found not wanting. Today verdicts have been rendered and judgments awarded in your favor by your honored president who is about to go out with you. In going, you need no stock instructions or suggestions as to

your future behavior. Let it be assumed that your lives will be pure and simple, of good morals, good habits and of righteousness. Unless you so live, what has been taught you is in vain.

Nor need I admonish you as to your duties of citizenship and patriotism. Let me, however, remind you of the great domestic and civic work awaiting you in whatever community you may be. The fundamental problem of good government is an educational one. The standard of every state and country is dependent upon the tone of its communities. You may say, What can I do? A thousand things await you. Do not try to stem the river at its mouth; commence at its source. Help to improve the conditions and morals of your town and community and to awaken civic apathy on all questions of morals and economics. Be a teacher and a leader in your neighborhood. No one can doubt the general lowering of good taste and of moral tone that comes from daily education in the more notorious and less decent aspects of life, anti-social conduct and criminal behavior so prominently displayed in news columns and so freely read by the public. Do your part to teach and influence the press that your community is interested in something higher than graphic accounts of criminalistic and sensational anti-social affairs, and the young people of your neighborhood not to feed upon them nor to waste their time and pervert their morals on pernicious stories and blood-and-thunder literature. Do what you can to re-establish the rhythmic spirit of the graceful minuet in place of the boorish tangoes, gawky turkey-struts, lubberly fox-trots, and clownish cake-walks. There are also the moving pictures which, if directed in right channels, are of great educational and moral value. In nearly all people visual memory and visual imagery play an important dynamic part in mental and moral life. See to it that in your communities you have something exhibited on the screens better than the silly pranks of a Charlie Chaplin, a stage coach hold-up by Idaho Petes, or a caravan perishing on the desert. Use your influence to re-establish the sublimity and high qualities of the drama in place of the witless nonsense of usual vaudevilles. Help the women of your town to keep their clothes on when on the street, not to shop in decollete attire, nor to promenade the streets garbed like ballet-dancers.

And then there is a greater work of civic problems. Of recent years a high tide of misconceived popular democracy has flooded our country. Most revolutionary changes in our system of government have been suggested, and in some instances and in some sections sweeping changes have already been made. Some may be wholesome enough; others are and can be but subversive of good government. Realizing as you do that the weakness of a pure democracy lies in part in the lack of intelligence of the citizens, in civic apathy, wrong motives, and an

absence of essential qualities of good citizenship, there will be much for you as citizens to do in the great civic work of life in whatever community you may be. In the discharge of your duties in such respect, I have but one admonition :

Be loyal and faithful to the fundamental laws of the land, the Constitution of our country under which you and I and all of us live, and which we all as citizens are sworn to protect and defend. Let me here say a word about that. Do you fully realize and appreciate that the citizens of this country are the only people whose individual rights are protected by constitutional provisions, unchangeable by legislative whims ; ours, the only real written Constitution giving personal guarantees to our citizens not granted any other people ; we, the only people protected from wrongful actions of their own government ? We hear so much of the famous boasted Magna Charta ; yet it is nothing but an Act of Parliament, analogous here to an Act of Congress. The same legislative body which adopted it may also, without the voice of the people, modify and abrogate it. So, too, in France where, though they have a written constitution, still one adopted only by the General Assembly and which by the same legislative body also is subject to modification and repeal at any time. So in Germany, where the Imperial Legislature adopts, modifies and repeals the fundamental law, and where the Emperor himself interprets it. Here, the people have reserved unto themselves certain inalienable rights and privileges upon which the legislative and executive authorities may not trespass and which may not be taken from them except by the people themselves. And to protect a minority against an unreasonable majority, our constitutional framers wisely provided that amendments to the Constitution may only be proposed by two-thirds of Congress or of the states, and then to be ratified by the legislatures of three-fourths of the states. Another most distinguishing feature of our constitution is the creation of constitutional courts, making them co-ordinate branches of the government. Whenever the guaranteed rights or privileges of the individual or citizen are invaded by legislative enactments or executive aggressions, and his liberty or property taken without due process of law, or his property taken or damaged without just compensation, the obligations of a contract or the right to contract impaired, or other encroachments made on guaranteed rights, these constitutional courts of our country stand as a bulwark, in defense of such rights and check and prevent the invasion and aggression. This provision of our Constitution, said Lord Salisbury, was to him a subject of the greatest envy, and the most commendable of all provisions of any of the constitutions of any country. It's found nowhere else. It is not found in the Magna Charta, the unwritten constitution of England, nor in the written

constitution of either France or Germany. There, by legislative enactment, property of the individual may be taken without compensation, or his liberty deprived without due process of law, and any and all personal and individual rights and privileges invaded, by Acts of Parliament, the General Assembly, and the Imperial Legislature, without negation or redress whatever. The aggrieved party is compelled to bow in submission and to yield obedience to the mighty and unrestrained power of such legislative bodies.

Notwithstanding these cherished and beneficent provisions of our own Constitution, there are fiery orators and agitators on soap boxes, knowing little of the purpose or the meaning of the Constitution, and others of avowed political creeds who seek to destroy these safe-guards and more particularly the constitutional restraint upon the legislative branch of the government, and who, in such respect, but feed fires of unrest, discontent and even of rebellion. The poisoning sentiment of these propagandists has so spread of recent years as to become a menace to good government and to law and order. Let me remind you that it is your bounden duty, as young men and women going forth and entering upon a new life, as well as of every other good citizen of our country, to voice your protest against such heresies and to protect the fundamental law of our land from such virulent attacks and encroachments. I do not mean that you or another may not advocate and join in demands for reforms of existing evils which are feasible and consistent with our form of government. Nor that you may not, where you believe evil exists in the administration of justice, endeavor to work out reforms upon methods consistent with our system of government. I refer to those who have for their basis, doctrines destructive of the Constitution, abrogating rights and powers safeguarded by its provisions, those who characterize our constitutional courts, when they but exercise their constitutional power and but perform their constitutional duty, as usurpers of power, and holding them, their decisions, the Constitution and our form of government up to public derision and contempt. Let it be hoped that none of you will ever be found disciples of these. And if—let us pray the day may never come—when our Constitution shall be stabbed to death by its foes, let not its expiring spirit cry aloud to you in rebuke and in disappointment, *et tu, Brute*.

“‘Mormonism’s’ Message to the World”

(Continued from page 832)

The Florida Metropolis of May 27 reports Elder Talmage as having said in part:

“We affirm that man is of divine origin, and of divinely appointed destiny; that he has been endowed with the right of agency and choice, and that while we can be saved in the kingdom of God only through the atonement wrought by Jesus Christ, individual acceptance of that atonement, including compliance with the laws and ordinances of the gospel, becomes necessary. Man is not to be saved in passive indolence without effort or deserts, any more than he is to be punished for the transgression of Adam, or for the shortcomings of any but himself.

“‘Mormonism’ teaches tolerance and regard for the beliefs of all men, yet makes clear that toleration cannot rationally mean assured acceptance. Prayer to be genuine, must be voluntary. ‘Mormonism’ proclaims to the world that the second coming of the Christ is near at hand, and the Savior’s advent shall be a real and personal appearing as the scriptures foretell. While the day of His coming has not been revealed to man, nor shall it be, the specified conditions that are to immediately precede the great event are rapidly maturing, and the personal reign of Jesus Christ among men throughout the millennium is to be the glorious consummation of the ages. The distinctive mission of the Church is to prepare the earth and mankind for that great event. Verily the kingdom of heaven is at hand.”

At Douglas, Ga., or rather at Cumorah church, which is built in a clearing amidst pines, cypress and black-gum trees, between four and five miles from the town of Douglas, a country conference was held on Sunday, May 28. The services were conducted under a large brush arbor, which had been prepared in advance as it was foreseen that the church building would be too small to meet the needs of the occasion. Over seven hundred people were present at both the forenoon and afternoon meetings, and of these fully two-thirds were non-members of the Church. In the evening a public meeting was conducted in the County Court House at Douglas, the use of the building with lights and attendants for this meeting having been placed at the disposal of the brethren without charge, through the courtesy of the county and city officials. The *Coffee County Progress*, of May 31, contained a report, which follows in part:

Sunday, May 28th, was a day long to be remembered by the “Mormons” of this region. The occasion was the convention of the Florida conference of the “Mormon” Church, embracing all of Florida

and thirty-two counties in Georgia. Services were held Sunday morning and afternoon in the bowery at Cumorah church, about four miles north of Douglas, under the direction of Elder Alma F. Smith, conference president, and supervised by President Charles A. Callis, who is in charge of the Southern States Mission, which covers ten states. Unusual interest attached to the gathering owing to the presence of Dr. James E. Talmage, one of the apostles of the "Mormon" organization and a man of standing among educators and scientists. * * * All of the gentlemen named spoke at each of the outdoor meetings, which were attended by not fewer than seven hundred people; and at night Dr. Talmage addressed a large audience at the County Court House on the subject, 'Mormonism's' Message to the World." Among other things Dr. Talmage said:

"'Mormonism' teaches the gospel of old in its simplicity, and emphasizes the necessity of individual compliance with its laws and ordinances as the means provided for salvation. It proclaims Jesus Christ as the one and only Redeemer of mankind, and accepts the Savior's teachings without reservation or private interpretation. It holds that a great apostasy or falling away from the Church of Christ followed the ministry of the ancient apostles, and that a restoration of the holy priesthood was effected in accordance with prediction.

"The restored Church, established in modern days through the instrumentality of Joseph Smith, whom we regard as a prophet sent of God, is patterned after the primitive Church, with apostles, prophets, pastors, teachers and evangelists. It is admitted that men have the right, even as they have the power, to organize religious bodies, sects and churches; but we hold that reason demonstrates and the scriptures prove, that the Church of Jesus Christ, whose ordinances are to be of effect in securing the remission of sins and contributing to the salvation of souls beyond the grave, must be invested by appointment of a power above any that men can originate among themselves. * * * * *

"'Mormonism' proclaims to the world its divine commission to preach the doctrine of repentance based on faith in God and in Jesus Christ the Redeemer of the race, the absolute necessity of water baptism by immersion at the hands of one bearing the priesthood, and of the higher baptism of the Holy Ghost by the authorized laying on of hands.

"An essential feature of 'Mormonism's' message to the world is the proclamation of the assured advent of Jesus Christ, who shall come in person, with power and great glory, to inaugurate the millennial era and to reign among men as King of kings and Lord of lords. We affirm that the present is the dispensation of the fulness of times, the period of the last days, which the apostles of old were permitted to see in vision, and of which they and the Savior Himself, abundantly prophesied. The Church is fearless and unremitting, in crying aloud its message to the world—Repent, repent, for the kingdom of heaven is at hand."

(TO BE CONTINUED.)

A Great Responsibility*

“But ye are a Chosen Generation, a Royal Priesthood, an Holy Nation, a Peculiar People”

BY ELDER BRIGHAM H. ROBERTS

Elder Grant announced that B. H. Roberts would now address the conference on the subject, “Ye are a Chosen People, a Royal Priesthood.”

For the purpose of a ground plan of exposition of the text read by Elder Heber J. Grant, I shall read also a few words of the context. The text itself is found in the first letter of St. Peter: “Ye are a chosen generation, a royal priesthood, an holy nation, a peculiar people, that ye should show forth the praises [or, as it is written in the margin, the excellencies] of him who hath called you out of darkness into his marvelous light,” [and the next verse], “which in time past were not a people, but are now the people of God; which had not obtained mercy, but now have obtained mercy.”

This text is not of my choosing; it was chosen for me. The first I heard of it was the announcement made by the committee having in charge the program of this conference, and they read off this text at one of our Board meetings and announced that I would be asked to speak upon it. I doubted then of my ability to treat this text to the satisfaction of those who had chosen it for me, and I still doubt my ability to do that. Indeed, I do not know just what idea prompted the selection of the text. I have not conferred with those who selected it with a view of finding out what it was they expected me to develop from it. I did, to one or two, express the doubt of my own heart in relation to my meeting their expectation.

While the text is not of my choosing, my treatment of it necessarily must be mine, but whether I shall fulfil the expectations of those who selected it or not, I cannot say. I know this, that I have no other desire in my heart than to develop the exact truth in relation to the text and the things for which it stands, and the hopes it may inspire; and to this end I do most earnestly join in the prayer of this evening, that opened these services, that the Lord would be good to us, and especially to me, that if there is in the words of this text of the apostle any

*A discourse delivered at the Annual Mutual Improvement Associations Conference, Sunday evening, June 11, 1916.

message that the young people of the Church of Jesus Christ of Latter-day Saints assembled in conference should hear, that I may be able to deliver it unto them, and then whether it shall bring censure or praise of men, I shall be grateful to my Father in heaven. Incidentally I may say to you that I do not remember the time when I felt the burden of a task more than I have felt this one, or greater need of help from the Lord—that he would inspire the thought and the expression of it on this occasion.

If you will turn to the opening verse of this chapter of First Peter, you will find the people to whom he addresses the letter to be located "in Pontus, Galatia, Cappadocia, Asia and Bithynia," regions of country visited by the Apostle Paul more especially, and this letter is regarded as a general epistle to the church in those provinces, a general epistle by the then earthly head of the church, and is called the First General Epistle of Saint Peter. He is addressing, not only "the dispersion," meaning by that the Hebrews scattered through those countries, who had received the gospel, but the Gentiles also, which you may gather from one of the verses that I read, wherein it is said: "which [referring to the people in those provinces] in time past were not a people, but are now the people of God, which had not obtained mercy [that is, in the past] but now hath obtained mercy." You must carry in your thought the idea that in ancient times the Hebrew race constituted the peculiar people of the Lord. He selected them to bear his name, and put such weight of responsibility upon them that, whether in obedience or disobedience, they should be a sign unto the inhabitants of the earth. If obedient in the keeping of the commandments of God, such blessings were to be theirs that they would be exalted above all other people; and if disobedient, then such calamity and suffering should overtake them that they would still be a witness for God in that they were the people who had betrayed a trust committed unto them, and by reason of their calamity they would become a sign unto the world because of the fulfillment of the terrible curse put upon them in the event of their disobedience. And so, whether in good or evil fortune it has been the lot of the Hebrew race to be known as the people of God. But now behold, a change had come. A new dispensation of the gospel was introduced. The old law had been fulfilled in the mission of the Christ, and was set aside. Now it was the purpose of God to call together another Israel, not constituted of one race or nation, or people, but a people that should be made up out of every nation. And so you find here at the time of the writing of this epistle the creation of a new Israel under the gospel of the Lord Jesus Christ, an Israel in which there should be neither bond nor free, Greek nor Roman, Hebrew nor Samar-

itan, but all one in Christ Jesus, the Lord, the formation of a new Israel under the grace and the law of the gospel of Jesus Christ, and the gospel was unto all that would receive it.

Holding these thoughts in mind, I will now say I am inclined to think that those who chose this text for me had the conception that in these modern days, also, we were living under yet another dispensation of the gospel, "the dispensation of the fulness of times," it is called, the dispensation in which God has promised that he would "gather together in one all things, whether in heaven or in earth, even in him," Jesus Christ, our Lord; and that there is now forming a new and larger Israel than ever before.

First of all, there is a call unto Israel to gather, especially unto the house of Joseph, that holds the right of heirship, being gathered unto his promised lands, here to receive keys of authority and power, through which to bless latter-day gathering Israel. Here in this land of Zion—America—unto which Israel is called, where Ephraim, holding the right of the first born, stands to receive the other tribes of Israel and minister to them in the holy temples; and minister to them the sacred mysteries and holy ordinances of God's house, in which the municipalities of the great modern and larger Zion shall receive their equipment and endowment, and receive such spiritual power as will thoroughly equip them for the accomplishment of the mighty purposes of God in "the dispensation of the fulness of times."

In this dispensation the gospel is to be preached, not to a restricted area or to special races, but to be preached—for such are the terms under which it has been restored from heaven by the message of an angel (Revelation 14:6, 7)—"unto every nation, and kindred, and tongue and people," and the proclamation is to be made with a loud voice, "fear God and give glory to him, for the hour of his judgment is come, and worship him that made the heaven and the earth, and the seas and the fountains of water," a plain implication that the inhabitants of the earth in the hour of God's judgment would not be worshipping "the Creator of heaven and earth and the seas and the fountains of water;" and therefore, an angel must needs come with the everlasting gospel to the earth with this call to the worship of the true God. The world was without the gospel of Jesus the Christ, and hence there must needs be this restoration of it, and this creation of a new, and a modern Israel, or chosen people of God, who should bear the responsibility of showing forth God's "excellencies," or "virtues," through their lives, through their ministrations, and the performance of this great mission laid upon them in the interests of all the inhabitants of the earth.

Now it is rather an exalted station that this line of thought leads to in your behalf, youth of Zion. Am I to proclaim you

as this modern Israel, this chosen generation, this royal priesthood, this holy nation, a peculiar people, that shall set forth the virtues of God to the inhabitants of the earth? Who, seeing the development of divine things among you, shall be constrained to accept this message that you proclaim, and worship the God that you proclaim, and the Redeemer that you set forth as the Savior of the world?

If that is the purpose of those who gave me this text, then heartily do I join with them, and thus proclaim you, and set you on high, a holy nation, a people consecrated to God, a royal priesthood!

And now, having done so, what is to be the effects of such a proclamation? Are you made proud by it? Are you lifted up? Or, are you humbled in your spirits, by reason of the great responsibility that rests upon you under such a recognition of you? I do not know how you feel about responsibility, but for myself, when any responsibility has come to me—I have felt not exalted but saddened; not made hilarious, but sober-minded; not proud, but humble, lest I come short of that which has been expected. That is the effect upon me. I believe it is the effect upon any serious-minded people, because with these honors, with these special privileges, come corresponding great responsibilities.

Right here I apprehend the motto of my native land, the motto of England's aristocracy—*"Noblesse oblige,"* meaning, "rank has its obligations"—station its responsibilities. And so with the people who are to be selected out from the nations of the earth to represent God in the world, and have conferred upon them a divine authority, and a mission to evangelize the world—what a responsibility rests upon such a people! And then, what if they fail? What advantage does this position give to them if they fail? No advantage at all, but condemnation,—greater censure, a profounder punishment than can fall upon the inhabitants of the earth who are given no such position of honor and are under no such obligations. It is with fear and trembling, then, that, for one, I contemplate the responsibilities that accompany these high privileges and blessings that come to you, youth of Israel. And let me, before leaving this division of the theme, impress upon you, if I can, the fact that these privileges, these opportunities that have come to you, mean just one thing, opportunity for service with God, if you so elect; and all of your opportunities are vain and of no worth to you unless you avail yourselves of this opportunity of service with and for God. I judge that to be the fact in this present case, for the reason that it was so in ancient times. Take it, for instance, in the days of John the Baptist, when that great prophet was delivering his message, and he saw the Pharisees and the Sadducees coming to him for baptism; and he said to them: "Ye generation of vipers, who

hath warned you to flee from the wrath to come? Bring forth, therefore, fruits meet for repentance, and think not to say within yourselves, we have Abraham to our father; for I say unto you that God is able of these stones to raise up children unto Abraham." In other words, their inherited privileges amounted to nothing, except condemnation, unless there went with these inherited opportunities, real, genuine acceptance of the law of God and repentance of the evil of which they were convicted.

Again, a Roman Centurian came to Jesus, pleading that the Master would heal a beloved servant. The Savior consented to go to the nobleman's house, but the Centurian, believing himself unworthy, said "Nay, but speak the word, and my servant will be healed." The Christ marveled at that. "Why," said he, "I have not seen so great faith, no not in Israel; and I say unto you," said he to those about him, "many shall come from the east and from the west, and shall sit down with Abraham, Isaac, and Jacob in the kingdom of heaven, but the children of the kingdom shall be cast out into outer darkness where there is weeping and gnashing of teeth."

This is another instance where inherited privileges are shown to mean nothing unless there is harmony between such inherited advantages and conduct—obedience in keeping the commandments of God.

Another thing that leads me to depreciate—no, I will not say depreciate, special inherited privileges, but another thing that leads me to regard them as not of the very first importance—and that is, the way the people who have them so often treat them. I want to illustrate that a little to you who are here assembled, and who are teachers of the youth of the Latter-day Saints. When I think upon the gathering of Israel in these modern days, at the time when the long journey from European shores had to be made in sailing vessels, not always first class, and think of the storms they encountered throughout the weeks and weeks that they were out on the ocean, all the way from five to six and seven weeks, in making the journey; and then remember also the inconvenience of the railroad and steamboat journey to the frontiers of the Missouri; and thence the journey of a thousand miles across the plains with ox teams, and in some cases, less fortunate, with hand carts, for that long distance, enduring hardships one would think too much for the strength of man, to say nothing of aged men and women and children—when I recall, as sometimes I do, all this, I ask myself the question what prompted them to engage in such an undertaking? What was the motive, the impelling force behind it all? I can remember how in my own mother's case, and in the case of many with whom I have conversed, and the snatches of conversation that I remember to have heard on the sea journey and on the plains, the thing

that was in the heart of that mighty emigrant throng was the desire to be established in the settlements of Zion, among the Saints, where they could rear their children in the fear and admonition of the Lord, where the house of the Lord was being built, and where the sacred rites of the temple could be administered, and where they and their children could be taught in the ways of the Lord, and where they could walk in his paths. That was the incentive that prompted the sacrifices and the toils of our fathers and of our mothers in gathering to Zion. Well, they obtained their hearts' desire. They are where the "Mountain of the Lord's house" is erected, unto which many people have come; here they have been and are taught in the ways of the Lord, they may walk in his paths; they are within the shadows of the temple of God, they have received the blessings of the house of the Lord: their children are reared in Zion, they dwell among the temples of God; and have birthright to all the privileges of the Lord's house—inherited privileges. But in the midst of all these inherited opportunities what fact confronts us with reference to the children of Zion taking advantage of the blessings of the house of the Lord? *About one-half of the marriages performed in Israel are civil rather than temple marriages!* And that is the way some children of the Kingdom in this new and modern Israel are treating their inherited privileges, which to bestow upon them their fathers and mothers sacrificed and suffered so much. Of what avail are your honored positions and high privileges if you thus neglect them?

Again, one of the burdens of this conference that we have had emphasized, one reproof administered to the youth of Zion, one complaint charged against them, is their transgression of the Sabbath day, the desecration of the Lord's day, the day consecrated unto sacred and holy worship of the Lord and right remembrance of him. What avails your honored station and high privileges as "a chosen generation, a royal priesthood, an holy people," if, knowing the word of God in respect of this matter, you are found delinquent and may be numbered,—at least many may be numbered—among those who are "lovers of pleasure more than lovers of God?"

Another burden of this conference has been the immodesty of dress among the daughters of this people, who are "a holy nation, a royal priesthood." Yet it must needs be that we be sharply censured for this tendency towards immorality. Of what avail, I ask you, are your inherited privileges in Zion if you indulge in the fashions and in the spirit of Babylon—that spirit that would destroy Zion and uproot the hopes of the fathers and destroy their anticipations in respect of their children?

And again, we find it necessary, according to the action of this conference, among this same "peculiar people," who hold "a

royal priesthood," and are separated unto the Lord—we find it necessary to favor the enforcement of temperance by the civil law; by the employment of what is known among men as "efficient government," a government resting upon force for its effectiveness instead of upon persuasion and the right teaching of doctrine; and this among a people that are a "royal priesthood," "an holy nation," separated unto the Lord to be in these last days a beacon light unto the world, and with a message of salvation unto the inhabitants of the earth! Is it not rather humiliating to have to admit that we find it necessary to pass from moral suasion to effective force in order to insure temperance? To pass from moral government to efficient government, and in this respect become as the world?

Now it is not my purpose to depreciate the blessings and opportunities that come from inherited privileges. I am not doing that. I only desire to awaken your attention to these conditions; and I am holding this in mind, too, that while we may be rightly charged with the evils here pointed out, that there are some against whom these indictments may be drawn, yet I believe that the great host of Israel are sound of heart, and that notwithstanding these defects with some portion of the membership of the Church—and we must make these confessions of the truth as to conditions prevailing,—yet there are a very much larger number who are exemplifying in their lives the law of God; and they sanctify the people, and make the Church of God acceptable unto him. It is only for the purpose of correction, it is only for the purpose of sounding the note of warning, it is only for the purpose of building up, that I for one call attention to these delinquencies, and that, of course, is the purpose in the hearts of all the brethren who have called your attention to the evils that exist in Zion.

Now another division of the theme, and of course this division is closely connected with what has gone before, for it has to do with an attempt to secure inherited privileges. We are living in the age of eugenics, a science, so called, that aims to secure betterment of mankind by providing good birth, good parentage for the generations coming into the world now, and those generations that shall follow. This philosophy is carried up to the point, with some people, of advocating, in various ways, the elimination of the degenerate, the unfit. The thought is that by giving men good birth, giving them a right start in life, you are going to correct the evils of the world, and establish righteousness directly upon this basis of good birth and favorable environment. I have not a word to say against any honest effort that is put forth to accomplish these two things, for indeed good parentage is desirable, and good environment for childhood and youth—and, for matter of that, for manhood and old age—is also

desirable. A very great deal is expected of this movement. Many of those who are advocating this system for human betterment are giving a great deal of patient and earnest investigation of "the laws of heredity;" but there are also those, as says Prof. Louis Trenchard More, professor of physics in the University of Cincinnati, in an article published in the *Hibbert Journal* of January, 1915—there are others, quite as "professional as eugenists, whose motives are not so trustworthy." These so-called "laws" of heredity are sometimes based on insufficient evidence, he claims. And, by the way, this leads to a matter that tends to upset the theories of men who hope to reform humanity by eugenics alone; who base all their efforts upon this one line of endeavor. These so-called laws of heredity are based on insufficient evidence, says the professor. Apparently the only two genealogies which have been worked out in America are the Jukes and the Edwards families, one a celebrated family of criminals, the other a rather celebrated family of divines and professors, and men successful in various honorable lines of activity in America. The first named, the Jukes family, has shown itself to be an undesirable and the other a desirable strain, yet, curiously enough, "the first ancestress of each of these large families in America," says Professor More, "was an immoral woman," a fact that is rather startling to those who put their trust in eugenics for the salvation of the race. One would expect, if one half of what is claimed for the so-called science of eugenics were true, that good or evil parentage would determine the character of men and the destiny of the race; that in the first case, good parentage would produce a race of angels; and the other, evil parentage, would produce a race of demons. But that is not the case for any great length of time. Somehow or other things get crossed. Tendencies are broken up. Both good and evil lines are jumbled; the looked for effects are thrown into utter confusion as matters now stand; and, to say the least of it, such happenings and irregularities can be cited in the spheres of both good and evil parentage that makes it rather discouraging, I should think, for those who lay an over amount of emphasis upon what the so-called science of eugenics will do for the race. As the author of *Lorna Doone* puts it, "The robbery of one age is the chivalry of the next." And again: "There is scarce a man worth a cross of butter, but what you may find a hole in his shield within four generations. * * * What noble family but springs from a captain of robbers?"

The Jukes and Edwards families are not the only American families whose history gives light and instruction upon this subject of eugenics. One of the most instructive families in American history is that of Lehi and his wife Sariah. They were righteous and holy people, chosen of God for a great mis-

sion. Both father and mother were good. But what do you find in their family? Two distinct classes of children, good and bad, yet the same parentage and the same environment. Laman and Lemuel, representing the unrighteous branch; Sam and Nephi, the upright and righteous branch. So, too, the two sons that were born to Lehi in the wilderness, Jacob and Joseph, they, also were righteous men, and, associated with Nephi and Sam, became the ancestors of a righteous people. And yet, what do you behold in this family? True, Laman and Lemuel became the ancestors of the unrighteous branch, and yet in the third generation of this American family, the righteous branch of it goes widely astray in the prime matter of sex purity; and a man of the second generation in that race, upbraids the Nephites for gross immorality, while he acclaims the purity of the Lamanites and says that they do not try the hearts of their wives with their abominations as the Nephites did in their forbidden polygamous relations, in the which they brought deep sorrow to the hearts of their wives. "Behold," says Jacob to the Nephites, "ye have done greater iniquities than the Lamanites, our brethren. Ye have broken the hearts of your tender wives, and lost the confidence of your children, because of your bad examples before them; and the sobbings of their hearts ascend up to God against you. And because of the strictness of the word of God, which cometh down against you, many hearts died, pierced with deep wounds. * * * * * Behold, their [the Lamanite] husbands love their wives, and their wives love their husbands; and their husbands and their wives love their children; and their unbelief and their hatred towards you, is because of the iniquity of their fathers; wherefore, how much better are you than they, in the sight of your great Creator?"

And thus the lines cross, in the third generation between the Lamanites and Nephites. And down the line of this American Book of Mormon family history you will find that occasionally the generally unrighteous Lamanite branch becomes more righteous, in certain periods, than those who were the descendants of the righteous branch, the Nephites.

If there is such an over-powering and dominating force in this matter of eugenics to produce a superior race of men, or of special individuals, to become a sort of super-men, then you would think that there would be special care taken, a well defined law given to preserve the line of ancestry of such a race, or of such individuals, without blemish. But no such provision is made in the law of God, unless it be in the one case where sex relations or marriage with one race of men is forbidden to the white race. But apart from that provision I know of no such law of God as contemplates keeping lines of ancestry without blemish. It never has been done in this world; no, not even in the one case where

above all others you would look for it to be done, namely in the earthly ancestry of the Christ. In his earthly ancestry, as given by Matthew, there are two Gentile women, viz., Rahab and Ruth; while in three cases immoral blots attach to the names of three of the women ancestors, viz., Tamar, "Rahab, the harlot," and Bathsheba, who became the wife of David. In passing also it might be said that in this earthly line of the Savior's ancestry neither David nor Solomon could be regarded as without moral blemish.

I hope you have followed me with patience in this reference to eugenics, because it leads to the consideration of a very great truth, one that is sometimes overlooked; and that is, parentage aside, environment aside, and inherited privileges aside—God holds each individual of every race and family responsible, individually, for the keeping of this law. And we must not forget, either, the operation of the great truth that "the Lord is no respecter of persons."

I have here a chapter of scripture I want to consider. I wish I might take the time to read it all, but in the interest of brevity I have eliminated, or will eliminate, in my reading, some of the repetitions; but I wish that you teachers in Israel—and I feel that I am addressing a normal teachers' gathering; that is, we are here not only for the reception of such truths as, absorbed and practiced, will be of benefit to us personally, but also to become so masterfully in possession of the truths being developed in this conference that we can go hence and become teachers of these things in our own respective localities. I will advise you, therefore, as teachers, to read this whole chapter. It is the eighteenth chapter of Ezekiel:

INTRODUCTION

"The word of the Lord came unto me again saying, what mean ye that ye use this proverb concerning the land of Israel, saying, the fathers have eaten sour grapes and the children's teeth are set on edge? As I live, saith the Lord God, we shall not have occasion any more to use this proverb in Israel. Behold, all souls are mine, as the soul of the father, so also the soul of the son is mine; the soul that sinneth, it shall die."

THE CASE OF THE JUST MAN

"But if a man be just, and do that which is lawful and right, and hath not eaten upon the mountains, neither hath lifted up his eyes to the idols of the house of Israel, neither hath defiled his neighbor's wife, and hath not oppressed any, but hath restored to the debtor his pledge, hath spoiled none by violence, hath given his bread to the hungry, and hath covered the naked with a garment, that hath withdrawn his hand from iniquity, hath executed true judgment between man and man, hath walked in my statutes, and hath kept my judgments, to deal truly; he is just, he shall surely live, saith the Lord God."

THE CASE OF THE WICKED SON OF THE RIGHTEOUS FATHER

"If he beget a son that is a robber, a shedder of blood, and that doeth the like to any one of these things, and that doeth not any of those duties, but even hath eaten upon the mountains and defiled his neighbor's wife, and hath done all these abominations, shall he then live? He shall not live. He hath done all these abominations, he shall surely die; his blood shall be upon him."

THE CASE OF THE RIGHTEOUS SON BEGOTTEN OF THE WICKED FATHER

"Now, lo, if he beget a son that seeth all his father's sins which he hath done, and considereth, and doeth not such like, * * * * he shall not die for the iniquity of his father, he shall surely live. As for the father, because he cruelly oppressed, spoiled his brother by violence, and did that which is not good among his people, lo, even he shall die in his iniquity. Yet say ye: Why, doth not the son bear the iniquity of the father? When the son hath done that which is lawful and right, and hath kept all my statutes, and hath done them, he shall surely live. The soul that sinneth it shall die. The son shall not bear the iniquity of the father, neither shall the father bear the iniquity of the son."

THE FORCE OF REPENTANCE—THE WICKED MAN WHO REPENTS

"The righteousness of the righteous shall be upon him, and the wickedness of the wicked shall be upon him, but if the wicked will turn from all his sins that he hath committed, and keep all my statutes, and do that which is lawful and right, he shall surely live, he shall not die, and all his transgressions that he hath committed, they shall not be mentioned unto him; in the righteousness that he hath done he shall live. Have I any pleasure at all that the wicked should die? saith the Lord God, and not that he should return from his ways and live?"

THE CASE OF THE RIGHTEOUS MAN WHO TURNS TO WICKEDNESS

"But when the righteous [man] turneth away from his righteousness, and committeth iniquity, and doeth according to all the abominations that the wicked man doeth, shall he live? All his righteousness that he hath done shall not be mentioned; in his trespass that he hath trespassed, and in his sin that he hath sinned, in them shall he die. Yet ye say, the way of the Lord is not equal. Hear now, O house of Israel: is not my way equal? are not your own ways unequal? When a righteous man turneth away from his righteousness, and committeth iniquity, and dieth in them, for his iniquity that he hath done shall he die. Again, when the wicked man turneth away from his wickedness that he hath committed, and doeth that which is lawful and right, he shall save his soul alive. Because he considereth, and turneth away from all his transgressions that he hath committed, he shall surely live, he shall not die. Therefore I will judge you, O house of Israel, [and this is the conclusion of the whole matter], every one according to his ways, saith the Lord God. Repent, and turn yourselves from all your transgressions, so iniquity shall not be your ruin. Cast away from you all your transgressions, whereby ye have transgressed, and make ye a new heart and a new spirit, for why will ye die, O house of Israel? For I have no pleasure in the death of him that dieth, saith the Lord God: wherefore turn yourselves, and live ye."

The Lord it seems would impress upon ancient Israel that each soul bears the weight of his own responsibility. "The soul that sinneth, it shall die." But if the wicked will return from all his sins, then he shall not die.

All this takes no account of inherited privileges, of environment, of eugenics. The Prophet seems to proceed upon the lines that every soul has the power within him to respond favorably to the law of God—the power to will and to do the thing needful and right.

Now in view of these truths, developed so far, what shall we say of this New Dispensation of the gospel that has come to us, and of which we are partakers and representatives? What have we here in this New Dispensation? Have we merely a code of morals? Or have we a religion? Have we merely a set of outward rules for conduct, or have we in this New Dispensation an inward, spiritual life? What say you? To begin with, what code of morals would answer God's ends in the redemption of the world? There were very many moral codes already in existence when this New Dispensation of the gospel was sent to the earth. Under their great teacher, Confucius, the Chinese had an excellent code of moral laws. So, too, had the Jews. It would be rather difficult, as a great moral code, to beat the ten commandments. And so with the worshipers of the sun, the Parsees. They had a very good moral code. So, too, Mohammed taught a very good system of ethics. But humanity needed something more than a moral code. If moral codes, if living by some rule of conduct recognized as good would have answered the purpose in bringing to pass man's salvation, the Christ might have remained in the courts of heaven, without coming to endure the humiliation through which he passed to take upon him the sins of the world and by the atonement which he made become the Redeemer of mankind. Something more was necessary than mere formal morality in order to bring about the salvation of man; and the world needs that something more than a code of morals now.

What say you to the Christian doctrine of re-birth? Christ, when Nicodemus came to him inquiring of his doctrine, said to him: "Except a man be born again, he cannot see the kingdom of heaven." Nicodemus, somewhat mystified by the saying, asked if a man could enter a second time into the womb and be born again, and then the Christ gave a further exposition of the matter. Said he, "Except a man be born of the water and of the spirit he cannot enter into the Kingdom of God." It is not enough that men merely be moral. In some way or another they need a re-birth, a spiritual life imparted. And let me remark here, in passing, about inherited privileges, about eugenics and all the rest of it—I want to tell you that it is the spirit of man more than

the flesh of man that we should be concerned about. It is mind more than blood that counts. It is with the spirit of man that you have to deal primarily in all that concerns character; and the spirits of men have their origin from God. That settles much of eugenics. The spirit in its pre-existent state has already its good parentage. "We have had fathers of our flesh which corrected us and we gave them reverence: shall we not much rather be subject to the Father of spirits and live." God, in some way is the Father of the spirits of men, and imparts to those spirits something of his own divine nature—hence I say the spirit of man has had its good parentage. We read of Jesus, the Christ, appearing unto Moriancumer upon the mount; and when by faith Moriancumer saw the finger of that spirit he pleaded that he might have a full vision of the divine personage of the Christ. The veil parted and the Christ, his pre-existent spirit, stood before the prophet, and said to him: "Behold, this body, which ye now behold, is the body of my spirit; * * * * and even as I appear unto thee to be in the spirit will I appear unto my people in the flesh." From this we gather the fact that it is the expression of the spirit that shines through the tabernacle; that if spirit and body could be separated and placed side by side, we would see then that the inner man had fashioned after his own likeness the outward man. When the Lord was teaching Abraham some of the great truths of existence and life, he looked upon those that were spirits, and he saw that some of them were "noble," that they were "great," and "good," and he said to Abraham, after enumerating those very qualities in relation to spirits, "These I will make my rulers, and Abraham, thou art one of them." So that character, the nobility of it, the greatness and goodness of it in any individual case depends upon what the pre-existent spirit was—that is, what the spirit was before it tabernacled in the flesh.

It is to the spirits of men, then, that you want to look for the determining factor of character rather than to earthly parentage—rather than to heredity. Excellent for purity, and standing in my admiration above all earthly women, is the mother of the Christ; yet pure and beautiful as I think her to have been she did not make the Christ. She did not communicate to him the attributes of his spirit. He was already the Son of God in the spirit world. He was, under the direction of the Father, the creator of this world, and doubtless of many world systems. He was the one so pure and righteous—so "noble," "great," and "good," to use Abraham's formula, that he was acceptable as an offering to vindicate the law, and bring into the economy of God, with reference to man in his earth life, the great principle of mercy through the operation of which God could pardon man of his sins. As the character of the Christ was primarily fixed by

what his spirit was before his earth life began, so, too, the character of other men depends primarily upon the nature of their spirits in that pre-earth life where they lived in spirit existence. So, I repeat, it is with the spirits of men that we have to deal rather than with heredity. To the spirits of men we must make our appeal. To them we must say, you can respond to the law of God, you are able. You are or can be stronger than your inherited tendencies, if such you have. You cannot justify yourself in wickedness, nor gratify yourself in self-indulgencies of a sinful nature by saying the fathers ate sour grapes and the children's teeth are put on edge—I am a victim. The Prophet whose words we have considered forbids us doing that. We must say to the spirits of men, you are stronger than your environment. You can overcome for the power is in you. God calls you to repentance, and you can respond to that call and overcome every obstacle.

That brings us back to the question, What about this new dispensation of the gospel? What is it? What is the gospel? Paul describes it most excellently. He says: "I am not ashamed of the gospel of Christ, for it is the power of God unto salvation." Let us read that a little better, and so placing the emphasis upon its parts as to bring out, as I hope, the fulness of its truth. "The gospel is the *power* of God. I gather from that reading that the gospel is a certain power, in and of itself a power! Again—"the gospel is the power of God." Now I know it is an efficient power, for it is the power of God, not of man. It will be equal to its purpose since it is of God. Yet another reading, "The gospel is the power of God *unto salvation*." Here we reach the culmination of the passage and the fulness of the doctrine. Now I read it altogether, to get the full force of it. "*The gospel is the power of God unto salvation.*" I know now that it will succeed for it is power; it is the power of God; it is the power of God unto salvation—the end of it is proclaimed—its victory is announced. It even calls to a new birth in order that it may succeed.

That being true, it is more than a code of morals, it is a birth into a new spiritual life. And what do you mean by birth into the gospel? We mean that joined in union to the spirit of man, the Spirit of God—the presence and companionship in man's life of the Holy Ghost, according to the scriptures. There is the planting of a divine, spiritual germ in the soul of man, an influence that enters into the life of man, that comes through obedience to the gospel. It comes through birth of the water and of the spirit, by which man becomes a new creature or else the philosophy of the gospel is vain and meaningless. There has been planted in one receiving the gospel the germ of a new life that will develop according to its type, and that type is the living Christ.

Granting then that the gospel is the power of God unto salvation, what are the possibilities of its power? Will it reach only those who are well born? Can it save only those who are fortunate enough to have been born under eugenic conditions, and who "grow up without sin unto salvation?" such, if any such there be, would need no salvation, for they would be saved already. Such, if any such there be, would not need the Christ, for he came to save that which was lost—to save sinners—it is the sick who need the physician. But granting that the gospel is the power of God unto salvation, to those who have sinned, to what extent is it so? Is it the power of God unto salvation to those who have only sinned a little? Who are guilty say of a sort of pink-tea kind of sins? If so, it is of little service in this world; for most men have sinned, and have sinned deeply, grossly. But is there something virile in this "power of God"—the gospel? that meets the scriptural saying—"though your sins be as scarlet, they shall be as white as snow; though they be red like crimson, they shall be white as wool?" If that is its "power," and such is my understanding of it—the exceptions to the general application of the principle are so limited that they need not detain us—let us preach it in that spirit and with that understanding, and in confidence that it will attain its end—the salvation of man. Salvation then will not be a question of eugenics, or of special inherited privileges, but of hearing and obeying the gospel; of receiving the new birth—the birth into the spirit union with God through the Holy Ghost; and that connection being formed—the work of God in the human soul having begun—let us have confidence that "God will finish what he has begun." A divine germ having been planted in man through the gospel, that germ will bring forth after its kind; it will develop according to type, and the type, I say again, is the Christ type. So let us preach this gospel of the New Dispensation to the youth of Zion. Let us make our appeal not so much to inherited privileges, as to the spirit of man and the power of regeneration through the gospel—to the new birth of the Spirit which shall give true vision and new determination as to righteousness and the correction of evil. If we so proceed in our mission both in the stakes of Zion and in the world—for our mission is to the world as well as to the stakes of Zion—then indeed will this New Dispensation of the gospel result in the establishment of "a chosen generation;" "a royal priesthood," "an holy nation," "a peculiar people" who "shall show forth the virtues of him who hath called them out of darkness into his marvelous light"—for they will have been born of God, and all this that I have said will be possible unto them for that reason.

I have supreme confidence in the success of God's great Latter-day work. It is to me the work of God's planting. And

will he plant, and water, and cultivate, and then not bring to the harvest and gather it? Such a conclusion is unthinkable. It is for us to labor in hope and confidence that God will give the increase. God grant that it may be so, in the name of Jesus Amen.



PIONEER STAKE BOY SCOUTS

On the Capitol steps, after their return from
a hike in City Creek Canyon on Decoration
Day, 1916.

The General M. I. A. Conference

THE SCOUT ACTIVITIES, JUNE 8

On Thursday, 8th, there were three meetings of the Boy Scouts, the first being held in the Bishop's Building at 10 o'clock a. m. Music by the congregation, "America." Prayer by Nephi Anderson. Music by congregation, "O Ye Mountains High," Elder Heber J. Grant presided, and Elder Lyman R. Martineau conducted the exercises.

There were representatives from fifty-four stakes, including many scout masters and others interested in M. I. A. Scout work.

Charles H. Spencer, Jr., occupied fifteen minutes with a dissertation on "The Tenderfoot Scout."

John H. Taylor discussed the "Second Class Scout," including the standard of efficiency and what to do with the new boy just enrolling.

T. George Wood spoke on "The First Class Scout," standards of efficiency and scout requirements, and how to teach them.

Willard Ashton spoke on "Additional Programs," including games, socials, and the place of drill exercises.

The closing speech was made by Bryant S. Hinckley on "The Daily Good Turn," how to promote it among boys and officers. Each exercise was followed by lively discussion. The exercises closed with singing, "Count Your Blessings," and prayer by President William H. Smart, of Duchesne stake.

At 2 o'clock in the afternoon the Bishop's Building was again crowded with officers and M. I. A. Scout workers. The congregation sang, "Redeemer of Israel," and prayer was offered by Joseph G. Wood. Singing, "Sowing."

J. Karl Woods spoke on "Hikes," day and over-night, preparation, and equipment, the excellent speech will appear in full in the next number of the ERA.

National Committeeman A. W. Ivins spoke on "Summer Camps," permanent, and one season camps, preparation for them and the supervision of daily programs, their cost and the co-operation of parents.

Claude Cornwall occupied a short time giving demonstrations of scout songs, yells and signals, taking the congregation as his scout class.

CHURCH MERIT CERTIFICATE, OR BADGE

Oscar A. Kirkham followed, explaining the Church Merit badge, the relation of the scout troop to the Y. M. M. I. A., initiation ceremony, time of meeting, and the correlation of class and scout work.

Open to all Y. M. M. I. A. Boys from 12 to 20 years inclusive, including M. I. A. Boy Scouts.

After having passed the following requirements the boy is entitled to the Church Merit Badge, or Certificate, or both:

1. A complete reading of the Book of Mormon.
2. A complete reading of the New Testament.
3. Attend 75% or more of the regular Y. M. M. I. A. meetings.
4. Attend 75% or more of the regular Priesthood quorum meetings.

5. Abstain from the use of tobacco in any form.

6. Abstain from the use of liquor in any form.

The above must be accomplished and adhered to during one year from the time of application.

Application blanks for the Merit Badge may be had on request at our general office by stating name and address of boy applying.

When requirements are complied with, the application blanks must be signed by the boy, his father, the ward president of Y. M. M. I. A., and the bishop.

A special Church merit certificate will be issued to the successful boy by the General Board. By remitting 50c he may also receive the Church Merit Badge.

In case of sickness credit will be given for attendance at meetings. Scout Commissioner, Dr. John H. Taylor, spoke on "The Training of Leaders," dwelling on scout masters' associations, patrol leaders, records, examinations, scout promise, troop finances and standards for scout officials. The very interesting and valuable meeting came to a close by the congregation singing "Lend a helping hand." Prayer was offered by President William T. Jack of Cassia Stake.

DEMONSTRATION AT GYMNASIUM

In the evening a large number of people gathered at the Deseret Gymnasium the evening being devoted to a demonstration of a campfire gathering including a program of campfire songs, exercises, stories and talks. The speeches were made by National Committeeman, A. W. Ivins, Orson F. Whitney, B. H. Roberts and President Joseph F. Smith.



CAMP SCENE IN THE DESERET GYMNASIUM
Y. M. M. I. A. Demonstration, June, 1916

JOINT OFFICERS' MEETING AT THE ASSEMBLY HALL ON FRIDAY, JUNE 9, AT 10 A. M.

The hall was well filled, both in the gallery and in the auditorium. Singing, "High on the Mountain Top." Invocation by President Francis M. Lyman. Violin solo by Miss May Anderson. There were present on the stand a large number of the members of the General Boards of Young Men and Young Ladies. President Heber J. Grant presided and after the opening exercises read the slogan of the M. I. A.—"We stand for State- and Nation-wide Prohi-

bition," and spoke upon it. His speech appeared in full in the July number of the ERA.

SPECIAL ACTIVITIES, 1916-17

BY MISS CLARISSA BEESLEY

The General Boards have outlined the following work:

- I. Public Speaking Contest, for seniors only. This will pass through ward, stake district, stake, Church district, and final try-outs as heretofore, and will be governed by the same rules as formerly made. (See July ERA, 1915.) Stakes and wards are urged to concentrate their efforts in making this event worth while.
- II. Stake Pennant Contest.
 - Events:
 1. The reading course, 2 points for the reading of each book, except the New Testament, for the reading of which 7 points are given. (This must be a new reading.) One-half as many points for the hearing of a book read.
 2. Prepared public speaking, open to all members except advanced seniors—3 points for initial appearance.
 3. Extemporaneous public speaking, open to advanced seniors only—3 points initial appearance. *The Beatitudes* are assigned as the theme for extemporaneous speaking; stakes are to choose any five.
 4. Declamation or memorized reading, open to all members—2 points for initial appearance.
 5. Drama, open to all members; for plays under one hour in length, 15 points initial appearance, 10 points additional appearance; for plays over one hour in length, 25 points for initial appearance, 15 points for additional appearance.
 6. Debates, open to all members; 15 points for initial group appearance, 10 points for additional group appearance. Debates must be at least one-half hour in length. Where two wards meet in debate points are to be divided equally.
 7. Junior boys' chorus (six or more members) 10 points for initial group appearance, 3 points for additional group appearance.
 8. Junior girls' chorus, score same as boys' chorus.
 9. Male quartet, 5 points for initial group appearance; 2 points for additional group appearance.
 10. Ladies' quartet, score same as male quartet.
 11. Mixed double quartet, 10 points for initial group appearance; 3 points for each additional group appearance.
 12. Duets, vocal or instrumental, 3 points for initial appearance.
 13. Trios, vocal or instrumental, 5 points for initial appearance.
 14. Instrumental groups, (4 or more) 10 points for initial group appearance; 3 points for additional appearance.
 15. Retold story, open to all members, 3 points for initial appearance.

NOTE: For Nos. 4, 5, 6, lists of selections and subjects will be prepared by the General Boards. Scoring will be limited to these lists.

In addition to the above 2 points will be given for each enrolled member at the time of his or her enrollment.

The basis of scoring will stand as heretofore, *viz.*, points scored per joint enrollment.

Scoring in M. I. A. special activities is limited to regular weekly and monthly M. I. Association meetings. In the regular class association meetings, scoring must be limited to preliminary programs, so as not to interfere with lessons. Special M. I. A. gatherings, called and presided over by M. I. A. officers, may be held for scoring in drama, debates, and reading course, but for no other events.

THE JOINT READING COURSE, 1916-17

BY MRS. JANE BALLANTYNE ANDERSON

Some years since the General Boards began recommending a number of books for each season for the members of the M. I. A. The idea became popular, and in recent years some eight or ten books each year have been suggested for this reading. In our membership of some 80,000, thousands have read the books each season. From the reports this year we learn that more books than ever before have been read, the number of members reading one or more rising to 12,260 young ladies, in the six months last past, and 7,809 young men, for the eleven months, totaling over 20,000.

Methods of inducing the young people to read varies with local conditions. In a general way, we have a Reading Course supervisor in each of the seventy-six stakes; and then in each ward of the 728 in the Church, a young man and a young lady to look after the

interests of the reading, provide the public books, and check up the work. As a special inducement to get the young people to read, a credit system was introduced by which two points were given in the special activity contest for each book read. The great increase in the number of young people reading the books is proof of the success of the new methods. Those in charge of this part of our work should be very careful, however, to see that the gaining of points is not made the main object. Our aim is to get the young people to read, and to direct their reading towards inspiration and culture. Inspire boys and girls with the love of reading and they will find far greater pleasure at home with a good book than at picture shows or on the street.

List of books for year 1916-17:

The New Testament, 7 points.

Shakespeare's Plays—"Hamlet," "Mid Summer Night's Dream," "Henry VIII," "King Lear," "Romeo and Juliet," 2 points for each play—only one is required to be read, and it is left to the discretion of the reader whether he reads only one or all.

"Tales from Shakespeare," by Lamb—2 points.

"Little Women"—Alcott, 2 points.

"How We Got Our Bible"—J. Patterson Smyth, 2 points.

"Sandsy's Pal"—Gardner Hunting, 2 points.

"Wild Animals at Home"—E. Thompson Seton, 2 points.

"Jacob Hamblin"—James A. Little, 2 points.

"Wild Roses, A Tale of the Rockies," by Prof. Howard R. Driggs, 2 points. Ready in October.

"Under the Country Sky," Grace Richmond, 2 points.

"Speeches of the Flying Squadron," 2 points.

To Christians, the New Testament is the book of books embodying the greatest religious and ethical teachings the world has known. You should read the Bible as the foundation for all your other reading. One author says: "No man is ignorant who knows the Bible; and no man is educated who does not know it." And so, there should be a systematic and earnest effort made this year to get every boy and girl to read the New Testament. As an extra inducement to do so, seven points in special activities are to be given for its reading. Not only should we make a special effort to get the young people to read it, but we should try to get each to buy a pocket edition to carry with him and read whenever he has a few minutes leisure time. Copies of the New Testament can be obtained from 10c up. A good size for the pocket or library, printed on India paper, in good-sized, clear type, with limp leather cover, can be purchased for 50c, a larger size, with references, \$1.00.

"How We Got Our Bible," by J. Patterson Smyth, is a book which traces the story of the Bible from the early manuscripts of apostolic days down to the latest version in our hands today, and is brim full of useful information which will prove of invaluable service to all Bible readers. It will also show us the wisdom of the declaration in one of our Articles of Faith that: "We believe the Bible to be the word of God as far as it is translated correctly."

"Tales from Shakespeare," by Charles and Mary Lamb is an inspirational book which, it is hoped, will make every student anxious to read the works of Shakespeare. With this belief in mind the reading committee recommended five plays from Shakespeare—"Romeo and Juliet," "A Midsummer Night's Dream," "Henry the Eighth," "King Lear," and "Hamlet," leaving it to the discretion of the reader to choose anyone or all of them. Two points are to be given for each. Shakespearean plays can be had in the school edition for 25c each, or a good volume of all Shakespeares' plays for 60c to \$1.

"Little Women," by Louise May Alcott, is a book which every

girl loves, and because of its beautiful, wholesome spirit is acceptable to adults also, and is as interesting for boys as for girls. Price, \$1.20.

"Sandy's Pal," is the story of two boys, one who had everything, the other nothing. They became fast friends, and went through a variety of beneficial and inspirational experiences together, their friendship was brought about by the kindness of one boy to the other boy's dog. Price \$1.25.

"Wild Animals at Home," is our nature book. It describes vividly the life of wild animals in their native haunts, as seen by the eyes of that lover of all animals, Ernest Thompson Seton. Its price is 50c.

"Jacob Hamblin," a thrilling pioneer historical and biographical exposition of early life among the Indians in Utah and the West, price 25c.

"Wild Roses, A Tale of the Rockies," a thrilling frontier story by Howard R. Driggs, showing strikingly the ethics and social conditions of early western life.

Points for reading will be awarded only on books read between June 1, 1916, and April 1, 1917. If the New Testament has been read, it must be reread in order to score points.

As another inducement to get the young people to read, these books, the Deseret News Book Store and the Deseret Sunday School Union Book Store, each has given a set of books to be awarded to the two stakes having the greatest number of points in reading.

FALL CONVENTIONS, 1916

BY BRYANT S. HINCKLEY

SCHEDULE OF MEETINGS

- I. Where conventions are held in connection with quarterly conferences:
 - a. Saturday, 4:15 p. m.—Joint stake officers' meeting.
 - b. Saturday, 7:30 p. m.—Joint stake and ward officers' meeting.
 - c. Sunday, 9. a. m.—Separate officers' meeting.
 - d. By permission of the Stake Presidency, part of the time of the Sunday morning session of the conference.
 - e. The Sunday evening session of the conference.
- II. Where conventions are held separate from quarterly conferences:
 - a. 9 a. m.—Joint stake officers' meeting.
 - b. 10 a. m.—Joint stake and ward officers' meeting.
 - c. 2 p. m.—Joint stake and ward officers' meeting.
 - d. 2:45 p. m.—Separate officers' meeting.
 - e. 7:30 p. m.—General meeting.

Where stakes desire to hold conventions separate from quarterly conferences, they must secure the permission of the stake president and his signature to the same and send to Moroni Snow, General Secretary Y. M. M. I. A., before August 1st.

Where conventions are held separate from the conference M. I. A. stake officers are urged to seek permission of the Stake Presidency to present at the quarterly conference falling on the date nearest to the convention, topics of vital interest to Mutual Improvement work.

Officers are also urged to see that members of stake presidencies, high councils, and bishoprics are made familiar with the convention work and invited to all the meetings.

DEMONSTRATION OF A WARD MEETING

BY OSCAR A. KIRKHAM

After these opening exercises, one of the most interesting parts of the program followed, being a demonstration of an M. I. A. ward asso-

ciation meeting, which was conducted by Elder Oscar A. Kirkham. We include his remarks and the exercises which follow as a sample of the method desired by the General Boards to be adopted by the M. I. A. organizations of the Church in the conduct of their association meetings. It is expected that in the conventions in the fall each stake will be required to conduct in like manner a demonstration of the regular work of an association using the officers of the convention for this purpose and having their program thoroughly prepared which program will be suggested in the convention circular. The very interesting gathering closed with singing "Now Let Us Rejoice" and benediction by Ruth May Fox.

DEMONSTRATION OF AN M. I. A. WARD ASSOCIATION MEETING

Including Officers' Meeting, Preliminary Program, Class Exercises, and Remarks by Visiting Stake Officer

BY OSCAR A. KIRKHAM

It is designed that at our coming fall conventions a demonstration be given of an association meeting. In the past we have talked about things, and how things ought to be done. Now we want a demonstration of how things are really being done, at the convention. We are attempting to do so this morning, just as near as we can, under the conditions that you see. I am giving a demonstration of a real association meeting from now on to the close of this service. I will first show you through the preliminary officers' meeting, after which will come our preliminary program. Then, following that will come, as in the association, the class work; and then, finally, a few words from the visiting officers representing the stake officers to the ward.

OFFICERS' MEETING

It is possibly 7:30 p. m. in the great majority of the wards in the Church when they start their association work. We make the earnest request of you, good association officers, from experience, that if you wish to increase the efficiency of your association meetings, from 50 per cent to 100 per cent, then kindly take serious notice of the things that I am about to say. It is this, that if your association meets at 7:30, then you as officers should meet promptly at 7 o'clock. Now the majority of you probably have heard that before. We wish to hear it many, many times again, until we can get it working throughout the Church everywhere, for we feel the necessity of it. Its value comes to us from splendid testimonies of the success of preliminary officers' meetings.

The program is found on page 15 of the hand-book. It runs like this: At 7 o'clock you meet. It is 7 o'clock now. You meet. Probably the superintendent is there, one counselor; may be the class leader is there: but begin at 7 o'clock. Have your prayer. Pray for the things that you need that night, a short, brief prayer, an outpouring of the Spirit of God, expressing your desires as officers:

"Help us, tonight, Father, to win that Junior class where we have failed so long, with the discipline that we need there. Help us, tonight, to be thoughtful. Help us, tonight, to see the right way. Inspire the teachers, tonight, to do their work well."

That should be the thought and burden of the prayer that should be prayed in that officers' meeting. Then the silent roll, so as not to take the time we need for discussion. For instance, here is our association, this morning. Are our members present here. Is Sister Cald-

well present to give her "Talk on Shakespeare?" Yes. I have been looking over the audience to see if these people are present. Sister Caldwell is here. Let's see, is the sister here appointed to give the "Reading from Shakespeare," Sister Lovesey? Yes, she is here. Then this program is going to come off. Is the music here? Up to one minute ago, I worried very much about it. May be you saw me leave the building. I went across the road to where Brother Andelin lives to see whether he would be here or not. He had promised to be here. I have been wondering if he was going to live up to his promise. He is. I repeat these details; why? Because this is the kind of thing, good people, that you have to meet with all the while. I was prepared to give a substitute number, if Prof. Andelin had failed. I repeat these details, because it means so much to the success of your association meetings throughout the wards to have no failures of your program. And we suggest to you, when there is a possibility of failure, that an officer be prepared with a retold story, with a five- or ten-minute address, with a musical number, to put on the program, so that it will be finished in splendid dispatch. No excuses will then be made by our splendid officers, and everything will go off as it should go, in an ideal association.

Now, the next step. Who is to conduct the meeting? The young men always preside, the young women may conduct. Tonight, perhaps, we decide in favor of one or the other. It may be the occasion of a visit of a superintendent of our stake. Then it would be the right thing for the young ladies to say, although it may not be your turn, "We will be delighted to let you conduct the meeting tonight; or, *vice versa*, if the president of the young ladies' stake officer, is present, "we will be delighted to have you conduct the program tonight." Then a written program is placed into his or her hands. All the details are there, in order that no more may be said about the program. The musical numbers are selected by the organist; everything is ready. The next step: report on joint work. We take up joint work. However, preceding this is a very important step. We selected the reception committee, some one to be there at the door, and some one to go early. It is now about 7:15. We ask two officers, not the same all the time, to go and receive the guests, visitors to the association. This will add materially to the discipline, to the order of the association, if a splendid reception committee is there. And, perhaps, there may be a mother coming in. It may be snowing; it may be cold. The reception committee is there. This can be done in the most humble ward: "Why, good evening, Sister Jones, how delightful. Why, you brought baby. Let me hold the baby. Just hand the wraps over there. Isn't he a splendid fellow. Look at those splendid, large eyes." Then that mother will say, more than likely: "Yes, Mary is on the preliminary program tonight; I wanted to come and hear her take her part."

"Mary is doing such splendid work in our association. We are so delighted."

When are men and women impressed most to do good? When hearts are stirred to do splendid things, then our resolves are made for great things in life. You touched that mother's spirit; a splendid service has been rendered. That is a reception committee doing its duty.

Then the next step; joint work. We take up our committee work, do things that will improve our work. We are going to increase our membership. We are going to do it in splendid fashion. It may be a play we are going to put on, or it may be that we are going to give a dance. If there is much work involved, we make an appointment

for another evening, when we can all go over the details more thoroughly, but it is talked of and checked on at this meeting.

Next step. The preliminary music. A few strains of music are given as the audience is coming in, while the reception committee is bringing them up to the front. And it is a splendid thing to get Junior members up to the front. The organ is being played. It is only three minutes now before half-past-seven. If there is time, separate work is being checked over. Then, at the appointed time, half-past-seven, or a minute before, out from that officers' room come the officers, take their places on the stand; nothing need be said, only by the brother or sister who is conducting the exercises.

Good people, I am radical in the sentence I shall say, but I believe sincerely that 50 to 75 per cent of the order in the audience is measured and conditioned by the order on the stand.

Here is an opposite example: A brother got up who was presiding in an association, and said: "Will you fellows down there in the corner keep quiet, for don't you know that this is a place of worship?" Then turning around to me, he said: "Why, we haven't got a preliminary program tonight; can't you help us out?"

"Have you found that hymn?"

"Say, if you fellows don't behave, tonight, out you go! Just remember that you are in a place of worship."

And there we go. "How can I believe what you say when what you are is thundering in my ears?" said Emerson. If the officers will do their duty, and this preliminary officers' meeting makes it possible, the audience is seated very quietly, the numbers are called, and the preliminary program goes off in splendid order.

PRELIMINARY PROGRAM

We will now ask Brother Grant to kindly conduct the program and read the numbers. Notice that the preliminary program is all on one theme, Shakespeare, including the music, "Sylvia," the words of which were written by Shakespeare.

Brother Grant: We have first a talk on Shakespeare, by Sister Margaret Caldwell. (This will appear in the next number of the ERA.)

A reading, "Shakespeare's Advice to the Actors," was explained and given by Mrs. Edith R. Lovesey. Prof. Willard Andelin sang, "Who is Sylvia?" accompanied on the organ by Arvilla Clark Andelin.

Then followed class work by Dr. Geo. H. Brimhall who took a lesson from the Y. M. M. I. A. Senior manual, 1916, and used the General Board members on the stand as his class.

Brother Kirkham said at the close of the class exercise: The association is now coming to a close. A wise officer will have had an opportunity to call some boy to the side, or some girl, and have said to him or to her, privately, "Now, we would like to have you dismiss the association tonight." The boy or girl then has an opportunity to express themselves whether they would like to do so or not. They are not called out from the audience unexpectedly, sometimes refusing, and other times embarrassed so that they will never come back again; but the officer has very tactfully gone, and very quietly invited the boy or girl to dismiss the association, and it is done in splendid fashion.

STAKE OFFICERS AND THEIR RELATION TO THE WARD ASSOCIATIONS

After the meeting, the visiting stake worker calls the ward officers together for a moment. If the stake worker is efficient, he has a definite message to give to that association. Probably he has come some fifteen or twenty miles to visit this ward tonight. He has

brought a definite message. This message was decided upon by the stake workers, as the big thought that ought to be carried to the wards during this month. The ward officers are now given that thought. They are also checked on the work of the association. Suggestions are made, here and there, on how the association work might be improved. Encouragement is given to the local officers for the splendid work that they are doing.

I like to draw this illustration: Many, many stake officers, if you will pardon me to be so bold as to say it, for I have seen it, merely go and watch through the session. Perhaps when they return to their board meeting, they have a big list of things that went wrong, at that ward meeting. They proceed to lay them bare before the stake board.

What would you think of the doctor who came to you and said: "Why, Brother ———, you have a very bad case of small pox, and, my goodness! it is terrible; it is simply awful! Good-bye." What would you think of a physician who did that kind of work? The real physician can not only diagnose the case—that is fine and splendid. It really does need thought to properly diagnose the case, but the efficient doctor has a bigger duty, and that is to create a cure, to build that man up. He should leave with him several remedies for him to use. The stake worker ought to leave with the ward association a lot of fine things that they can do, to build them up in their work and aid them where they find difficulties existing. The stake worker ought to have a little satchel filled with a lot of fine pills and ointments to give to the ward association.

Another thought, and this is the big thought, after all. If the stake worker has been thoughtful, he has prayed in his or her heart before entering that association: "O Lord, help me tonight. I am going to visit this ward. They are having their difficulties. The officers do not get along together. The young men and young ladies do not hitch up very well. There are a lot of difficulties here. Now, help me, tonight, to get these people together that they afterwards will do their work better."

Now, good people, here is my testimony to you; you don't need to say much. You don't need to say many words, if in your heart, in your very being and soul, abides the Spirit of God. It will shine out through your eyes, through your countenance, from everything that you say and do. The young people will say:

"O my, how we enjoyed the visit of that stake officer!" It wasn't particularly what you said; but in their hearts they go back home that night and say: "I tell you, I am going to work to make this association become a splendid one, and to accomplish the mission that it should in this ward."

May God help us, is my humble prayer, in the name of Jesus. Amen.

LITERARY AND MUSICAL CONTESTS

At 2 o'clock in the afternoon the final try-outs were held and the officers' attention was divided between the music section in the Assembly Hall under the supervision of Oscar A. Kirkham and Mabel M. Cooper, and the public speaking section which was held in the Bishop's Building under the supervision of John F. Bowman and Emily C. Adams.

The entrants in the try-outs in the musical contests were:

LADIES' QUARTETS

Timpanogos ward, Utah stake—Minnie Farley, Lorna Booth, Louie Farley, Amy Mechem; C. W. Reid, conductor.
Preston Second ward, Oneida stake—Mae Reid, Myrtle Tolman, Hazel Monson, Bertha Montague; Leona Farnsworth, conductor.

Ogden stake—Elizabeth Norseth, Julia Maddock, Bernice Burk, Annie Blair; Emily Maddock, conductor.

Mt. Pleasant South ward, North Sanpete stake—Ruby Larsen, Elmira Barton, Ruth Monsen, Winona Cherry; Mrs. Tressa L. Erickson, conductor.

Parley's ward, Granite stake—Florence Gustaveson, Mary Bertagnoli, Rhea Malin, Sylvia Savage; Henry Taylor, conductor.

Pratt Ward, Teton stake—Irma Wilson, Luella Dalley, Grace Green, Ida Aeschbacher Durtschi; F. W. Morgan, conductor.

MALE QUARTETS

Naff ward, Raft River stake—John Bowen, Ray Bowen, Loren Manwill, Ferrin Manwill; John Bowen, conductor.

Timpanogos ward, Utah stake—Ivern Pyne, C. E. Watson, John Shepherd, Robert Hills; C. E. Watson, conductor.



RAFT RIVER MALE WINNING QUARTET

John Bower, Ray Bowen, Loren Manwill, Ferrin Manwill, John Bowen, Conductor.

[These young men are pioneers in a new Idaho district, and while at present they live in log houses with dirt roofs, their ambition and energy are sure soon to provide them with modern homes, as their musical ability and efforts brought them to the front.]

Logan Seventh ward, Cache stake—J. L. Montrose, Lyman Gabrielson, Edmund Bailey, Conway Spackman; J. L. Montrose, conductor.

Ogden Ninth ward, Weber stake—W. E. Bingham, Joseph P. Fernilius, Tom Van Drumelin, Harland Bingham; Joseph P. Fernilius, conductor.

Salt Lake City, Tenth ward, Liberty stake—Irvin J. Poll, Albert G. Dangerfield, Joseph B. Standing, Alvin Keddington, Brother Pullham, conductor.

Rigby ward, Rigby stake—Z. Ballantyne, Jr., J. E. Hoyle, George A. Waters, James Brown; Z. Ballantyne, Jr., conductor.

The entrants in the public speaking contest were:

CONTESTANTS IN PUBLIC SPEAKING

A. Porter Clark, Auburn, Wyo., Star Valley stake—"Authority."

Ben Young, 2527 Iowa Ave., Ogden, Weber stake—"World-wide Peace."

Lauretta Nielsen, American Fork, Alpine stake, "The Measure and Destiny of Women."

Fred McGrew, Idaho Falls, Bingham stake, "The Ideals of the American."
 Lutzen Buma, Twenty-ninth ward, Salt Lake stake, "The Man with a Purpose."
 Esther Packard, Glenwoodville, Canada, Alberta stake, "Character."
 John E. Palmer, Taylor, Arizona, Snowflake stake, "Mental Clothing."
 Ferd. Erickson, Monroe, Utah, South ward, "Intelligent Patriotism."
 J.B. Alexander, Marion, Idaho, Cassia stake, "Faith the Foundation of an Empire."



The officers and quartets of the Timpanogos ward Mutual Improvement Associations, left to right, back row: Martha Pyne, Estella Cook, Lilly Wentz, Abbie Carter, Lizzie Cook, Mary J. Terry, George Loveless, and the male quartet—Ivern Pyne, Charles E. Watson, John Shepherd, Robert Hills. Front row: Irving Jones, Otto J. Poulsen, Robert Souter; president of the Young Men's Association James A. Loveless, Jr.; president of the Young Ladies' Association Hazel Loveless, Olive Cardner, and the ladies' quartet, Louie Farley, Lorna Booth, Minnie Farley, Amy Mecham. These associations won up to the finals and are the only Mutual Improvement Associations in the Church that sent two numbers through to the final contest.

The winners were Ben Young, Ogden, Weber stake, "World-wide Peace;" and Lauretta Nielsen, American Fork, Alpine stake, "The Measure and Destiny of Woman." The papers appear in this number of the ERA.

The finals were held on Saturday evening at 8 o'clock at which a great congregation gathered. The winning chorus was from Teton stake.

In addition to the contests "The Daughter of Jairus" was beautifully rendered by the combined mixed double quartets of the Pioneer stake M. I. A. under direction of Tracy Y. Cannon, conductor. The exercises closed after the presentation of gold medals to the winners of the contests; and also the presentation of the Church pennant to the stake winning in special activities. Cassia stake won, their stake having obtained 9,823 points in the special activities.

RECEPTION AND SOCIAL

A reception and social for visiting stake officers, a most interesting and attractive function, was held in the Hotel Utah at 8 o'clock, Friday evening in which at least a thousand people took part. President Smith and the General Boards of M. I. A. received the visiting officers. A program of vocal and instrumental music was given, and dancing followed. All enjoyed themselves.

SATURDAY MEETINGS

Separate meeting of the officers of the Y. M. M. I. A. was held Saturday morning, June 10, at 10 o'clock in the Bishop's Building. Singing, "Count Your Blessings." Prayer by President Joseph E. Robinson, of the California mission. Singing, "Love's Old Sweet Song," by Raft River stake quartet. The roll call of stakes showed there were 71 stakes represented. During the conference every stake in the Church except Kanab was represented at some of the meetings, and that stake sent good excuse for its non-representation.

Preston D. Richards spoke upon "Membership and Organization." Roscoe W. Eardley treated "Vocations and Industries," and Dr. George H. Brimhall spoke on "Class Study and Manuals for 1916-17."



LADIES' QUARTET, PRATT WARD, TETON STAKE
Winners in M. I. A. Contest, 1916.

THE CHURCH AS A MEDIUM OF SOCIAL SERVICE

The above is the title of the new Senior Manual for 1916-17. It will be divided so that each lesson will present the following divisions: (1) Facts; (2) Reference to facts; (3) Arranging facts which will require the drawing of conclusions to life and to the Church; (4) The vitalizing force of the Church as a social service instrument, is the divinity in it; (5) Individual application.

It has been tentatively suggested by the Committee on Class Study that the following be the titles of the lessons:

1. The Social Service Value of Missionaries. 2. Ward Teaching. 3. The Sacrament. 4. Prayer,—private, public and ordinance. 5. Temple Marriages. 6. Word of Wisdom. 7. Fast Day. 8. Tithing. 9. The Bishopric and Stake Presidences and High Councils. 10. The General Authorities and the Priesthood. 11. The Relief Society. 12. Sunday School and Primary Associations. 13. The Mutual Improvement Associations. 14. The Publications. 15. Fostering Education—Schools and Religion Class. 16. The Social Service Spirit. 17. The Church in Industries. 18. Pioneering.

Secretary Moroni Snow gave report of the ERA and Fund from which it appears that the ERA has a paid-up circulation in the various stakes of 10,341, and that the following stakes have 5 per cent of the Church population subscribers for the magazine:

Stakes having five per cent or more in ERA subscriptions, Volume 19: 1. Snowflake, 5.59; 2. Bingham, 5.01; 3. Deseret, 5; 4. St. Johns, 5; 5. Box Elder, 5.

Stakes having four per cent or more in ERA subscriptions, Volume 19: 1. Bannock, 4.90; 2. Curlew, 4.76; 3. San Juan, 4.76; 4. Wasatch, 4.70; 5. Oneida, 4.62; 6. Kanab, 4.43; 7. Fremont, 4.34; 8. Taylor, 4.33; 9. Bear River, 4.11; 10. Pioneer, 4.07; 11. Blackfoot, 4; 12. Raft River, 4.

The M. I. A. Fund collections for 1915-16 amounted to \$5,427.20, and the disbursements to \$5,163.69. There was a deficit last year of \$1,940.45, leaving this year's deficit at \$1,676.94.

Stakes having paid 100 per cent or more on General Fund:

1. Beaver, 112.29; 2. Snowflake, 107.40; 3. Cassia, 106.06; 4. Bingham, 101.64; 5. Davis South, 100.92; 6. Bannock, 100.83; 7. Blackfoot, 100.29; 8. Box Elder, 100.14; 9. Ensign, 100; 10. Pioneer, 100; 11. Yellowstone, 100; 12. Raft River, 100; 13. Davis North, 100.

"EFFICIENCY IN M. I. A. WORK"

BY OSCAR A. KIRKHAM

This is a new movement in the associations which it is believed will greatly tend to order and efficient service in which each particular division of our work will receive its proper attention and in which no one item shall be given greater attention than another. It is explained as follows:

GENERAL EFFICIENCY REPORT OF Y. M. M. I. A. FOR 1916-17

| Stake | | Month | | |
|------------|--------------------|--------------------|----------------------|-------------------------|
| Membership | Average Attendance | Special Activities | Scout Work | Social Work |
| ERA | Fund | Vocations | Stake Board Meetings | Ward Officers' Meetings |

DIRECTIONS

1. If the membership in each ward of your stake is 10 per cent of its ward population, place 10 in the space under Membership.

2. If the average attendance in each ward of your stake in class work is two-thirds or more of the membership, place 10 in proper space.

3. If you have a stake pennant contest in which all wards are taking part, place 10 in the proper space.

4. If you have Scout work in 50 per cent or more, of your wards, place 10 in the proper space.

5. When each ward has held one or more successful socials (not necessarily a dance) under the direction of M. I. A. officers, place 10 in the proper space.

6. When all heads of families in each ward of your stake have been visited by a spirited officer or member in the interest of the ERA, place 10 in the proper space.

7. When 100 per cent of the annual fund has been collected in each ward of your stake, place 10 in the proper space.

8. If you have an organization on Vocations and Industries in your stake and 50 per cent or more of your wards are participating, place 10 in proper space.

9. If you are holding monthly stake board meetings and monthly stake and ward officers' meetings place 10 in proper space.

10. If each ward in your stake is holding weekly officers' meetings, place 10 in proper space.

Please send this report to the General Board by the 10th of each month. It will be published monthly in the ERA. When no report is received, it will be so stated in the report published. When the report shows that requirements in general efficiency have been reached, it will be indicated by placing 10 in the proper space. When stakes are below the general efficiency requirement, it will be indicated by a blank.

Further explanation, with Secretary Kirkham's speech at conference, on the subject, will appear in the September ERA.

The meeting closed with singing, "Come, Come Ye Saints" and prayer was offered by Junius F. Wells.

A NOON LUNCHEON

At 12 o'clock the Social Committee had provided a luncheon for the General Board and stake superintendents only, at the Lion House. Here problems in M. I. A. stake supervision and work were discussed by Board members and by the stake superintendents. President Smith was present and spoke to the officers. His remarks will follow in a future number of the ERA. The social question and other points relating to the government of the associations and their management were freely discussed and many new items were presented relating to the M. I. A. work.

SATURDAY AFTERNOON MEETING

At the Bishop's Building at 2:30 p. m., Elder Heber J. Grant presided at the meeting. Singing, "O Say What Is Truth," by the congregation. Prayer by J. Golden Kimball. Singing, "Far Away," by the Utah stake male quartet, after which the problem, "Overcoming Difficulties in M. I. A. Work," was introduced by Elder B. S. Hinckley and was followed by three-minute speeches by officers and members of the General Board. Many took part and much valuable information was gathered from the reports.

The meeting closed by singing "True to the Faith;" the benediction was offered by President Orvil L. Thompson of Millard stake.

SUNDAY MORNING TESTIMONY MEETING

On Sunday morning, June 11, at 8:30 o'clock, in the Assembly Hall, a fast and testimony meeting of the officers of the association was held. President Joseph F. Smith presided at the meeting. This was one of the most valuable meetings of the conference. Many bore strong testimonies concerning the work of the Lord, and the spirit of the gospel was greatly enjoyed by those present, the Holy Ghost being poured out in great measure upon those who spoke as well as upon those who listened.

GENERAL MEETING IN THE TABERNACLE

At the 10:30 meeting in the Tabernacle, President Joseph F. Smith presided. Singing by Junior Girls' Chorus, Liberty stake, William Salt, conductor. Prayer by President Anthon H. Lund. Singing, Granite Stake Boys' Chorus, William Vorkink, conductor.

Dr. George H. Brimhall spoke on the M. I. A. Slogan, "We Stand for State- and Nation-wide Prohibition."

The M. I. A. Slogan

BY DR. GEORGE H. BRIMHALL

I shall need your faith and prayers; and I ask that the spirit of this occasion may be with me sufficiently that I may be directed to say something in keeping with what has already been said this morning in our testimony meeting, and what should be said in this meeting. We need the spirit not only to prompt us as to what to say, but also, on some occasions, as to what not to say.

I have before me, on our program, these words: Slogan, and then, in quotation marks, "We stand for State- and Nation-wide Prohibition." "We," what does that word stand for? It stands for the General Superintendency; you know who they are. It stands for the General Board. It stands for every stake and ward officer. It stands for every member, in the Mutual Improvement organization, young men and young ladies. It stands for one of the divisions of the great helps in government in the Church. Again, it stands for me, as a part of that great association through which the Lord is carrying on his work. My part of it cannot be done by him without my help.

He cannot give me heaven without my help. I have my agency, and each of has his.

On one occasion, it is said, the evils and sins of the world met in convention. The subject for consideration was the election of a prime minister for Death. Consumption made her claim, then came the long category of Diseases and Pestilences, then came War and put in his claim for this position. Presently there entered one with stately tread, a look of haughtiness on his face. He swept down the aisle, looking with contempt upon the candidates, and the inquiry was made, "Who are you, and where are you from?"

"Where am I not from?" he answered. "As to who I am, I am the prince of darkness, my appellation is Intemperance, and my headquarters are legalized saloons."

And so he has been leading in this great pathway of destruction. Now we have our slogan to say to him: "Thou shalt not, by the hand of social force, press the cup of poison to the lips of our brother."

The battle that we must make to preserve our standard, that we plant upon the hill, "State- and Nation-wide Prohibition," must be provided for, and these are the lines of attack that will be made upon us: First, personal liberty. That is a point of attack that is almost impregnable, a vantage ground that is planted in the very sub-soil of human nature. It is not to be despised; it must be reckoned with. We have had in our government, as shown by the history of our nation, two rebellions. One, because of its small territory, has been denominated an insurrection. It happened, I believe, in the eighteenth year of our independence, in the year 1794, when western Pennsylvania and part of Virginia were marshaled against the federal government. Why? Because the Federal government, through the Congress, had interfered with what these men thought was personal liberty, the liberty to distil liquor without paying an excise on it to the government. "The government should not interfere with this manufacture." So said these men, and they marshaled themselves; they defied the federal officers, they set fire to the home of the inspector.

And now go back with me to that time, some 122 years ago, and we shall go to a powwow in a grove of trees, a convention of two hundred delegates, all of whom but two were from Pennsylvania. Those two were from Virginia. You will see a liberty bell there, as well as the stars and stripes. They said, banner unfurled, "Liberty, not exile; no asylum for cowards or traitors." And who presided at that convention? Col. Crook, one of the veterans of the Revolution, who was secretary to Mr. Goutre who afterwards became secretary of the treasury and minister to France and England.

I bring these up to show you that men have deep-seated convictions along these lines, and we must meet that issue: we cannot despise it, and we must do something more than agitate. We must educate, we must legislate, and we must execute. It sometimes happens, however, that execution must precede education, and men have to have an interest even couched in power before they can comprehend the truth. Well, this rebellion or insurrection of the liquor traffic cost our government \$800,000 at that period of its life.

And then we pass on down to the other one, that great rebellion that cost our government one million lives. That was over the same issue, personal liberty, a kind of personal liberty that prompted men conscientiously to buy and sell human beings. But execution, education, legislation have brought us up to where no one thinks there is any right in that kind of might. There, as a rule, the human family, and God's children, the majority of them, will see aright without being forced into the light. Now we are standing on that ground,

and we cannot say to this man, to that man, "Thou fool," because he does not see just as we see, or because he does not always do just as we do.

Do you think I have any sympathy with whiskey or booze? I have no more sympathy with it than I have with a rattlesnake. To me it is the twin brother to the brothel. To me it is one of the most deadly vices that humanity has.

But we call attention to the history of our race, of our nation, and so to the man who stands upon this ground of personal liberty. Mark you, it is but a matter of time when the pressure of the forces of agitation and legislation and execution will move him from that. The inconsistency of it is apparent to me. I want to make my brother come around and look at it from my point of view.

Now the next thing that we have to deal with is business, that the licensed saloon promotes business. I want to call your attention to about half a dozen words on this question. Whenever there is waste, or whenever there is want, the business men organize to look and see where the waste is. When there was want in Russia, where did the statesmen of Russia look for the great source of the waste? You all know. To my mind, from beginning to end, whiskey, with all its concomitants, all the things that belong with it,—alcoholism, alcohol, whiskey,—spells waste, whether it is in the life of the individual or whether it is in the life of a city, or in a county, or in a state, or in a nation. It is the same problem, so far as I am concerned.

On a train, the other day, in speaking of this matter, a lady said: "O I hope that before my boy gets big enough to go out for himself, that we shall have state-wide prohibition." And I looked into her eyes, looked at her face, beaming with all the innocence of a girl, a mother to a beautiful family, in her heart yearning, longing for a condition of society that would remove from her boy, precious and pure, the temptations that had caused so many in the neighborhood to go down. And I said (not loud), as this problem of business came up in my mind: "Who wants business at the price of our boys?" When the boys are sold, the girls are thrown in as a part of the bargain, because they go together.

There is another point of attack that our slogan will meet, will have to guard against, and that is safety. Why, one of the great themes upon which the defenders of the saloon orate is, "You must have the saloon or have something worse." That is a specious argument. There is just one thing wrong about it—it is not true! I have heard that some classes of people argue, that "we must have the brothel to preserve the virtue of our daughters, and make it safe for our wives." Do you believe that? You no more believe that than you believe that the legal ban against opium is an infringement upon the right of a person to make opium and become crazed by it. You know that each individual is society, and that society is each individual. Now what are we going to do about this argument? Simply say it is sophistry. I hold, and I have ever held, since I was twenty-one years of age, when I had a right to speak, that for every saloon there is a dive somewhere. So the argument that we need saloons to keep our boys from being sneaks, and the argument that we need saloons in order that worse things may not come, are fallacious. You know that. I never saw a saloon till I was eighteen years of age. A saloon was opened in the town of my boyhood, and on the day that that saloon was opened, I saw more intoxication than I had ever seen in all my life.

Youth, middle age, manhood, womanhood, ours is the business to carry this standard of prohibition on, on to victory. We stand, our slogan says—stand, not waver, not oscillate, but stand, for state-wide prohibition, first; nation-wide prohibition, next. And let us not be

coaxed from our post of duty. Let us not be scared from the guardianship with which we stand charged, but let us stand on the firing line. Let every one of us feel like the Greek: "Today's victory depends upon this arm of mine." It is, to my mind, the sacred duty of every Mutual Improvement member and officer to equip himself and herself with the arguments in favor of this movement, and help to bring about that cause, couched in that hymn concerning Zion, "On the necks of thy foes thou shalt tread." "Mormonism" never had a human foe that it would desire to destroy. The foes of this people, the foes of the youth, and all of Zion, are the evils of the earth.

In speaking of Zion, I commend you to read what Brother Ivins has said, and it found its place in the ERA—there is one part of that discourse that strikes me very forcibly; the heading is this: "The Church Wants Prohibition." And then he goes on to show where the Church has always been. O my beloved brethren and sisters, speaking of Zion—Zion, the abode of God forever, the city of Enoch, Zion the pure in heart, Zion the land of America, Zion, this Church, the bride of the Redeemer—has she not come across the mountains as a fugitive? Has she not sought a home in these peaceful vales? Has she not on her right sandal the word revelation, and on the left the word science? As she has advanced, has she not had on her right hand the priesthood, and on the left the auxiliaries? And by these she cares for her children, garnishes her home; and we, as her children, we love her. I have but to refer to our beloved President's utterances. To me, all the time, he has clung to a yearning that bursts forth in pleading for the consummation of the thing that we are expected to be instrumental in accomplishing. To me our president's word is of more importance than the word of any of the ancient prophets, because it is in my day and for me. Here is President Lyman, what he says to me is of more importance than what Peter said in his day. It is alive. These men in my mind are the constitution of this institution, and I have felt and I still feel, and I hope that I can bear this testimony to the last, that what the man at the helm says to Israel, "Stand still, and see the salvation of the Lord," that is of more importance to me than the words of Moses at the shores of the sea.

And now, my brethren and sisters, authorized as we are by our Americanship, by the counsel and advice of our brethren, by the revelations of the Lord, and by the spirit and the special mission of our M. I. A. work, let us go on and carry this slogan to its legitimate destiny, and let us not forget what we read in the book of Revelation: "And it was shown, the hosts of the glory of the Father, and it was said of them, These are they that were valiant."

God help us to be in these ranks, as officers and members, is my prayer, in the name of Jesus. Amen.

Singing, "Roses and Lilies," Junior Girls' Chorus, Liberty stake.

SOCIAL WORK

BY LUCY W. SMITH

Following a splendid introduction to the subject, Mrs. Smith read these printed rules and regulations governing M. I. A. social work which are approved and adopted by the General Boards of Y. M. and Y. L. M. I. A.:

I. Organization. In stakes and wards M. I. A. social committees shall be appointed whose duty it shall be to take charge of all M. I. A. social activities.

Where stake and ward social or amusement committees are already appointed and acting under direction of stake president's or bishops, our officers are instructed to solicit representation on those committees; and where there are no stake or ward social or amusement com-

mittees our officers are instructed to tender their services to stake presidencies and bishops to conduct these activities.

II. Preparation. All M. I. A. committees controlling social work should have definite times of meeting when problems relating to the social life of M. I. A. members shall be discussed and united decisions reached and ways and means provided for their execution.

III. Education. All decisions reached by the M. I. A. social committee should be first approved by the Priesthood authorities in the stakes and wards and then brought before the general public with a view of creating sentiment in their favor. Where possible special instructions should be provided for social dances, dramatic performances and other entertainments.

IV. Supervision. All M. I. A. social gatherings, either stake or ward, should be properly supervised by persons appointed by the committee. These supervisors should be thoroughly prepared to conduct these gatherings in an orderly and enjoyable manner.

The following special instructions are given on dancing and ball room management:

(a) The committee shall see that the hall is clean, comfortable, well lighted, and when occasion requires, simply and appropriately decorated. Where possible separate dressing rooms for ladies and gentlemen should be provided.

(b) All M. I. A. parties should be opened and closed by a brief, appropriate prayer.

(c) A competent man should be appointed who represents the committee as Director of the Dance, and as such he has supervision of hall, orchestra and program, and is the duly constituted judge as to what is proper and what is improper in dancing and deportment. Among the duties of the director are these:

1. To follow the program, preserving the identity of the dance called for.

2. To insist upon correct position and to encourage the use of standard figures or steps.

3. To tactfully but courageously exclude undesirable persons, and to see that tobacco, liquor, and bad language be not permitted in or about the building.

4. To consult with the orchestra upon the fitness of the music prior to the evening of the dance, and arrange that only proper music shall be played.

Where conditions require, the director of the dance should have such competent assistants as may be necessary.

(d) Director, orchestra and reception committee should be on hand promptly at 8 o'clock. Guests should be instructed also to be prompt in gathering. Dance should close at 11 o'clock. Dance up to the hour of closing and then dismiss by prayer, dispensing with the frequent practice of playing the "Home Sweet Home" medley.

(e) Patrons and chaperones lend "tone" and atmosphere of conservatism much to be desired, as well as adding an element of real safety.

Young ladies who have no invitations from young men may come if properly chaperoned, but should not accept company home other than that with which they came.

Young men should bring partners and their coming without should be strongly discouraged if not forbidden.

Parents, members of the social committee, class leaders or other M. I. A. officers or friends should see that all lady guests are accompanied by partners or chaperones.

Young people should be instructed that chaperonage is rather for protection than for restraint.

(f) High class music is conducive to good deportment and refined dancing. Great care should be exercised in the choice of music for the dance and orchestra should not be permitted to play objectionable selections. Music with broken rhythm should be forbidden. A suggestive list of ball room music is published in the February, 1916, ERA.

(g) All M. I. A. members should see that their escorts and friends receive proper introductions. Great care should be exercised by our young people in accepting introductions to strangers. No young man nor young lady should be introduced to friends unless the person making the introduction can stand sponsor for his or her worthiness. Much harm has resulted from careless introductions.

(h) In the olden days the ball room furnished an exhibition of stately, dignified bearing and courtesy. Most of the recent criticism of dancing is occasioned by the improper positions assumed in the modern dance. M. I. A. members should avoid any position in the dance which encroaches in the slightest degree upon modesty and refinement.



Showing Good Position



Showing Good Position for
Gentleman's Arm

Elmina Taylor, Head of Department of Dancing, Deseret Gymnasium;
Fred A. Jackson, President of Utah Dancing Masters' Association.

Position should be easy and graceful. There should be no contact other than the necessary contact of hands and arms. Keep the movement down in the feet, not up in the hips, shoulders and arms.

The accompanying photographs illustrate the good position.

Square and line dances are becoming very popular again and should be encouraged. They give variety to the dance, and develop the spirit of sociability. Many have the idea that these dances are to be engaged in with much noise and stamping, and at a whirlwind rate. This is far from the truth. Just as much grace and dignity are required in these dances as in any round dance, and young people should be required to dance them correctly.

M. I. A. Social committees should make it their special duty to see that bishops and other leading members of the Priesthood, as well as the parents, receive personal invitations to and are encouraged to attend all the social functions of our young people. Where this is done many of the problems connected with our social life will be solved.

Remarks and suggestions made on pages 105 to 107 of the 1915 edition of the "Y. M. M. I. A. Hand Book" are recommended for the careful study of M. I. A. officers and members.

V. Summer Amusements.

1 Excursions. Excursions should be discouraged unless older people or parents accompany our young people but when so accompanied many opportunities for delightful and instructive recreation may be enjoyed.

Boy Scouts or Bee Hive girls may conduct outings when properly chaperoned along lines which will meet the approval of their local authorities. Hikes and summer camps by these organizations should be carefully planned and supervised.

2. Resorts. There are numerous pleasure resorts at which our young people may enjoy themselves, but in attending such places they should always carry with them the true spirit of Mutual Improvement and should be careful of their deportment and avoid participation in any objectionable practice. Our young people may arrange to go in groups thus providing an opportunity for enjoying all the social pleasures of the resort while keeping themselves free from association with strangers and objectionable characters.

3. Sports and Athletics. We renew our slogan of 1914—"We stand for a sacred Sabbath and a weekly half holiday," and urge our young people to co-operate with the local authorities in obtaining a half holiday each week and to provide interesting and wholesome sports for these occasions and thereby discourage baseball and other amusements on the Sabbath day. M. I. A. members should not be found patronizing field sports, theatres or moving picture shows on the Sabbath day.

The following editorial from the ERA, by President Joseph F. Smith, fittingly summarizes these instructions:

"Even in the days of Paul it was needful to caution the Saints to be moderate. In his letter to the Philippians, the apostle particularly admonishes the brethren in these words: 'Let your moderation be known unto all men. The Lord is at hand.' While this, perhaps, is the only instance in the Bible where the word occurs, the idea of wisdom and moderation being essential in all things, is freely expressed in many other exhortations to the people. Thus Peter, the apostle, calling attention to the example of Christ, exhorts them to cease from sin, which is named as lasciviousness, lusts, excess of wine, revellings, banquetings, and other lusts of men. And again, Paul to the Ephesians instructs the saints 'to walk circumspectly, not as fools, but as wise, redeeming the time, because the days are evil. Wherefore be ye not unwise, but understanding what the will of the Lord is. And

be not drunk with wine, wherein is excess; but be filled with the spirit.' It was Jesus himself who denounced the Pharisees because within they were full of 'extortion and excess.'

"And so instances might be multiplied in which the Saints anciently were not only cautioned against sin, but were also instructed to avoid excesses. I believe there is need of a word of caution to the young people of the Latter-day Saints in this respect, and no better text can be impressed upon them than the words of Paul: 'Let your moderation be known unto all men.' Moderation in what? Well, for instance in amusements and pleasures. It is generally conceded that no religious body places as few restrictions upon its members as the Latter-day Saints. We believe in legitimate amusements, and have, therefore, sanctioned both the theater and the dance among our young people. But President Young was particular to make it plain that all our diversions were to be conducted in the spirit of the gospel. The balls and dances were to be opened and closed by prayer, and they were to commence early and close early. In all these respects, the young people are beginning to depart from the example and moderation set before them by the authorities of the Church. It has not only become a custom in some places to neglect to open and close parties by prayer, but it has become a fashion to begin at very late hours—say between 9 and 10 o'clock or even later—and to continue till long after midnight. This is immoderate, untimely, and contrary to the counsel of the priesthood. Dances, social parties, evening entertainments, and other amusements, should begin early, and never extend beyond midnight. Time limits must be observed, and, as Latter-day Saints, we must not neglect to thank God at all times, and to ask his blessings upon all we do, for that should be the spirit of every Saint, who should ever act, even in his amusements, as if he realized that the 'Lord is at hand.'

"One other item in which some of the young people do not let their 'moderation be known before men,' is the practice of excessive automobile and buggy-riding. Ordinarily, there is no evil in riding in buggies or other vehicles. But it has become a custom or habit in some of the stakes of Zion to ride on Sundays, and very late at night, and to speed over the road at a rate that rather suggests a race track than a peaceful, public highway. Buggy and automobile riding on Sundays should be discouraged when it is engaged in merely for sport, or excessive pleasure. It should never be permitted late at night, for great evils may grow out of it, under such conditions; while at all times, reasonable and becoming conduct should guide the participants. There are many instances where it is necessary to ride on Sundays; in the case of invalids whose guardians have no other time; missionaries who fill their appointments; people who come long distances to meetings; sick children, etc., but no young man is justified in quoting these to excuse his sporting on the Sabbath day, and he who does so certainly displays neither wisdom nor moderation.

"We may make evil of all amusements, but the Saints should not be unwise, but rather understand what the will of the Lord is, and practice moderation in all things. They should avoid excesses and cease from sin, putting far from them 'the lusts of man,' and in their amusements and pastimes adopt a course that looks to the spirit as well as the letter, the intention and not the act alone, the whole and not the part, which is the meaning of moderation. In this way their conduct will be reasonable and becoming, and they shall find no trouble in understanding the will of the Lord.

"Let me exhort the young people particularly, and the Saints generally, to weigh well the value of moderation in all their actions and amusements. Remember, too, that excessive feasting is not good;

neither is excessive labor, but idleness and waste of precious time is infinitely worse. 'Let your moderation be known to all men.'"

JOSEPH F. SMITH.

Ernest P. Horsley, superintendent of Box Elder stake, presented the following resolution and moved its adoption:

Resolved, that we, the members of the General Boards and stake and ward officers of Y. M., and Y. L. M. I. A. in general conference assembled adopt the rules and regulations governing the M. I. A. social work and pledge ourselves to observe them and do all in our power to get the members of our associations to do likewise.

The motion carried unanimously.

The Junior Boys' Chorus of Granite Stake sang "I Salute Thee, Old Glory," President Joseph F. Smith delivered an address on, "What Shall We do on the Sabbath Day?" printed as the leading article in this number of the ERA.

The combined junior girls' and junior boys' choruses sang, "True to the Faith," and Mrs. Alice K. Smith offered the benediction.

SUNDAY AFTERNOON MEETING

Another general meeting was held in the Tabernacle at 2 p. m. at which the Tabernacle Choir rendered the music, Professor Evan Stephens conducting and Prof. J. J. McClellan at the organ. Opening selection, "The Palms," by the choir, and prayer was offered by President Charles W. Penrose, after which the choir sang, "Loyal to the Truth and the Right." Elder Heber J. Grant presided at the meeting.

An address, "How the Gospel Can be Taught Through Pioneer Experiences," was delivered by President Nephi L. Morris for the Primary Associations. This was followed by a vocal solo, "The Lord is the Strength of My Life," by Miss Ethelyn Walker. Ruth May Fox, representing the Presidency of the Y. L. M. I. A., delivered an address followed by Elder Heber J. Grant who spoke for the Y. M. M. I. A., preceding his remarks with the request that the congregation arise and sing, "Come, Come Ye Saints," his favorite hymn. The general officers of the Y. M. and Y. L. M. I. A. were presented to the conference at this meeting and unanimously sustained. The Tabernacle Choir sang, "Judge Me, O God," and the benediction was pronounced by President Louie B. Felt, of the Primary Associations.

EVENING SESSION

In the evening, at 7 o'clock the Male Chorus of the Ensign stake, Henry E. Giles conducting, sang, "Awake, O Voice of Harmony," and prayer was offered by President Emmeline B. Wells, of the Relief Society. President Joseph F. Smith presided at the meeting. The Ogden Stake Ladies' Chorus, Emily Maddock conducting, sang, "The Good Shepherd." This was followed by an address by Marian Belnap Kerr, representing the Primary Association, after which Prof. J. J. McClellan rendered, "Nearer My God to Thee," on the enlarged organ, thus giving the conference visitors an opportunity to hear this wonderful instrument, for the first time, since it has been enlarged and improved. The Ogden Stake Ladies' Chorus sang, "Voice of the Woods," which was followed by the address of the evening, delivered by Elder Brigham H. Roberts and which is found in this number of the ERA.

The male chorus of the Ensign stake sang, "Youth of Zion," and the benediction was pronounced by President Joseph F. Smith. The conference adjourned for one year.



ELDER GEORGE F. RICHARDS, OF THE QUORUM OF THE TWELVE

Recently called to preside over the European mission, to succeed President Hyrum M. Smith, who is to be released. Born February 23, 1861, at Farmington, Utah; baptized and confirmed October 12, 1873; ordained an Elder, June 5, 1876; a Seventy, February 3, 1884; a High Priest, June 29, 1890; a patriarch, July 23, 1893; and ordained an apostle April 9, 1906, by President Joseph F. Smith. Elder Richards is a son of the late Apostle Franklin D. Richards and Nannie Longstroth. He graduated from the class in language and literature of the University of Deseret, June, 1881; and was later employed at the Utah Central railway as a clerk in the lumber, carpenter and carbuilding department. In 1885, he purchased a farm in Plymouth, now Fielding, Box Elder county, where he resided until January 31, 1888, when he removed to Tooele county where he acted as second counselor to Hugh S. Gowans in the presidency of the Tooele stake of Zion, being appointed to that position January 29, 1890. He filled many important, civil, business and ecclesiastical positions, including representative in the state legislature of 1899-1900. Elder Richards married Alice A. Robinson, March 9, 1882, and has a family of fifteen children, two of whom are dead. He has thirteen grand children living, and two dead. Elder Richards and wife take great pride and joy in their family, both in their numbers and in their devotion to the work of the Lord. Three of his sons and three of his daughters have been married in the temple of the Lord.

EDITORS' TABLE



The Father and the Son

A Doctrinal Exposition by The First Presidency and The Twelve

The scriptures plainly and repeatedly affirm that God is the Creator of the earth and the heavens and all things that in them are. In the sense so expressed, the Creator is an Organizer. God created the earth as an organized sphere; but He certainly did not create, in the sense of bringing into primal existence, the ultimate elements of the materials of which the earth consists, for "the elements are eternal" (Doc. & Cov. 93:33).

So also life is eternal, and not created; but life, or the vital force, may be infused into organized matter, though the details of the process have not been revealed unto man. For illustrative instances see Genesis 2:7; Moses 3:7; and Abraham 5:7. Each of these scriptures states that God breathed into the body of man the breath of life. See further Moses 3:19, for the statement that God breathed the breath of life into the bodies of the beasts and birds. God showed unto Abraham "the intelligences that were organized before the world was"; and by "intelligences" we are to understand personal "spirits" (Abraham 3:22, 23); nevertheless, we are expressly told that "Intelligence" that is, "the light of truth was not created or made, neither indeed can be" (Doc. & Cov. 93:29).

The term "Father" as applied to Deity occurs in sacred writ with plainly different meanings. Each of the four significations specified in the following treatment should be carefully segregated.

1. "FATHER" AS LITERAL PARENT

Scriptures embodying the ordinary signification—literally that of Parent—are too numerous and specific to require citation. The purport of these scriptures is to the effect that God the Eternal Father, whom we designate by the exalted name-title "Elohim," is the literal Parent of our Lord and Savior Jesus Christ, and of the spirits of the human race. Elohim is the Father in every sense in which Jesus Christ is so designated, and distinctively He is the Father of spirits. Thus we read in the Epistle to the Hebrews: "Furthermore we have had fathers of our flesh

which corrected us, and we gave them reverence; shall we not much rather be in subjection unto the Father of spirits, and live?" (Hebrews 12:9). In view of this fact we are taught by Jesus Christ to pray: "Our Father which art in heaven, Hallowed be thy name."

Jesus Christ applies to Himself both titles, "Son" and "Father." Indeed, He specifically said to the brother of Jared: "Behold, I am Jesus Christ. I am the Father and the Son" (Ether 3:14). Jesus Christ is the Son of Elohim both as spiritual and bodily offspring; that is to say, Elohim is literally the Father of the spirit of Jesus Christ and also of the body in which Jesus Christ performed His mission in the flesh, and which body died on the cross and was afterward taken up by the process of resurrection, and is now the immortalized tabernacle of the eternal spirit of our Lord and Savior. No extended explanation of the title "Son of God" as applied to Jesus Christ appears necessary.

2. "FATHER" AS CREATOR

A second scriptural meaning of "Father" is that of Creator, e. g. in passages referring to any one of the Godhead as "The Father of the heavens and of the earth and all things that in them are" (Ether 4:7; see also Alma 11:38, 39 and Mosiah 15:4).

God is not the Father of the earth as one of the worlds in space, nor of the heavenly bodies in whole or in part, nor of the inanimate objects and the plants and the animals upon the earth, in the literal sense in which He is the Father of the spirits of mankind. Therefore, scriptures that refer to God in any way as the Father of the heavens and the earth are to be understood as signifying that God is the Maker, the Organizer, the Creator of the heavens and the earth.

With this meaning, as the context shows in every case, Jehovah, who is Jesus Christ the Son of Elohim, is called "the Father", and even "the very eternal Father of heaven and of earth" (see passages before cited, and also Mosiah 16:15). With analogous meaning Jesus Christ is called "The Everlasting Father" (Isaiah 9:6; compare 2 Nephi 19:6). The descriptive titles "Everlasting" and "Eternal" in the foregoing texts are synonymous.

That Jesus Christ, whom we also know as Jehovah, was the executive of the Father, Elohim, in the work of creation is set forth in the book "Jesus the Christ" Chapter 4. Jesus Christ, being the Creator, is consistently called the Father of heaven and earth in the sense explained above; and since His creations are of eternal quality He is very properly called the Eternal Father of heaven and earth.

3. JESUS CHRIST THE "FATHER" OF THOSE WHO ABIDE IN HIS GOSPEL

A third sense in which Jesus Christ is regarded as the "Father" has reference to the relationship between Him and those who accept His Gospel and thereby become heirs of eternal life. Following are a few of the scriptures illustrating this meaning.

In the fervent prayer offered just prior to His entrance into Gethsemane, Jesus Christ supplicated His Father in behalf of those whom the Father had given unto Him, specifically the apostles, and, more generally, all who would accept and abide in the Gospel through the ministry of the apostles. Read in our Lord's own words the solemn affirmation that those for whom He particularly prayed were His own, and that His Father had given them unto Him: "I have manifested thy name unto the men which thou gavest me out of the world: thine they were, and thou gavest them me; and they have kept thy word. Now they have known that all things whatsoever thou hast given me are of thee. For I have given unto them the words which thou gavest me; and they have received them, and have known surely that I came out from thee, and they have believed that thou didst send me. I pray for them: I pray not for the world, but for them which thou hast given me; for they are thine. And all mine are thine, and thine are mine; and I am glorified in them. And now I am no more in the world, but these are in the world, and I come to thee. Holy Father, keep through thine own name those whom thou hast given me, that they may be one as we are. While I was with them in the world, I kept them in thy name: those that thou gavest me I have kept, and none of them is lost, but the son of perdition; that the scripture might be fulfilled" (John 17:6-12).

And further: "Neither pray I for these alone, but for them also which shall believe on me through their word; That they all may be one; as thou, Father, art in me, and I in thee, that they also may be one in us: that the world may believe that thou hast sent me. And the glory which thou gavest me I have given them; that they may be one, even as we are one: I in them, and thou in me, that they may be made perfect in one; and that the world may know that thou hast sent me, and hast loved them, as thou hast loved me. Father, I will that they also, whom thou hast given me, be with me where I am; that they may behold my glory, which thou hast given me: for thou lovedst me before the foundation of the world" (John 17:20-24).

To His faithful servants in the present dispensation the Lord has said: "Fear not, little children, for you are mine, and I have overcome the world, and you are of them that my Father hath given me" (Doc. & Cov. 50:41).

Salvation is attainable only through compliance with the

laws and ordinances of the Gospel; and all who are thus saved become sons and daughters unto God in a distinctive sense. In a revelation given through Joseph the Prophet to Emma Smith the Lord Jesus addressed the woman as "My daughter," and said: "for verily I say unto you, all those who receive my gospel are sons and daughters in my kingdom" (Doc. & Cov. 25:1). In many instances the Lord has addressed men as His sons (e. g. Doc. & Cov. 9:1; 34:3; 121:7).

That by obedience to the Gospel men may become sons of God, both as sons of Jesus Christ, and, through Him, as sons of His Father, is set forth in many revelations given in the current dispensation. Thus we read in an utterance of the Lord Jesus Christ to Hyrum Smith in 1829: "Behold, I am Jesus Christ, the Son of God. I am the life and the light of the world. I am the same who came unto my own and my own received me not; But verily, verily, I say unto you, that as many as receive me, to them will I give power to become the sons of God, even to them that believe on my name. Amen." (Doc. & Cov. 11:28-30). To Orson Pratt the Lord spoke through Joseph the Seer, in 1830: "My son Orson, hearken and hear and behold what I, the Lord God, shall say unto you, even Jesus Christ your Redeemer; The light and the life of the world; a light which shineth in darkness and the darkness comprehendeth it not; Who so loved the world that he gave his own life, that as many as would believe might become the sons of God: wherefore you are my son" (Doc. & Cov. 34:1-3). In 1830 the Lord thus addressed Joseph Smith and Sidney Rigdon: "Listen to the voice of the Lord your God, even Alpha and Omega, the beginning and the end, whose course is one eternal round, the same today as yesterday, and for ever. I am Jesus Christ, the Son of God, who was crucified for the sins of the world, even as many as will believe on my name, that they may become the sons of God, even one in me as I am in the Father, as the Father is one in me, that we may be one" (Doc. & Cov. 35:1-2). Consider also the following given in 1831: "Hearken and listen to the voice of him who is from all eternity to all eternity, the Great I AM, even Jesus Christ, The light and the life of the world; a light which shineth in darkness and the darkness comprehendeth it not: The same which came in the meridian of time unto my own, and my own received me not; But to as many as received me, gave I power to become my sons, and even so will I give unto as many as will receive me, power to become my sons" (Doc. & Cov. 39:1-4). In a revelation given through Joseph Smith in March, 1831 we read: "For verily I say unto you that I am Alpha and Omega, the beginning and the end, the light and the life of the world—a light that shineth in darkness and the darkness comprehendeth it not. I came unto my own, and my own received me not; but unto as many as received me, gave I

power to do many miracles, and to become the sons of God, and even unto them that believed on my name gave I power to obtain eternal life" (Doc. & Cov. 45:7-8).

A forceful exposition of this relationship between Jesus Christ as the Father and those who comply with the requirements of the Gospel as His children was given by Abinadi, centuries before our Lord's birth in the flesh: "And now I say unto you, Who shall declare his generation? Behold, I say unto you, that when his soul has been made an offering for sin, he shall see his seed. And now what say ye? And who shall be his seed? Behold I say unto you, that whosoever has heard the words of the prophets, yea, all the holy prophets who have prophesied concerning the coming of the Lord; I say unto you, that all those who have hearkened unto their words, and believed that the Lord would redeem his people, and have looked forward to that day for a remission of their sins; I say unto you, that these are his seed, or they are the heirs of the kingdom of God: For these are they whose sins he has borne; these are they for whom he has died, to redeem them from their transgressions. And now, are they not his seed? Yea, and are not the prophets, every one that has opened his mouth to prophesy, that has not fallen into transgression; I mean all the holy prophets ever since the world began? I say unto you that they are his seed" (Mosiah 15:10-13).

In tragic contrast with the blessed state of those who become children of God through obedience to the Gospel of Jesus Christ is that of the unregenerate, who are specifically called the children of the devil. Note the words of Christ, while in the flesh, to certain wicked Jews who boasted of their Abrahamic lineage: "If ye were Abraham's children, ye would do the works of Abraham. . . . Ye do the deeds of your father. . . . If God were your Father, ye would love me. . . . Ye are of your father the devil, and the lusts of your father ye will do" (John 8:39, 41, 42, 44). Thus Satan is designated as the father of the wicked, though we cannot assume any personal relationship of parent and children as existing between him and them. A combined illustration showing that the righteous are the children of God and the wicked the children of the devil appears in the parable of the Tares: "The good seed are the children of the kingdom; but the tares are the children of the wicked one" (Matt. 13:38).

Men may become children of Jesus Christ by being born anew—born of God, as the inspired word states: "He that committeth sin is of the devil; for the devil sinneth from the beginning. For this purpose the Son of God was manifested, that he might destroy the works of the devil. Whosoever is born of God doth not commit sin; for his seed remaineth in him: and he cannot sin, because he is born of God. In this the children of God are manifest, and the children of the devil: Whosoever doeth not

righteousness is not of God, neither he that loveth not his brother" (I John 3:8-10).

Those who have been born unto God through obedience to the Gospel may by valiant devotion to righteousness obtain exaltation and even reach the status of Godhood. Of such we read: "Wherefore, as it is written, they are Gods, even the sons of God" (Doc. & Cov. 76:58; compare 132:20, and contrast paragraph 17 in same section; see also paragraph 37). Yet, though they be Gods they are still subject to Jesus Christ as their Father in this exalted relationship; and so we read in the paragraph following the above quotation: "and they are Christ's and Christ is God's" (76:59).

By the new birth—that of water and the Spirit—mankind may become children of Jesus Christ, being through the means by Him provided "begotten sons and daughters unto God" (Doc. & Cov. 76:24). This solemn truth is further emphasized in the words of the Lord Jesus Christ given through Joseph Smith in 1833: "And now, verily I say unto you, I was in the beginning with the Father, and am the firstborn; And all those who are begotten through me are partakers of the glory of the same, and are the church of the firstborn" (Doc. & Cov. 93:21, 22). For such figurative use of the term "begotten" in application to those who are born unto God see Paul's explanation: "for in Christ Jesus I have begotten you through the gospel" (I Cor. 4:15). An analogous instance of sonship attained by righteous service is found in the revelation relating to the order and functions of Priesthood, given in 1832: "For whoso is faithful unto the obtaining these two Priesthoods of which I have spoken, and the magnifying their calling, are sanctified by the Spirit unto the renewing of their bodies: They become the sons of Moses and of Aaron and the seed of Abraham, and the church and kingdom, and the elect of God" (Doc. & Cov. 84:33, 34).

If it be proper to speak of those who accept and abide in the Gospel as Christ's sons and daughters—and upon this matter the scriptures are explicit and cannot be gainsaid nor denied—it is consistently proper to speak of Jesus Christ as the Father of the righteous, they having become His children and He having been made their Father through the second birth—the baptismal regeneration.

4. JESUS CHRIST THE "FATHER" BY DIVINE INVESTITURE OF AUTHORITY

A fourth reason for applying the title "Father" to Jesus Christ is found in the fact that in all His dealings with the human family Jesus the Son has represented and yet represents Elohim His Father in power and authority. This is true of Christ in His

preexistent, antemortal, or unembodied state, in the which He was known as Jehovah; also during His embodiment in the flesh; and during His labors as a disembodied spirit in the realm of the dead; and since that period in His resurrected state. To the Jews He said: "I and my Father are one" (John 10:30); see also 17:11, 22); yet He declared "My Father is greater than I" (John 14:28); and further, "I am come in my Father's name" (John 5:43; see also 10:25). The same truth was declared by Christ Himself to the Nephites (see 3 Nephi 20:35 and 28:10), and has been reaffirmed by revelation in the present dispensation (Doc. & Cov. 50:43). Thus the Father placed His name upon the Son; and Jesus Christ spoke and ministered in and through the Father's name; and so far as power, authority and Godship are concerned His words and acts were and are those of the Father.

We read, by way of analogy, that God placed His name upon or in the Angel who was assigned to special ministry to the people of Israel during the exodus. Of that Angel the Lord said: "Beware of him, and obey his voice, provoke him not; for he will not pardon your transgressions; for my name is in him" (Exodus 23:21).

The ancient apostle, John, was visited by an angel who ministered and spoke in the name of Jesus Christ. As we read: "The Revelation of Jesus Christ, which God gave unto him, to shew unto his servants things which must shortly come to pass; and he sent and signified it by his angel unto his servant John" (Revelation 1:1). John was about to worship the angelic being who spoke in the name of the Lord Jesus Christ, but was forbidden: "And I John saw these things, and heard them. And when I had heard and seen, I fell down to worship before the feet of the angel which showed me these things. Then saith he unto me, See thou do it not: for I am thy fellow-servant, and of thy brethren the prophets, and of them which keep the sayings of this book: worship God" (Rev. 22:8, 9). And then the angel continued to speak as though he were the Lord Himself: "And, behold, I come quickly; and my reward is with me, to give every man according as his work shall be. I am Alpha and Omega, the beginning and the end, the first and the last" (verses 12, 13). The resurrected Lord, Jesus Christ, who had been exalted to the right hand of God His Father, had placed His name upon the angel sent to John, and the angel spoke in the first person, saying "I come quickly," "I am Alpha and Omega," though he meant that Jesus Christ would come, and that Jesus Christ was Alpha and Omega.

None of these considerations, however, can change in the least degree the solemn fact of the literal relationship of Father and Son between Elohim and Jesus Christ. Among the spirit

children of Elohim the firstborn was and is Jehovah or Jesus Christ to whom all others are juniors. Following are affirmative scriptures bearing upon this great truth. Paul, writing to the Colossians, says of Jesus Christ: "Who is the image of the invisible God, the firstborn of every creature: For by him were all things created, that are in heaven, and that are in earth, visible and invisible, whether they be thrones, or dominions, or principalities, or powers; all things were created by him, and for him: And he is before all things, and by him all things consist. And he is the head of the body, the church: who is the beginning, the firstborn from the dead; that in all things he might have the preeminence. For it pleased the Father that in him should all fullness dwell" (Colossians 1:15:19). From this scripture we learn that Jesus Christ was "the firstborn of every creature" and it is evident that the seniority here expressed must be with respect to antemortal existence, for Christ was not the senior of all mortals in the flesh. He is further designated as "the firstborn from the dead" this having reference to Him as the first to be resurrected from the dead, or as elsewhere written "the first fruits of them that slept" (I Corinthians 15:20, see also verse 23); and "the first begotten of the dead" (Revelation 1:5; compare Acts 26:23). The writer of the Epistle to the Hebrews affirms the status of Jesus Christ as the firstborn of the spirit children of His Father, and extols the preeminence of the Christ when tabernacled in flesh: "And again, when he bringeth in the firstbegotten into the world, he saith, And let all the angels of God worship him" (Hebrews 1:6; read the preceding verses). That the spirits who were juniors to Christ were predestined to be born in the image of their Elder Brother is thus attested by Paul: "And we know that all things work together for good to them that love God, to them who are the called according to his purpose. For whom he did foreknow, he also did predestinate to be conformed to the image of his Son, that he might be the firstborn among many brethren" (Romans 8:28, 29). John the Revelator was commanded to write to the head of the Laodicean church, as the words of the Lord Jesus Christ: "These things saith the Amen, the faithful and true witness, the beginning of the creation of God" (Revelation 3:14). In the course of a revelation given through Joseph Smith in May, 1833, the Lord Jesus Christ said as before cited; "And now, verily I say unto you, I was in the beginning with the Father, and am the firstborn" (Doc. & Cov. 93:21). A later verse makes plain the fact that human beings generally were similarly existent in spirit state prior to their embodiment in the flesh: "Ye were also in the beginning with the Father; that which is Spirit, even the Spirit of truth" (verse 23).

There is no impropriety, therefore, in speaking of Jesus Christ as the Elder Brother of the rest of human kind. That he

is by spiritual birth Brother to the rest of us is indicated in Hebrews: "Wherefore in all things it behoved him to be made like unto his brethren, that he might be a merciful and faithful high priest in things pertaining to God, to make reconciliation for the sins of the people" (Hebrews 2:17). Let it not be forgotten, however, that He is essentially greater than any and all others, by reason (1) of His seniority as the oldest or firstborn; (2) of His unique status in the flesh as the offspring of a mortal mother and of an immortal, or resurrected and glorified, Father; (3) of His selection and foreordination as the one and only Redeemer and Savior of the race; and (4) of His transcendent sinlessness.

Jesus Christ is not the Father of the spirits who have taken or yet shall take bodies upon this earth, for He is one of them. He is The Son, as they are sons or daughters of Elohim. So far as the stages of eternal progression and attainment have been made known through divine revelation, we are to understand that only resurrected and glorified beings can become parents of spirit offspring. Only such exalted souls have reached maturity in the appointed course of eternal life; and the spirits born to them in the eternal worlds will pass in due sequence through the several stages or estates by which the glorified parents have attained exaltation.

THE FIRST PRESIDENCY AND THE
COUNCIL OF THE TWELVE
APOSTLES OF THE CHURCH
OF JESUS CHRIST OF LATTER-
DAY SAINTS.

SALT LAKE CITY, UTAH, JUNE 30, 1916

We Stand for State- and Nation-Wide Prohibition

One way to stand for our slogan is to see that no man who represents "The Greater Utah Business League" shall be sent to any convention in any party. The "League" leaders are merely liquor lobbyists and brewery agents. They sail under false colors, and while pretending to be anxious for the business interests of the state, their true purpose is to gain control of the primaries and the county and state conventions, so that they may dictate the nomination of tools who shall do their bidding for the business interests of liquor, in the executive, legislative, and, as far as possible, in the legal and judicial, offices of the state, as well as in the counties of the state. Our duty and that of our friends is to be at the party primaries prepared to thwart their schemes by presenting and electing men who will truly represent the people, and stand for real business by abolishing through legislative action the sale and manufacture of liquor of all kinds.

Speaking of business, telling facts come through the press from Kansas, whose business condition the liquor interests are constantly advertising in an adverse manner. The fact remains that on January 1, 1916, Kansas paid off the last vestige of its bonded indebtedness, and the following quotation from Governor Capper's address on that date, is given in "Collier's":

"Our per capita wealth of \$1,630 is greater than that of any other State and twice as high as that of the United States as a whole. It gives us a total of \$2,884,624,600 of taxable wealth, an increase of \$79,000,000 the past year, and enables us to maintain a state tax rate of \$1.25 on a thousand, lower than that of any other state, with one exception. Our bank deposits of \$224,110,576 are the largest per capita of any state, an increase of \$23,000,000 in the year 1915. Our 74,000 automobiles give us one car to every sixth family, a record equaled by only two other states. One family out of every five has a telephone, the largest percentage of any state. Our farm products in 1915 were \$341,561,000. Our live stock is valued at \$310,655,000. We produced \$325,000,000 of manufactured products in 1915.

The business interests of Utah will not suffer from the adoption of prohibition, but, on the other hand, will be accelerated by leaps and bounds. No one should be fooled by the wails of the liquor interests to the contrary, nor by business men who are immediate beneficiaries of the liquor interests.

Books

Forbes & Company have just issued a book of poems entitled, "Including You and Me," by Strickland Gililan, the famous author of the popular railway telegram entitled, "Off agin, on agin, gone agin—Finnigin." The book is full of popular, humorous verses of the kind. The poems tend to big-hearted and sympathetic consideration for life. There are laughter, philosophy, sentiment, and a spirit of kindness and charity in Mr. Gililan's poems that savor of the right attitude towards life.

In the preface he says:

"Now I haven't just tried to be 'funny',
And I haven't just tried to be 'smart',
Nor yet is it only for money—
'Tis largely a matter of heart!
Long after the laughter has ended,
Years after the income is spent,
May the laughs and the loves I have blended
Still deepen some human's content."

The price is \$1.00, at the book stores.

"The Women of the Bible," a book by Professor Willard Done, treats of the women that have gained prominence in the scriptures, delineating their character and setting forth their virtues and failings. The spirit of the book is excellent. It has many touching incidents that go to show the strength and the fortitude, the sacrifices and the splendid character of the women who took part in the affairs of Israel in ancient days. The Relief Society has adopted it for lesson work; price 75c.

Messages from the Missions

Not Bigoted But Indifferent

Elder Jesse J. McQueen, Hobart, Tasmania: "The work of the Lord here is progressing under the direction of Elder Ivin E. Chard. New friends are being added to our list of investigators daily. Elders Omni A. Porter and Albert A. Hewlett have opened a branch at Launceston which was closed in November, 1914, on account of not enough elders. They report a great interest in the work. There are

many friends here who are investigating. We are blessed with a good Sunday School and Mutual Improvement organization. Our meetings are well attended. We hold street meetings Friday and Sunday nights which are very seldom molested and usually attended by a good crowd of listeners. The people here as a rule are not bigoted but rather indifferent. We feel, however, that there never was a time when the pros-



pect for the advancement of the cause of the Lord looked brighter than today. The ERA is read with very great interest among the many investigators, and we are always pleased to receive our home Church periodicals both for the home news and for the instructions contained in their pages. Elders, left to right, standing: Hyrum E. Miller, Hariman, Utah; Jesse J. McQueen, Preston; front: Omni Porter, Pocatello, Idaho; Irvin E. Chard, Liberty, Utah; Albert E. Hewlett, Pocatello, Idaho."

Affairs in East Texas

Elder David Harris, president of the East Texas conference, Dallas, Texas, April 7: "A recent trip by John T. Gilbert and myself



through the conference resulted in our meeting many friends and Saints. Many of the Saints are doing a great work in teaching the gospel to their neighbors who are very anxious to see the elders and hear more concerning it. We met also many strangers who had never heard the first principles of the gospel before. After spending a few days in the community holding meetings and teaching the gospel we found members in three families who applied for baptism. Elders Leonard Abraham and Horace N. Hunsaker have labored in Lamar county with considerable success, holding meetings in the country schoolhouses. A Methodist church was thrown open to the elders to preach in at any time. They report one baptism. Elder Thomas K. Gunnell reports two baptisms. The conference as a whole is in excellent condition and we have many investigators. Thomas K. Gunnell, Ernest Orr, Henry M. Zollinger, Milton E. Johnson and Lorenzo Roskelly have recently arrived in our conference. Elder John T. Gilbert has been released to return home. He is one of our strongest elders. The elders are working hard and pressing on with a greater determination than ever before. Elders left to right: back row, Ray D. Gardner, Rexburg, Idaho; Lorenzo Roskelly, Smithfield, Utah; Thomas K. Gunnell, Alexander, Idaho; Milton E. Johnson, Moab, Utah; George H. Walker, Lewisville, Idaho; Henry M. Zollinger, Providence, Utah; Ernest Orr, Orton, Alta., Canada; front row: Elmo Howard, Carey, Idaho; Grover A. Hansen, Ephraim, Utah; John E. Huber, Chandler, Arizona; David Harris, Glendale, Utah; John T. Gilbert, Manassa, Colorado; Horace N. Hunsaker, Honeyville; Leonard Abraham, Kanosh, Utah."

Members Presented with the Red Cross Badge

James D. Johnston, Glasgow, Scotland, May 11: "These are the officers of the Glasgow branch Relief Society, left to right: Mary Hunter, first counselor; Annie Gallacher, secretary and treasurer; Isabella Blake, president; Jeanie Glass, second counselor. No other auxiliary organization of the Church in Scotland has made such encouraging progress as the Relief Society. Under the efficient direction

of these faithful sisters the Society has not only succeeded in caring for our own poor and needy, but it has also supplied hundreds of articles of clothing for the soldiers. During the year 1915, many letters were received by its officers from those in charge of the Red Cross work in Scotland, in which the sisters were highly commended for the superior quality of their contributions. These only served as an impetus toward greater efforts, and as a result the Society was on November 1, 1915, officially admitted into the Scottish branch of the British Red Cross Society. Each of the sisters has been presented with the official Red Cross badge, and they feel encouraged to think that their efforts are being recognized and appreciated. They have been blessed of the Lord in their labors and the good wishes of all interested in the work of the Lord in Scotland are with them."



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HELPS FOR INSTRUCTORS OF DEACONS

BY P. JOSEPH JENSEN

LESSON 22

Aim: To get the boys to be tolerant, to respect the beliefs and rights of others.

Call attention to folly of the very common practice of "falling in" with a certain "crowd," and then joining to oppose the other "crowd," by that means developing a dislike for others. Also, because we live in a certain town or part of a town, we insist sometimes in doing certain things and become blind to what others like to do. Maybe they are as good as we are, and their habits and customs even superior to ours.

How shall we educate ourselves to respect others as we would like them to respect us?

Without giving any names, are there boys that you do not like? Are there others, you do like? What makes the difference? Now, John Taylor was one of the presidents of our Church. Let us see how he felt towards the people of other churches.

Study the lesson.

What does he say the Lord did for the people of other churches? What did he say he would do for them?

Compare the way President Taylor felt towards other people with the way Paul the apostle felt towards the Greeks and other nations (Acts 17:22-31). Whose teachings did President Taylor and the Apostle Paul believe in?

Answer the questions of the lesson.

LESSON 23

Aim: To aid the boys to understand how one acts when working under the power and influence of the Holy Spirit.

What does a person do when prompted by the Holy Spirit? Do all the boys understand when they are entitled to act under the promptings of the Holy Ghost.

When correct answers to the above questions have been given and commended, read or study lesson 23 with the following request: Note carefully what Elder David W. Patten did when he acted under the influence of the Holy Spirit.

How long did the Holy Spirit strive with him before he joined the Church? When he became a member of the Church, what did he do for other people? When a mob attacked the Latter-day Saints, what did he do for his friends?

Compare what Elder Patten did for his friends with what Joseph Smith, Hyrum Smith, and John Taylor did. Also what Stephen did (Acts 7).

Answer the question of the lesson.

PASSING EVENTS

THE ANTI-SALOON LEAGUE of America declared itself in favor of woman suffrage at a recent convention.

WILLIAM R. WILCOX, former chairman of the New York public service commission, has been chosen chairman of the Republican national committee.

HETTY GREEN, said to be the wealthiest woman in America, died, July 3, in New York City, over eighty-three years of age. She left a fortune of \$150,000,000.

THE "MORMON" BATTALION MONUMENT site was selected on the capitol grounds on June 16, by the committee, subject to the approval of the next legislature.

IRISH PRISONERS numbering seventeen hundred men and women who were in British prisons for the participation in the recent Dublin rebellion have been released.

DAVID LLOYD-GEORGE was appointed secretary for war of Great Britain, succeeding Lord Kitchener; and Edwin Samuel Montagu succeeded Lloyd-George as minister of munitions.

A SEVERE STORM swept over the Southern States, especially Mississippi and Louisiana, on the 6th and 7th of July, resulting in the loss of over a hundred lives and an immense amount of property.

THE LOWER HOUSE OF THE RUSSIAN DUMA, June 30, passed a measure making prohibition permanent in that country, and the thought is expressed that there is no doubt that the upper house will pass, and the czar sign, the bill.

ALBERT LEONARD STODDARD died at Minersville, Utah, June 2. He was born in Johnstown, Canada, April 26, 1832. He came to Salt Lake City in the fall of 1847, and later went to California. He returned and settled in Minersville, in 1859, where he has since resided.

SIR ROGER CASEMENT, who was recently tried before a British court in London, charged with instigating the recent Irish rebellion, was sentenced to death on the 29th of June. An appeal was taken but denied on the 18th of July. King George has ordered that he be degraded of his order of knighthood.

CHARLES H. SPENCER, a pioneer of 1847, died in Miller ward, Salt Lake county, July 10. He was one of the substantial characters of the state, and over seven hundred relatives and friends assembled in the Miller ward chapel on the 13th day of July, to pay their last respects to this prominent pioneer.

JUDGE J. W. N. WHITECOTTON died at his home in Provo, May 31, 1916. He was fifty-seven years of age, having been born in Union county, Kentucky, in March, 1859. He came to Utah in 1889, being admitted to practice before the supreme court of this state in 1890, and in 1897 before the United States supreme court.

MURRAY CITY and its people again voted, in June, to keep the city "dry," and that by a larger majority than before. The women were largely instrumental in the result—a splendid example to the women of the State of Utah, who can have prohibition next summer if they wake up to the fact in the primaries and elections this fall. All honor to Murray.

COLONEL THEODORE ROOSEVELT, on June 26, notified the national committee of the Progressive party that he declined the nomination which that party had tendered him and urged its members to give their support to the Republican candidate, Mr. Charles E. Hughes. By a vote of thirty-two to six the committee voted not to make any other nomination.

J. H. CLARK, United States district judge at Cleveland, Ohio, was nominated by President Wilson for the United States supreme bench, July 14, as an associate justice to succeed former Justice Charles E. Hughes, the Republican nominee for president. Mr. Clark is a bachelor and a Democrat, and has been conspicuous in progressive movements in Ohio and the nation at large.

THE CITIZENS' MILITARY TRAINING CAMP had on July 15, a total enrollment of 501 recruits for instruction to be given at Fort Douglas, Utah, from August 21

declared that the Mexicans did not fire until Captain Boyd had ordered his men to advance. The news of the battle created great excitement in both countries. Mobilization of the militia was hastened in all the states, and during the early part of July members of the guards were despatched to the border. Contingents from the western states were sent to the Arizona and New Mexico borders. On June 25 Secretary Lansing demanded a disavowal by Carranza of the openly hostile conduct of his officers, at Carrizal, and the immediate release of the prisoners taken to Chihuahua. On the 28th the prisoners were released and the tension gave way to further diplomatic parleys. The United States now has about 100,000 state troops, 5,000 regulars and 5,000 reserves mobilized on the borders of Mexico. On July 16 it was announced officially from Mexico City that the differences which have arisen between the United States and Mexico may be considered satisfactorily settled. The department at Washington has ordered that the transportation of National Guards may now be delayed until they are thoroughly equipped and organized. This revokes the ruling made by the department when the Mexican situation was acute, and relieves certain immediate requirements. The order affected about 25,000 men who are still held in the camps.

ARTESIAN WELLS.—The largest gathering ever assembled in Millard County celebrated June 1, 2, 3 at Fillmore, in jubilation of the discovery in that old historic valley of one of America's most promising artesian well belts. This discovery is regarded by many as the fulfilment of Brigham Young's prophecy concerning Pahvant valley. He is quoted as having declared that Millard county would some day be the

grain bin of Utah. Further, the story is told that the early settlers complained when he sent an influx of immigrants to Fillmore that there was not enough irrigation water to sustain the people already there. In answer Brigham Young prophesied that the valley would at some time sustain an enormous population, and that ample water would spring forth from the earth. The flowing wells are regarded as the realization of our prophet's prophecy.

The three days' carnival was attended by people from all parts of the Union, and was participated in by many distinguished Church, State and railroad officials. Governor William Spry, Apostle F. M. Lyman, Chief Justice J. E. Frick, Ex-Senator Thomas Kearns, State Auditor Lincoln G. Kelley, Warden Pratt of the State prison, Superintendent Wann of the Salt Lake Route, are representative names in the long list of distinguished visitors.

An almost infinite variety of amusements and attractions kept the celebrators entertained every minute of the day and evening. Daily free automobile excursions to the wells gave hundreds of people opportunity to see the gushing streams of liquid wealth covering at present a stretch of twenty miles along the valley.

Flowing 1,480 gallons per minute, or a stream measuring over 3½ second feet. It is the largest in Utah, and one of the largest known. This flow is through a 12-inch pipe.

A notable observation about the celebration was that not a single case of intoxication was noticed by anyone during the three days of festivity. Fillmore is a "dry" town, and the fact that it kept "dry" during such exciting times with thousands of people present, is an unanswerable answer to the argument that prohibition does not prohibit. Apostle Lyman urged that this splendid example be published to show that prohibition *does* prohibit when officers are uncompromising. Sheriff Dorrity and Marshal Payne have shown what conscientious officers can do.—J. F. ANDERSON.



Photo by Nephi A. Anderson

ARTESIAN WELL NEAR FILLMORE, UTAH

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Members of the Priesthood quorums will find a very important doctrinal document by the First Presidency, in this number of the ERA, treating a question often under discussion, in a decisive way that puts an end to controversy.

The "ERA" story contest for June resulted in the choice of "The Seer," by H. R. Merrill, Preston, Idaho, for first place. We take this occasion to thank the authors of the 108 stories submitted in the six months from January to June, 1916, and to express the hope that they will continue to write. The ERA will probably be in the field again for stories, by the first of the year.

Mutual Improvement Association officers of the Salt Lake, Jordan, and Granite stakes will please observe that notices for the Saturday *News* must be in the hands of the editor no later than four o'clock Friday afternoon. All notices of M. I. A. programs for the first Sunday evening of the month must be in the hands of the editor of the *News* no later than four p. m. on the Friday preceding.

This number of the Era is important to officers of the Y. M. M. I. A. who should carefully study the June conference proceedings. On social affairs especially the speeches and resolutions present rich instruction for thought and action. Efficiency, merit badges, the reading course, and preliminary meetings and programs, conventions and special activities, are pertinently treated. It is a good number for officers to consider and have constantly close at hand.

Improvement Era, August, 1916

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