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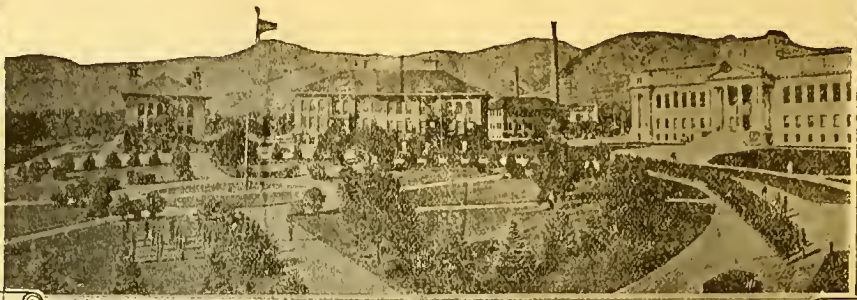
Juvenile Instructor

VOL. 54

JULY, 1919

NO. 7





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A Flower Garden

By Josephine Spencer

Sego Lily

An emerald stem, an ivory cup
Set thick with golden spots;
A silver center sprinkled up
With glowing, ruby dots.

A form as shapely as a bell,
A brim that opens wide
For dewdrops, sunbeams, rain-sprays
well
In its deep heart to hide.

A scent illusive as the air,
A sight so yearning sweet
It makes one wish it were less fair—
Or something one might eat!

How splendid for a single flower
To be picked out by Fate
For honors as for beauty's dower—
Proud emblem of a State.

Poppy

There is a flower whose garb I think
Seems something more than passing
fair—
The pearl's pure white, the coral's pink
With deftest skill are painted there.

The texture is so silken smooth
Its simple touch is a caress;
Its fragrance is a gift to sooth—
So faint, so haunting is its stress.

Sifted apart from out the silt
Of flowers that crowd my garden
bed—
Though precious blossoms near her
lilt—
She lifts her delicate, high head.

Rare as the gems that dye her dress;
And so upon her tall, prim stalk,
A very queen of loveliness—
She holds her court beside my walk.

Calendula

Who sits there beside the wall,
Clad in raiment yellow—
Through the summer and the fall
Steeped in sunshine mellow?

Slim her stem and stout her waist,
Green her underpinning;
Golden frills about her laced
In a way that's winning.

Sweet, quaint, bright pert marigold—
Ever bravely shining—
Would your light my heart might fold
In its deepest lining!!



BRIGHAM H. ROBERTS

General

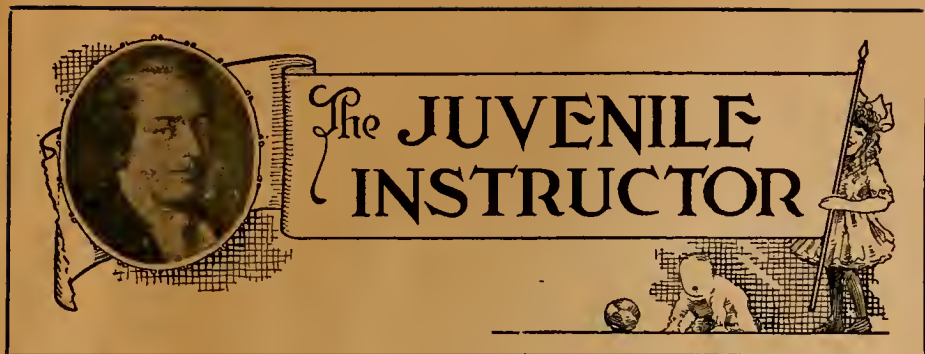


ANTHONY W. IVINS

Young Men's Mutual Improvement Association.



RICHARD R. LYMAN



Vol. 54

JULY, 1919

No. 7

"Bring Them to Me"*

By General Superintendent David O. McKay

In choosing the subjects as they appear upon the program, the committee suggested to the superintendency that they desired to emphasize the three most important elements in Sunday school teaching, indeed in all Sunday school work. First, the *membership*, or whom to teach; second, the *course of study*, or what to teach; and third, suggestions on *how to hold* the children, the members, and get them interested in the lessons prescribed—*Whom, What, How*.

The subject "Bring Them to Me" connotes in your mind at once one of the most memorable scenes in all literature. It happened presumably when Jesus, after a short stay in Perea, was on his way to Jerusalem to attend the passover feast. We do not know in what village he entered when this beautiful incident occurred; but I would have you realize, first, that the conditions in Palestine in that day, so far as women and children were concerned, were entirely different from what they are today. Women held not the honored place then which they hold in society today. It was said that a Jewish rabbi would scarcely recognize his

wife should he chance to meet her on the street. Women and children were placed in the background, so to speak. But here we have Jesus, the Redeemer, honoring the women and children. Somewhere, sometime, undoubtedly the mothers of that village had heard the words of encomium and praise fall from his lips, and they realized that women, in his mind especially, held a higher place of honor than they did in the minds of other rabbis. They followed him. We read that women entertained him, that they bestowed upon him costly presents. Some irresistible power accompanied that teacher which they had not felt from any other being, and mother-like they desired to enjoy no happiness which their children might not share. And so we read in the simple story, that the mothers brought their infants that they might touch him, and as they crowded near this divine teacher, the disciples, still tinged with the prejudice of the Jews, would have pushed them back, rebuked them, as much as to say, Trouble not the Master. But when Jesus saw this action He was much displeased and said "Suffer the little children to come unto me, and forbid them not, for of such is the kingdom of God." Teachers, what more inspiring word can you find in all the world than that! What

*Remarks made at the Conference of the Deseret Sunday School Union, held in Tabernacle, Salt Lake City, June 1, 1919.

more sublime lesson can be given than you find in these words!—music now after 1900 years and more: "Suffer little children to come unto me, and forbid them not, for of such is the kingdom of God." And then He took them from their mothers, laid His hands upon them and blessed them.

Two fundamental principles of teaching, principles indispensable to the success of the teacher, suggest themselves to me by this incident. One is *personality*, the other preparation. It was the divine character of Jesus which drew the women of Palestine to him, which drew as a magnet the children to touch him. It was that divine personality which attracted men, honest men, pure men. It was also that divine personality which antagonized the impure, the evil.

In the realm of personality, in the kingdom of character, Christ was supreme. By personality, I mean all that may be included in individuality. Personality is a gift from God. It is indeed a pearl of great price, an eternal blessing.

Fellow teachers, you and I cannot hope to exert, even to a small degree, the personality of our great Teacher, Jesus Christ. Each one's personality may be to the Savior's only as one little sunbeam to the mighty sun himself; and yet, though infinitely less in degree, each Sunday school teacher's personality should be the same in kind. In the realm of character, each teacher may be superior and be such a magnet as will draw in an indescribable way these little children around him or her.

Admire the goodness of Almighty God!
He riches gave—He intellectual strength
to few:

Nor now commands to be nor rich nor
learned;

Nor promises reward of peace to these.

On all
He moral worth bestowed, and moral
tribute

Asks from all. And who that could not
pay?

Who, born so poor, of intellect so mean

As not to know what seemed the best—
As not to know what God and conscience
bade,

And, knowing, might not do? And he
who acted

Thus, fulfilled the law eternal

And its promises reaped in peace.

Who sought else, sought mellow grapes
Beneath the icy pole; sought blooming
roses

On the cheek of death; sought substance
In a world of fleeting shades."

And so, fellow teachers, I ask that every man, every woman throughout this entire Sunday School Union determine with the help of God to stand and maintain in the midst of the children of the earth a character unpoluted, unsoiled, a character which is in substance the same kind as the Master Teacher, Jesus of Nazareth.

But no matter how attractive the personality may be to the children, that teacher fails in his or her work who directs the love of the child to that personality. It is the teacher's duty to teach the child to love—not the teacher, but the truth. Always, everywhere, you find Christ losing himself for his Father's will, and so the teacher, so far as his personality is concerned, should lose herself for the truth she desires to teach.

Then you can truly say to parents, and to all Israel: "Bring your children to me." The influence radiating from such a corps of teachers will be so ennobling that all will feel that it is good and pleasant to be near such worthy leaders.

Now as to preparation. When the people came to Jesus and asked Him for bread they were never turned away with a stone. He always had Truth to give. He understood it. It radiated from His being. Second, He understood how to use illustrations, the natural things around Him to impress that truth upon His hearers. In other words, He was filled with His subject, and He was enabled then, to give that subject to His hearers.

There are three things which the teacher in preparation should keep in

mind: first, get into your subject; second, get your subject into you; and third, assist the children to get the subject into themselves. I don't say to get it into the children, because I feel that too many feel that we can pour the lessons into the children as we pour water into a bucket. The children must get that truth into themselves by your tactful guidance and skill.

I shall not even mention what the steps of preparation are. You will get these instructions in your teacher-training classes; but I would like to say this, that before we can say conscientiously, "Bring them to me," we must have something worth while to give them; and as Superintendent Richards has truthfully said, we must make that something so attractive that they will desire to come again. Teachers, too many of us say, "Bring them to me," promising a rich banquet, and then giving nothing but scraps. I am reminded now, of an instance that happened the other day with some of our graduates from one of our hospitals. The nurses and superintendent planned to give the graduate nurses a picnic. The graduates saw preparations on every hand for that anticipated feast. There was a huge basket filled evidently with the choicest eatables in great variety; and it was hinted around so that every nurse would know that there was going to be a rich repast for her. Off they went to a choice place in the mountains. Tables were set, all the girls were seated in proper places. There was a large parcel passed to each, napkin and all; but when the nurses began to unwrap one roll after another they found no food; but finally, down in the middle of a bundle, they found, what the boys call an "all-day-sucker", and a peanut. Later, after all had enjoyed the joke, a rich banquet was served at a mountain hotel. I believe that too many teachers take too little time for

preparation, hastily skimming over the lessons, promising a rich spiritual feast; but when the children come they are given not as a joke but in seriousness, too often, only the shell of a peanut. I suggest that every Sunday school teacher should have back of that promise one of the richest banquets that it is possible for him or her to prepare.

O the mighty responsibility of the teacher who says to the parents, "bring your children to me," and promises them the words of eternal life. O, mighty is the responsibility of the teacher who fails to fulfill that promise! Personality you may improve. You may improve your character. You can maintain your spirituality or testimony of the gospel of Jesus Christ. Your preparation is within your power if you but put forth the effort.

The sculptor may chip the marble block,

The artist the blot eraser;

But the teacher who wounds a little child

May never that scar efface.

O hesitate, then, with slothful hand,
To mould the plastic soul;

A misshaped mind or blighted faith

May meet you at judgment roll.

God bless you, fellow workers, that you may realize the responsibility of implanting eternal truth in the hearts of the children of Israel, I pray in the name of Jesus Christ. Amen.

Christianity wants nothing so much in the world as sunny people, and the old are hungrier for love than for bread. The oil of joy is very cheap, and if you can help the poor with a garment of praise, it will be better for them than blankets.—*Henry Drummond*.

The Prescribed Course of Study*

By First Assistant General Superintendent Stephen L. Richards

I have been informed that one of the things considered most necessary and indispensable to the success of our army and navy in our recent activity in the war was a thing which was most obnoxious to Americans and to the love of liberty which our boys had, viz., army discipline. I have been told by returned soldiers that it was about all that their human natures could bear to be subjected to what they first considered the humiliation of being required always and ever to salute their superior officers and to do all the things required by the military code. I take it, however, that after our boys had gone through a certain amount of experience in military matters they reached the conclusion that a large degree of real discipline is necessary in the army and navy in order to bring the efficiency which the government must have from those great organizations upon which it depends for its safety. It would seem that all discipline is more or less obnoxious to the human mind and human disposition. Everybody wants freedom. We boast of freedom and liberty, and we profess to be a liberty-loving people. I think we are, and I sometimes think that many of us are inclined to carry our love of personal freedom and liberty to an extent that we do not have much consideration for the liberty and the freedom of others and for the great plans and systems which must prevail in order to accomplish great results.

It has come to the attention of your General Board in times past, that there are among our Sunday School teachers some who deem it advisable not to adhere strictly to the simple rules

and regulations which have been promulgated by the Sunday School organization, but to advance their own opinions and to adopt their own plans for the carrying on of this great work. You know that the Sunday School organization carries on its work in a very liberal and a very free and a very considerate way, without attempting to prescribe many things that are to be considered as of a mandatory character, but with a thought that it is well to leave much to the individuality of those who work in the class and to the good judgment of those who are set to preside over the various organizations of the Sunday Schools throughout the stakes and wards. In all matters of administration it has been the advice of your Superintendency and Board, that those who are put in charge are to exercise discretion and judgment and wisdom as much as they are entitled to by virtue of their office and calling. There are substantially two things only upon which the General Board feel that it is right to insist upon their adoption as they are prescribed by the general organization. These two things are: first, the time of holding our schools; secondly, (and that constitutes my topic for this occasion) the prescribed course of study.

We have long felt that it would be almost futile for this organization to attempt to put forth a curriculum of study for the various schools and classes to follow if the schools would not follow them. And we sincerely urge all of our brethren and sisters having in charge this work to adhere definitely and closely to the course of study that is prescribed. It is not an arbitrary course of study; at least, it is not wholly arbitrary. All courses of study are of course more or less, in their selection and adoption. But there

*Remarks made at the Conference of the Deseret Sunday School Union, held in Tabernacle, Salt Lake City, June 1, 1919.

is much of reason behind the adoption of the various texts and the various subjects that are embraced within the course of study for the Sunday Schools. They have been planned by men who are acquainted with educational affairs with the view and the purpose of leading the kindergarten children who enter the school at the age of four up through the various grades and departments of the Sunday school until they shall have a comprehensive and fairly adequate knowledge of the principles of the gospel as they may be expounded from the books and from the various texts and subjects that are adopted in the course of study. I say it is not arbitrary, and yet I know that there are some within the organization, perhaps, who feel that it is arbitrary, and there ought to be opportunity to deviate from it. My speaking of it being arbitrary reminds me of a story that I once heard of a murderer who was condemned to death and awaiting in prison the time of his execution. He sent word by the bailiff up to the judge of the court that he desired to be baptized. The judge said, "All right, let him be baptized; go and have somebody sprinkle him." They took the word down to the condemned man that he could be baptized, but in the case he was baptized it would be necessary for him to be sprinkled. He protested, and sent the bailiff back up to the judge to report to the judge that he was a Baptist, that he did not believe in baptism by sprinkling, but that he believed in baptism by immersion for the remission of sins, and he wanted to have the opportunity of being baptized according to his belief. The bailiff took this word to the judge, and the judge hearing the case said: "Well, this court rules that sprinkling is the official mode of baptism, and if the prisoner wants to be baptized, let him be baptized by sprinkling." Now that is what I would call an arbitrary ruling; but the arbitrary rule in our course of

study in no wise corresponds with that.

Our course of study is designed to build faith in the boys and in the girls, and I have observed that those who depart from the course of study depart from it in two ways, in general. First, there are some who think they can choose better gospel subjects than the ones given in the course of study, and they substitute some courses of study in gospel reading of their own choice. That method of substitution is better than the other which I shall announce, but it is bad because by the substitution of other subjects, there often comes to pass a real missing link in the plan of the work which is designed to bring about an adequate training in the gospel. Then there are those who substitute for the gospel subjects some subjects that do not pertain directly and particularly to the work of our Church. Some good thinkers argue that good works on sociology and some subjects which have appealed to the teacher in such a way as to impress him are good things. The great disadvantage in the choice of such substituted subjects is this: We have not the time, in the limited opportunity that we have to teach the gospel in the Sunday schools to do anything other than to teach the principles of the gospel of Jesus Christ.

Our Sunday schools are Mormon Sunday schools. No matter how good some of these other texts and books may appear to be, they cannot be worth the subjects and the course of study that are prescribed to make Latter-day Saints out of our boys and girls. There are some teachers, too, who regard the lesson that is proposed in the course of study as something in the nature of a difficult and arduous task to be pursued by the pupil, and they do not give the encouragement to the pupil that he should have for the study of gospel subjects. You have sometimes perhaps heard of a teacher who will say to her class, "Now, boys

and girls, if you will be good while we have the lesson for today, then I will tell you a nice story." In other words, if you will take the pill of this gospel lesson, why then afterwards you can have a stick of candy. That is about the meaning of it. We shall never be able to make the gospel attractive to the boys and girls unless we make the gospel stories vital in their lives. There are no more beautiful, there are no more attractive stories than the stories of God's dealings with men. There are no more interesting and no more vital stories or books that can be found any place than the books that contain the exposition of these great principles of the gospel of Christ. Therefore, I call upon you teachers of the Sunday School Union to adhere to the course of study, to teach the books that have been adopted by the general board members, and to see to it that the boys and the girls are supplied with the text books that have been provided for them, that their interest is stimulated in these vital stories that so concern their welfare in this life and their salvation in the life to come.

What is the purpose of this great organization? Its purpose is to make Latter-day Saints out of boys and girls, to build up a testimony of the truth in the hearts of children and men and women in the Church; and it will fail of its great mission if the teachers who control its work do not adhere to the plan that is prescribed for the accomplishment of its great purpose. I therefore enlist your sympathies and your support for the course of study that is prescribed for you, and I take occasion, my brethren and sisters, to enlist your support of this course of study, or those courses of study that are prescribed for us to the extent of analyzing and studying them, and if perchance you have something better to suggest, convey your suggestion to the General Board of the Sunday schools, that they may have the benefit of your knowledge

and your experience in the matter, and give the benefit of that experience and knowledge to the whole Church. We want suggestions; we want all of our teachers to feel free to make all of the suggestions that occur to them for the betterment and the advancement of this work; but until your general authorities have been convinced of a better plan, of a better course of study, we submit to you that we have a right to ask you to follow the course that is now provided.

Trusting that you may do this, and that God will bless you as teachers of the youth of Zion to stimulate in their hearts a great love for the truth, to enable them to live the principles of the gospel of Jesus Christ, to keep their lives unspotted from the sins of the world, and to inspire in them a great desire to do God's work and to be servants in his holy cause, I humbly pray, in the name of Jesus Christ. Amen.

Words of Cheer.

Words, fitly spoken, often sink so deep into the mind and heart of the person to whom they are addressed that they remain a fixed, precious and oft-recurring memory—a continuous sunshine, lighting up years, perhaps, after the lips that have uttered them are sealed in death. A whole life has been changed, exalted, expanded and illumined by a single expression of approval falling timely upon a sensitive and ambitious nature.

Words of cheer cost nothing to the speaker. On the contrary, they are to him, as well as to the hearer, a source of great happiness, to be had for the mere effort of uttering them. The habit of speaking such words at appropriate times is easily acquired, while at the same time it is of so much importance that it should be sedulously cultivated by all.—Selected.

A Chosen Heir

By Minnie Iverson Hodapp

V.

THE FIRST PRINCIPLES OF THE GOSPEL.

Uncle and I were in the habit of attending the Lutheran Church. It was there that I had been baptized or "sprinkled" when a mere infant, and so could not remember the slightest thing about it. When I attended my next cottage meeting the missionary from Utah held my whole attention when he said:

"Sprinkling is not baptism. To be baptized a person must be buried in the water as was our Savior. Also, it is a grievous wrong in the sight of God to baptize infants. These cannot sin, nor should they be baptized until they have reached the age of accountability for their actions. All little children are alive in Christ."

After the sermon was finished I asked the missionary to tell me the age of accountability or proper age of baptism. He replied that a child should be eight years old when baptized. This answer seemed quite reasonable to me. I could easily see that a person who accepts baptism ought to be able to comprehend the meaning of the ordinance, at least to some degree.

When I returned home from the meeting that night I was quite surprised to see Uncle making preparations for a trip to Copenhagen. His valise was all packed, and he left us early next morning to be gone several weeks. During his absence I acted just as I thought I should have done had he remained at home.

I was already interested in the teachings of the Latter-day Saint Elder, and I made an effort to get a clear idea of the nature and meaning of baptism. The words of Jesus on this point said:

"Except a man be born of the water and of the Spirit, he can in no wise

enter into the kingdom of heaven." I believed these words sincerely. Thus faith began to grow in my soul. The voice of Conscience said within me, "I will correct and overcome my youthful follies. I will strive to be acceptable in the sight of my Savior for baptism into His Church. Thus *repentance*, the first fruits of *faith*, came also.

VI.

THE ORDINANCE OF BAPTISM.

Faith and Repentance led me to apply serious thought on the ordinance of baptism. I read concerning Jesus and John, how Jesus went to John the Baptist and was baptized of him in the river Jordan. Surely this same John had authority to perform the baptism; if not, Jesus the Lord of all would not have gone to John and asked him. I pondered this over and over in my mind. At last I resolved to ask the Latter-day Saint missionary by what authority baptisms are performed in the Church of Jesus Christ in these days. We two were out in the woods walking on the day I opened up the subject. I sat down on a tree-stump to rest. The missionary stood before me, and in solemn and straightforward manner related an incident concerning baptism that caused my soul to marvel. He began:

"When the Prophet Joseph Smith, and his scribe Oliver Cowdery wished to know concerning the ordinance of baptism, they went out into the woods to inquire of the Lord. There they bowed in humble prayer and asked God what should be done about baptism in this age of the world. Their spiritual eyes were opened and they beheld John the Baptist who had baptized our Savior while He dwelt here on earth. John the Baptist—now a resurrected and immortal being, placed his hands upon their heads and

bestowed upon them the Priesthood of Aaron, which "holds the keys of the ministering of angels and of the gospel of repentance and of baptism by immersion for the remission of sins." Thus the authority to baptize was restored to earth by John the Baptist himself. The date was May 15, 1829. Joseph the Prophet and Oliver Cowdery conferred this Priesthood unto other faithful brethren in our Church. These, in turn, conferred it upon others until today thousands and thousands of men in the Church of Jesus Christ hold the Priesthood of Aaron. When directed to do so by the bishop or other presiding officers these brethren have the right to baptize."

The missionary ceased speaking and looked at his watch.

"I must be going," he said, "as I have an appointment at five. He shook hands and departed abruptly.

When I reached home a loving and fatherly letter from Uncle awaited me. He told of his pleasant little journey and of the good visit he was enjoying among old friends. He also touched upon my religious investigations and hoped I would act wisely and not be enticed into any folly that would bring me discomfort later.

In closing he quoted, "Prove all things and hold fast to that which is good." This counsel I implicitly obeyed.

VII.

THE SECOND HALF OF BAPTISM.

The next time the Latter-day Saint missionary visited me, I said:

"It is clear to my mind that you perform the ordinance of water baptism by the authority of the Aaronic Priesthood which power and authority was first conferred in this age by John the Baptist upon the heads of Joseph Smith the Prophet and Oliver Cowdery.

"Correct," answered the missionary. "What further knowledge concerning the ordinances of the Gospel do you desire to receive?"

"Please explain," I said, "your right to perform the ordinance of the laying on of hands for the gift of the Holy Ghost. This ordinance follows baptism, I understand."

"True,—the laying on of hands for the gift of the Holy Ghost is often called the second half of baptism," said my instructor. "It is performed by virtue of the higher grade of Priesthood called the Melchizedek Priesthood."

"When and by whom was the Melchizedek Priesthood given to man in this age?" I asked.

He took time to explain in the following manner:

"Joseph Smith and Oliver Cowdery were ordained unto the Melchizedek Priesthood during the summer of 1829. Peter, James, and John—three presiding apostles of the Church of Jesus Christ of former-day saints appeared unto them in holy vision and conferred upon them the Melchizedek Priesthood. This gave them the right to minister in all the higher ordinances of the Gospel—among which may be mentioned the laying on of hands for the gift of the Holy Ghost, the administration of the sacrament, blessing the sick, etc. Joseph Smith and Oliver Cowdery conferred the Melchizedek Priesthood upon other worthy brethren. These, in turn, conferred it upon others. Today there are thousands of good men in our Church who hold the Melchizedek Priesthood."

"As far as I have learned," said I to the missionary, "your gospel is divinely planned, divinely revealed, and divinely restored."

"In very truth," said he, "the Gospel is the Power of God unto salvation unto all those who obey."

Reader, I obeyed. Within two weeks after this conversation I was led into the waters of baptism, and, by the authority of the Holy Priesthood was born anew in Christ.

(To be continued)

The General Superintendency of Y. M. M. I. A.

By *Edward H. Anderson*

GENERAL SUPERINTENDENT ANTHONY
W. IVINS.

Elder Anthony W. Ivins, who was chosen and set apart as General Superintendent of the Y. M. M. I. A., on November 27, 1918, is a well known leader among men. He is practically a Utah man, having been born, however, in New Jersey, September 16, 1852; but he came to Utah as a child with his parents, in 1853. He has, therefore, been cradled in the West, and is one of its leading scouts, frontiersmen, and pioneers, inured to the hardships of the West, and in thorough sympathy with the youth of the land. Since 1861, when his parents settled in Southern Utah, he has practically been a pioneer all his days. Many are the missions that he has performed among the Navajos and Pueblo Indians in Arizona and New Mexico, and he has become a friend to the tribes throughout the Southwest. He was a Mutual Improvement worker in St. George, having acted as president of one of the wards there and later, of all the wards of that city consolidated, and also as stake superintendent of the St. George stake. In 1895, he was chosen president of the Juarez stake, in Mexico, and was the leading spirit in the establishment of the colonies of the Latter-day Saints in that land, having been their close friend and adviser which he continues to be up to date, taking a live interest in their welfare under the trying conditions that now surround them.

On October 6, 1907, he was chosen and ordained an apostle, and in that capacity, has traveled extensively throughout the West coming in contact with thousands of people. It is safe to say, that no other man in the council, has been so near the people as

Superintendent Ivins. He has occupied many political offices, both in city, county and state, having served in the legislature, as well as having been a member of the Utah State Constitutional Convention. As rancher, scout, pioneer, he has had a wonderful experience. As a public speaker, Elder Ivins is among the best in the Church; his sermons being full of careful thought and overflowing with the spirit of love, testimony of the gospel, and consideration, sympathy and help for the people. The rich experiences of his life, his big and sympathetic heart, and the love he bears for the boys and people generally, must necessarily result in growth and advancement for the Y. M. M. I. A. under his leadership.

ELDER BRIGHAM H. ROBERTS

When Superintendent Anthony W. Ivins was selected as superintendent of the Y. M. M. I. A., he retained as first counselor, Brigham H. Roberts, who for many years, in addition to his arduous labors among the quorums of Seventy, has acted in the superintendency of the Y. M. M. I. A. His activities are well known to the young men throughout Zion. Sketches of his life have been published so frequently, that it is scarcely necessary to repeat. His life is an open book and well known by all the youth of Israel.

Elder Roberts was born in England, March 13, 1857, son of Benjamin and Ann Everett Roberts. He came to Salt Lake City after many adventures, in September, 1866, and the story of his rise from an unknown boy in the community, to the honorable positions that he has occupied since in state and nation is a story of exceeding interest. His missionary work in various parts

of the earth, and his home operations among the youth of Zion, would fill a book.

In literary pursuits, he stands among the first writers in the Church. His writings are original and delve into the depth of things. From them, we have many original thoughts and ideas concerning doctrine and historical conclusions. His miscellaneous writings in the "Salt Lake Herald," the "Millennial Star," the "Contributor," the "Improvement Era," and other publications, are voluminous and touch sharply and decisively upon every phase of Church doctrine and upon current questions of import. He edited the six-volume "History of the Church," and he has also written "A History of the Mormon Church" which was published in the "Americana," comprising some three thousand pages; three volumes of "A New Witness for God," "A Life of John Taylor," "Outlines of Ecclesiastical History," "The Defense of the Faith and the Saints," "Joseph Smith, the Prophet Teacher," and many other smaller publications. For nearly one-third of a century, he has written, spoken, prayed and worried for the Y. M. M. I. A., directing the thoughts and aspirations of youth in the way of righteousness. He was one of the first to give us a home-written book, "The Gospel," for the reading course, away back in the late 80's. His early writings in the first magazine of the Y. M. M. I. A., "The Contributor," are of permanent, historical and doctrinal value. He was one of the principal movers in the founding of the "Improvement Era" which, for now twenty-two years, has received his unstinted and unselfish support and help, and which contains many of his important literary contributions. Ten out of the twenty-two manuals published by the Y. M. M. I. A., were virtually written by him. Through thick and thin, he has stood by the young men of Zion, and is still a guide and a light to their feet.

ELDER RICHARD R. LYMAN

When Elder Anthony W. Ivins was chosen Superintendent of the Y. M. M. I. A. he selected as his second counselor, Richard R. Lyman who was made a member of the Council of Twelve, April 7, 1918. He is a son of President Francis M. Lyman, and Clara Callister. He was born in Fillmore, Utah, November 23, 1870, and removed with his parents from there to Tooele, in 1878. He attended the public schools in that place, and was educated further in the Brigham Young College and the Brigham Young University. He entered the University of Michigan, in 1891, graduating from there on the 27th of June, in the class of 1895, with a degree of C. S. C. E. For a number of years after 1906, he taught in the University of Utah, as professor of Civil Engineering. He took post graduate work at the University of Chicago, and Cornell University, and had many honors conferred upon him in educational lines. He is well known throughout Utah and the West, by his services in measuring and distributing water, and in providing many of the towns and smaller cities of Utah with water by the construction of water-works systems. His work in this direction is well and favorably known throughout the community. He served as a member and vice chairman of the Utah State Road Commission for nine years.

In Church matters, he has been actively interested, having been superintendent of the Young Men's Mutual Improvement Associations of the old Salt Lake stake when it comprised the whole county. He served in the Improvement Associations before the division of the Utah stakes, acting as counselor to the superintendent. He has also labored assiduously in the Sunday Schools, where for a number of years in the Ensign stake, he acted as supervisor of Parents' classes. A man of unimpeachable integrity, a

strict observer of the Word of Wisdom, a trained teacher, and a man of affairs of decided power and ability, his labors and services in the Y. M. M.

I. A. are sure to result in great good to the membership of that splendid organization.



TWO HAPPY "KIDDIES"

Children of E. Wesley and Mary H. Smith. Eloise, age 6, and E. Wesley, Jr., age 5 months. Elder Smith was recently appointed President of the Hawaiian Mission.



True Pioneer Stories

Contributed by Daughters of the Utah Pioneers

The Prophet Brigham Young

By Flora B. Horne

June is not alone the month of roses and bridal parties. It is significant to Latter-day Saints as the month when a great modern Prophet and Leader was given to the world.

That prophet has shaped our destinies more than we credit.

June 1, 1801, in the little town of Whitingham, in Windsor Co., Vermont, a son was born to John and Nabby Howe Young.

Naturally, when you mention Vermont, Joseph Smith, the prophet is the thought that follows. These unusual characters, Joseph and Brigham, became fast friends, as they no doubt were in the spirit world.

John Young, the father of Brigham, was of good old Puritan descent, and gave to his son that valiant spirit of defense for truth and right. Let your imagination take you back, for a moment, one hundred years and more. Think of the vast wilderness to be cultivated that breadstuffs might be raised! There were no idlers then, as now. Their slogan was "Work." Compare the little log school house with its sawed log seats, slates, pencils and readers—yes and the Bible—for that was a school book in those days, with your convenient, well heated, well lighted, well equipped schools, with free books, pencils and papers, etc. If the boys one hundred years of age were fortunate, they attended for a few weeks each year, for two or three years. It is said that the boy Brigham

received but thirteen weeks of schooling. He made the best of it.

Poverty forced many into trades. Brigham became an apprentice in a carpenter shop at 16 years of age. The Daughters of Utah Pioneers have the tools he used at that time, in their exhibit at the State Capitol.

"Self effort produces strength," and "The idler must not eat the bread of the laborer," were favorite statements of Brigham Young. In 1824, on Oct. 8, he married Miriam Works, who died in 1832, leaving two little girls, that were cared for by "Aunt Vilate" Kimball.

Brigham and Miriam had both been baptized into the Church of Jesus Christ of Latter-day Saints, and he was comforted, and rose above his sorrow by taking the "Truth" to his kinfolk and friends.

He soon learned that God is the Great Teacher and Christ the Great Exemplar. In speaking of his visit to Kirtland, Brigham Young says: "In Sept., 1832, Brother Heber C. Kimball took his horse and wagon, Brother Joseph Young and myself accompanying him, and started for Kirtland to see the Prophet Joseph. We visited many friends on the way, and some branches of the Church. We exhorted them and prayed with them and I spoke in tongues. Some pronounced it genuine and from the Lord, and others pronounced it of the devil. We proceeded to Kirtland, and stopped at John P. Greene's who had just arrived there with his family. We rested a few minutes, took some refreshments and started to see the Prophet. We

went to his father's house and learned that he was in the woods chopping. We immediately repaired to the woods where we found the Prophet, and two or three of his brothers, chopping and hauling wood. Here my joy was full at the privilege of shaking the hand of the Prophet of God, and receiving the sure testimony, by the spirit of prophecy, that he was all that any man could believe him to be as a true Prophet. He was happy to see us, and bid us welcome. We soon returned to his house, he accompanying us. In the evening, a few of the brethren came in and we conversed upon the things of the Kingdom. He called upon me to pray. In my prayer I spoke in tongues. As soon as we arose from our knees, the brethren flocked around him, and asked his opinion concerning the gift of tongues that was upon me. He told them it was the pure Adamic language. Some said to him they expected he would condemn the gift Brother Brigham had, but he said "No, it is of God."

After Brigham left the room the Prophet Joseph said, "The time will come when Brother Brigham Young will preside over this Church."

He surely did. How wonderful to be guided by the Spirit of the Lord! Why did your father and mine, leave civilization and come to a desert land? Because they saw the mantle of the martyred Prophet Joseph Smith fall upon Brigham Young and knew the Lord would direct him to the Rocky Mountains and the Dead Sea as spoken of by Joseph.

He did not fail them.

This month we celebrate the birth of our Nation and the birth of our State. "This is the Place," said Brigham Young. Now we all know this is the place set apart for the Saints,— "a promised land."

Will we celebrate the 4th and 24th of July with gratitude and loyalty in our hearts? "Aye! aye!" comes from hundreds of thousands of Utah's sons and daughters.

Prayers

By Grace Ingles Frost

When first my prayer brought unto
me no answer,

I questioned much the wherefore,
could not see

Why God should heed another one's
petition,

And give not that which I desired
to me.

One day there came unto my soul a
vision,

I heard those prayers repeated one
by one,

That I bewailed,—they terminated al-
ways,

"O Father, not my will but thine be
done."

And then, there came another repe-
tition

Of prayers that once had answered
seemed to be,

I viewed them each in turn and com-
prehended:

Unanswered prayers had needful
been for me.

When now my prayers remain to me
unanswered,

I question not, the years have given
to me

This knowledge: God knows all, I've
but to trust Him,

And He will send whate'er is best
for me.



EDITORIAL THOUGHTS.

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Organ of the Deseret Sunday School Union

PRESIDENT HEBER J. GRANT, Editor
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SALT LAKE CITY, - JULY, 1919

Two Essentials of Sunday School Work*

The Elders of this Church are essentially teachers. It is their duty to

*Remarks made by Elder Geo. D. Pyper at Conference of Deseret Sunday School Union, held in Tabernacle, Salt Lake City, Utah, June 1, 1919.

carry the Gospel to the nations of the earth and to preach it at home. In the Sunday school it is our special mission to lay it close to the hearts of the children of the Latter-day Saints.

The book of Doctrine and Covenants, 68th chapter and 29th verse, says: "*Inasmuch as parents have children in Zion, or in any of her stakes which are organized, that teach them not to understand the doctrine of repentance, faith in Christ, the Son of the living God, and of baptism and the Gift of the Holy Ghost by the laying on of the hands, when eight years old, the sin be upon the head of the parents.*"

There is reason to believe that this injunction is not universally lived up to, and Sunday schools have been established and teachers called to assist the parents in performing the duty enjoined by this scripture. It is a mighty responsibility, and before assuming it teachers should sense fully the importance of their calling. Among the many requisites of a teacher may be mentioned two essentials:

First. They should put themselves in the proper spiritual condition to teach the children the principles of the Gospel. The Doctrine and Covenants (42 chapter, 14 verse) says: "*The Spirit shall be given unto you by the prayer of faith, and if ye receive not the Spirit, ye shall not teach.*"

It is not enough that we learn the principles of pedagogy. "*For what man knoweth the things of man save the spirit of man which is in him? Even so the things of God knoweth no man, but the Spirit of God.*"

Thus it seems that if we attempt to instruct with only the knowledge of man our words will be as "sounding brass and a tinkling cymbal." As the spirit and the body constitute the soul of man so I take it the possession of the Spirit and the knowledge of the art of instruction constitute the soul of Gospel teaching.

How particular the Lord is to remind us that we must have the preparation of the Holy Spirit before we are even entitled to teach His truths!

Let us see to it that, by the prayer of faith, we receive this gift so that we may have the "*power of God unto the convincing of men.*"

You will hear later of the prescribed course of study which we deem necessary to follow, and of the preparation necessary on the part of a teacher before she can hold out her hands and say "Bring them to me," but I want to call your attention to another essential of the work much neglected but which, tactfully used, will spell success—that is the element of personal contact.

A teacher who is satisfied with his work when the lesson in class is finished fails—there must be follow-up work.

Elbert Hubbard, who went down to his death with the ill-fated Lusitania, once told of a boy at East Aurora who seemed to be incorrigible and hopeless. His chief offense was in carving his name and other things upon the school desks of the village. He was scolded, punished, and finally turned over to the police, charged with malicious mischief. His mother, in despair, sought out Hubbard and asked him to intercede for her boy. She knew, as only a mother can know, that if his energies could be properly directed the good in him would be disclosed.

Hubbard was touched by the mother's pleading, and induced the officer to let the boy go with him. Upon examination of the damaged school desk he found that the carvings made by

the boy had in them what seemed to him some elements of artistry and an idea struck him; so, carrying it out, he put the boy to work in his Roycroft shops. And that boy developed so rapidly as a carver that at the time of Hubbard's lecture he was well respected in the community and foreman of the Roycroft shops.

Another illustration, closer at home, although in this case the boy was not incorrigible: This youth, a pupil of the 13th Ward Sunday school, Salt Lake, became incensed at something that happened in the Sunday School and left in a rage, vowing he would never enter the school again. In fact he was more pronounced than that, saying that the Sunday School and all pertaining to it might go to h—, not realizing that he himself was taking the first step in that direction. That probably would have been the last of that boy religiously had it not been for a true and faithful teacher who believed in the efficacy of personal contact. He followed that boy, pleaded with him, fanned the spark which warmed the good within him, and then by tact and understanding of the boy's heart, renewed his love for the Sunday school work. The youth returned, went through the Sunday school course, grew up with the love of God in his heart, became a Stake President, an Apostle, and was this day sustained by the Priesthood and entire body of the Church, as a prophet, seer and Revelator and head of God's work here on earth. The boy was Heber J. Grant—the teacher, the late Elder George Goddard.

Illustrations might be multiplied showing the wonderful saving work accomplished by teachers keeping in personal touch with their pupils; and, oh! Sunday school workers, do not be satisfied with class work merely, for do you know you only have about sixty percent attending? The other 40 percent are at home or on the street. Give the absent ones some attention. Do not cast aside the seemingly unruly boy as of no consequence. Go after

him; follow him up. He may be motherless. He may have no father or, even if he has both, the environment may be unfortunate. Get his confidence. Play with him, pray for and with him, and you may have for your reward the satisfaction of knowing that you have been an instrument in the hands of God of saving a precious soul. And remember, too, in dealing with boys, that God chose one of the tender age of 14 years to receive the greatest message given to man in these days.

These two points—possession of the Spirit of the Lord and personal contact—constitute two fundamental elements in Sunday school work.

Our Teacher-Training manual says that true teaching is the *finest of the fine arts*. The artist who paints and the sculptor who chisels, work upon perishable material, but the teacher of the Gospel of Jesus Christ works upon immortal souls, and his tools are love and service.

In conclusion, let me quote a poem entitled "Planting," by W. Lomax Childress:

Who plants a tree may live
To see its leaves unfold,
The greenness of its summer garb,
Its autumn tinge of gold.

Who plants a flower may live
To see its beauty grow,
The lily whiten on its stalk,
The rambler rose to blow.

Who sows the seed may find
The field of harvest fair,
The song of reapers ringing clear,
When all the sheaves are there.

But time will fell the tree,
The rose will fade and die,
The harvest time will pass away,
As does the song and sigh.

But whoso plants in love,
The word of hope and trust,
Shall find it still alive with God—
It is not made of dust.

It cannot fade nor change
Though worlds may scattered be,
For love alone has high repose
In immortality.

TOPICS OF THE TIMES

PEACE TREATY SIGNED

The Peace Treaty was signed in the Hall of Mirrors Palace of Versailles, Saturday June 28th. Dr. Hermann Mueller and Johannes Bell, named by the German government as plenipotentiaries for the special purpose, signed the famous document. President Wilson and the American delegation had the honor of executing the treaty first among the Allies and the other governments affixed their signatures in their alphabetical order. The only jarring notes were the refusal of China to sign on account of the Shantung provisions and the protest of General Jan Christian Smuts of the Union of South Africa on account of certain territorial settle-

ments. The closing moments were attended by considerable disorder.

GERMANY SIGNS THE TREATY

Germany has signed the Peace Treaty. It had been denounced by her government officials as being "brutal and unbearable." Her first representatives at Versailles presented a note to the Allied and Associated Powers, summing up the German attitude toward the proposed Treaty of Peace, and outlining various German counter-proposals. It said in substance that Germany, although realizing that she must make sacrifices to obtain peace, was convinced that the execution of the treaty, as drawn, was "more than the people of Germany can bear."

The German note declared, on behalf of the Teuton nation, that "even in her need, justice for her was too sacred a thing to allow her to stoop to achieve conditions which she could not undertake to carry out."

The exclusion of Germany from the League of Nations means, according to the note, that in signing the Treaty Germany would be executing a decree "for its own proscription, its own death sentence." The German people, it is said, have been disappointed in their hope for a "peace of justice" which had been promised, and "stand aghast" at the demands made upon them by the "victorious violence" of their enemies.

The Germans proposed to agree to a reduction of their army and navy, on condition that Germany be admitted immediately to the League of Nations. They agreed to renounce Germany's "sovereign right" in Alsace-Lorraine and Posen, but as to all other territories which she was called upon to give up, the principle of self-determination was asked to be applied at once; she agreed to subject all German colonies to administration by the League of Nations under the German mandatory; and to pay an indemnity of one hundred billion marks and get rid of the Allied financial commission, to which they strongly object.

THE ALLIES' REPLY TO GERMANY.

The Allies' reply to Germany was delivered on the 16th of June, 1919, with a note from Premier Clemenceau, President of the Peace Conference. Never since diplomatic history began has the world noted so scathing a denunciation of a nation and its government as that contained in the Premier's note. He declares that Germany fails to understand the position she occupies today in the eyes of the whole civilized world for being responsible for what was "the greatest crime against humanity and the freedom of the people that any nation calling it-

self civilized has ever consciously committed."

The revised treaty rejects the requests for Germany's admission into the league of nations for the two-fold reason that there is yet no guaranty that the German revolution represents a permanent change and "in the present temper of international feeling it is impossible to expect the free nations of the world to sit down immediately in equal association with those by whom they have been so grievously wronged." To attempt this, M. Clemenceau points out, would not hasten world conciliation. Germany is promised admission "at an early date," on condition that she prove by her acts that she intends to fulfil the peace terms and has abandoned her pre-war policies and methods and proves that she has become "a people with whom it would be possible to live in a neighborly good fellowship."

Premier Clemenceau enumerates in sequence the long list of crimes chargeable to Germany before and during the war to which, he says, Germany must turn if she seeks the reason for the "stern justice of peace." He recites that for years before the war, Germany tried to tyrannize over a subservient Europe; she taught her subjects that might was right; she armed herself and spread the falsehood that her neighbors were jealous of her; she developed espionage and intrigue; she encouraged Austria to declare war on Serbia, knowing that the conflict would involve all Europe; violated Belgian neutrality and systematically terrorized that country in her policy of conducting a war of savagery; the use of poison gas, the bombing and shelling of unprotected towns, and the enforced slavery of subject peoples.

To this program of barbarity the German people assented and in victory would have justified and strengthened it. That outstanding fact is not to be forgotten. German militarism had a

united Germany behind it all through the brutal program resolved upon by the Prussian masters of the fatherland. With clear vision, M. Clemenceau goes to the bottom of German pretensions of reform in government, just as he punctures the German claim that their country was tricked into an armistice by a set of principles which have not been lived up to.

PEACE TREATY FOR AUSTRIA

The conditions of peace of the Allied and associated powers, with the exception of military preparations, financial, and certain boundary clauses, were handed to the Austrian plenipotentiaries June 2, 1919. Austria agrees to accept the League of Nations covenant and labor charter; to renounce all her extra European rights, to demobilize her whole navy and aerial forces, and to admit the right of trial by the Allied and associated powers, of her nationals guilty of violating the law and customs of forces, and to accept detailed provisions similar to those of the German Treaty as to economic relations and freedom of transit.

By the terms of the Treaty, the once proud and haughty empire of the Hapsburgs, which had a population of over fifty million people, will pass into history. In its stead, a new State of from six to seven million people, inhabiting a territory of between five thousand and six thousand square miles, will arise. Hungary will be cut off, and other territory ceded in accordance with the provisions of the Treaty formulated at Versailles. The Austrians and the Germans are to be treated alike, except as conditions in the two countries vary. After being shorn of so much territory, of course, Austria is not expected to pay such heavy damage as Germany.

ANARCHISM IN THE UNITED STATES

Another attempted reign of terror, directed chiefly against public officials who have been active in their prose-

cution, was launched by American radicals on the night of June 3rd. A bomb explosion which damaged the residence of Attorney-General Palmer, in the fashionable northwest section of Washington, but which apparently resulted only in the death of the bomb-planter, was followed at brief intervals by similar explosions in seven other cities, namely, Cleveland, Boston, Pittsburg, Paterson, N. J. West Philadelphia, New York, and Newtonville, Mass.

In all cases except Paterson and Philadelphia the bomb attempts were directed against the lives of public officials. In Paterson the home of a silk manufacturer was wrecked, while in Philadelphia, where two explosions occurred, attempts were made to blow up a Catholic Church and a private residence.

The explosion at Washington shattered window glass for a block on each side of the Palmer residence and damaged the home of Senator Swanson of Virginia, next door to that of the Attorney-General, whose family escaped injury, but the person who planted the bomb was blown to pieces. His head was found on the top of a building a block away from the scene of the explosion. Anarchistic pamphlets were found in the vicinity.

Convinced by these outrages that a well organized anarchistic group has undertaken a campaign of assassination and terrorism, administration officials at Washington have taken steps to deal with the menace. Attorney-General Palmer has declared that "organized crime against organized Government in this country shall be stopped," and he has announced a reorganization of the crime-detecting forces of the Department of Justice whereby William J. Flynn, the noted detective, who formerly was Chief of the United States Secret Service, has undertaken to run down the anarchist conspirators.

One of the immediate results of this revival of anarchistic activities is seen

in the prompt preparation by members of Congress of legislation designed to stamp this menace out of existence in the United States.

It is the statement of the secret service that there are in this country at this time more than 2500 paid agents of the Russian Bolshevist propaganda. These men are declared to be working to wreck unions identified with the American Federation of Labor and to substitute for this organization the "one big union" plan, leading to soviet government. It is also declared that there are two hundred and sixty-five periodicals controlled by the radical element.

It is proposed to provide for the deportation of every known or suspected alien sympathizer with this imported revolutionary movement, and the prompt landing behind prison bars of misguided citizens of the United States whose deportation cannot be ordered because of their citizenship, and also to make it impossible for immigrants of suspected or proved sympathy with this so-called "internationalism" to get past the port inspectors' officers.

FLIGHT ACROSS THE ATLANTIC

The great feat of flying across the Atlantic Ocean from America to England has been accomplished by Lieutenant Commander Read and his associates. The flight was made from Newfoundland to the Azores, from there to Lisbon, Spain; and thence to Plymouth, England, the average speed being more than seventy miles per hour. This establishes a new record of human ingenuity and achievement. The honor belongs to the United States, and one of the most commendable features associated with the marvelous deed was the completeness of the arrangements for insuring the safety of the airmen. These arrangements made it almost impossible that the gallant fellows high in the air could come to harm. There was scarcely a minute during their flight when they were out of touch with their

comrades on the cordon of ships that bridged the ocean beneath them, and their progress, mile by mile, was reported with the utmost promptness and accuracy. Indeed, hardly less miraculous than the wonderful flight itself, was the method and manner in which it was observed and recorded.

The route which the seaplanes took was marked by a ribbon of destroyers stationed about fifty miles apart. These vessels had been on their stations for several days and kept the naval officials constantly informed as to the meteorological conditions along the coast.

In addition to the destroyers, four battleships, the Florida, Utah, Texas and Wyoming, were stationed on the outskirts of the course to furnish further meteorological data throughout the flight.

The American people have acquired the habit of being first, and the flight across the Atlantic is but another star in our firmament of things accomplished.

The successful aviators were warmly greeted at every stage of their journey and on their arrival at England. They have received congratulations from President Wilson, and command the admiration of the American people.

Soon after Commander Read left Newfoundland, two Australians, Harry G. Hawker and his companion, attempted to fly from America directly to Ireland. When they had accomplished about one-half of the distance the engine of their machine became disabled and they were obliged to alight on the ocean, being rescued by a passing ship and carried to England, where they received a great ovation. Theirs was a very daring deed and exhibited great courage, especially in view of the fact that no adequate preparations had been made for their safety or rescue in case of accident.

ALCOCK'S FLIGHT

Jack Alcock, a captain of the British

royal air force, and his navigator, Lieutenant Arthur Brown, an American, made a non-stop flight across the Atlantic in 16 hours and 12 minutes, leaving St. Johns, Newfoundland, at 4:13 p. m., June 15th, and arriving at Clifden, Galway, Ireland at 8 o'clock on the morning of June 16th.

PIGEON HEROES

Cher Ami has gone to Washington, where he will be attached for life to the office of the Chief of the Signal Corps, with unlimited rations. Cher Ami, a scrawny, undersized, blue-gray and white carrier pigeon, deserves all this and more says Capt. Carney, who is in command of the Pigeon Company which has just returned from France with this war messenger and 1100 other veterans. General Pershing, after stroking the birds' head, awarded him the Distinguished Service Cross, because he carried a message from the "Lost Battalion" in the Argonne which enabled aviators to locate the men and drop food and water for them, and which finally led to their rescue. When Cher Ami delivered the message his left leg was gone just above the second joint, and he bears a deep creased scar across his breast made by a German bullet.

Ten thousand birds served with the British army during the war. Twelve hundred of them were used to carry messages in one battle, and not a single one went astray.

DISABLED UTAH MEN

A bulletin of the Mountain Division of the American Red Cross contains the following:

"Three hundred and ninety-four Utah men who, in response to their country's summons, set out in the prime of life and health, have returned to the state physically disabled. These figures, showing Utah manhood sacrifice have just been compiled by the Home Service Department of the Red Cross.

"Virtually every county in the state has two or more Yanks who came near paying the supreme price. In one county there are 211 such soldiers, 74 in another, and 47 in another, according to Red Cross officials.

"But the Utah Yank isn't of the mold that permits disability to put him out of the race in life. With the same pluck that characterized his participation over there he has turned to new pursuits. He isn't going to idle away his time "hero-ing."

"Figures submitted to Mountain Division headquarters in Denver by the various Home Service sections of the Red Cross in Utah indicate that more than half of the returned men have taken up training preparatory to entering new trades and professions. The Red Cross is assisting the Federal Vocational Board in furthering this work.

"More of the boys would now be availing themselves of the opportunities of learning new vocations, the while being paid by the government, if the men themselves or their families or friends would cooperate. The Red Cross, for this reason, has issued an appeal to the men and their families and friends to consult their local Home Service representatives. Almost every town in Utah is reached by the Red Cross Home Service.

CONFERENCE.

One of the most interesting and important conferences that has ever occurred since the organization of the Church, has just been held. From the impressive services at the opening session, when the Authorities of the Church were sustained (each quorum of the Priesthood voting separately), till the close of the conference, the proceedings were most inspiring.

President Grant's eloquent tribute to his illustrious predecessors, and the eulogies of President Joseph F. Smith, by other leaders of the Church, were very touching and encouraging, being

2. Why We Need to Pray.
 - a. Effect on individual's own heart.
 - b. In a general sense. "The prayer of the righteous availeth much."
3. Appropriate Prayers.
 - a. Time.
 - b. Place.
 - c. Position.
 - d. Things to pray for.
 - e. Meetings.
 - f Family prayers.
 - g Sacrament
 - h. Blessings on the food, etc.
4. Faith in Prayer.
 - a. Instances of answer to prayer (the Prophet's prayer as an example).
 - b. Testimonies of individual prayer.

DESIGNATION OF CLASSES IN DEPARTMENTS.

Classes in the Sunday Schools shall be designated by the year of the outlined lessons in each department, namely:

First Year Kindergarten Class	} Ages 4, 5 and 6
Second Year Kindergarten Class	
First Year Primary Class	} Ages 7 and 8
Second Year Primary Class	
First Year 1st Intermediate Class	} Ages 9, 10, 11 and 12
Second Year 1st Intermediate Class	
Third Year 1st Intermediate Class	
Fourth Year 1st Intermediate Class	
First Year 2nd Intermediate Class	} Ages 13, 14, 15 and 16
Second Year 2nd Intermediate Class	
Third Year 2nd Intermediate Class	
Fourth Year 2nd Intermediate Class	
First Year Theological Class	} Ages 17, 18, 19 and 20
Second Year Theological Class	
Third Year Theological Class	
Fourth Year Theological Class	

Where there are a number of divisions in any class of any department, the designation should be section 1, 2, etc .

COURSE OF STUDY FOR 1919

Kindergarten Department

First year class, Text book: "Sunday morning in the Kindergarten," First Year. 50c nostpaid.

Primary Department

First year class. Text book to and including September, 1919, "Stories from the Old Testament." 50c postpaid.

First Intermediate Department

First year class. Subject: Book of Mormon. Lessons outlined in current numbers of Juvenile Instructor.

Third year class. Text book: "A Life of Christ for the Young," by Geo. L. Weed. 75c postpaid.

Second Intermediate Department

First year class. Text book: "A Young Folks' History of the Church," by Nephi Anderson. 60c postpaid

Third year class. Text book: "What it means to Be a Mormon," by Adam Bennion. 75c postpaid.

Theological Department

First year class. Text book. "The Apostles of Jesus Christ," by Edward H. Anderson. \$1.00 postpaid.

Third year class. Text book: "Old Testament Studies," Vol. 2, by Joseph M. Tanner. \$1.00 postpaid.

Advanced Theological. Text book: "A New Witness for God," Vol. 1, by B. H. Roberts. \$1.50 postpaid.

Parents Department

From June to December, inclusive, this department will take up a series of lesson themes on, "A study of the Ten Commandments," published monthly in Juvenile Instructor, opening in the May number.

A Brother's Faults

The most of us are quick and often eager to discover the faults and weaknesses of our brother. We are very ready to see and point out all kinds of blemishes in the person, the life and the character of others; but never think to look into the mirror and see ourselves as we are. The Savior would have us to realize that there are beams in our own eyes at the same time that we are loudly calling attention to the motes which

seem to make defective our brother's vision. If a brother has faults, it should be a privilege to help him to correct them, and not to call public attention to them. If he is sinful, we should not proclaim his sin, but help him to overcome it. At the same time we should be warned to examine our own hearts, and see if perhaps we are not given to the same or even worse grievous sins.—Young Folks.

Choristers and Organists' Department

Joseph Ballantyne, Chairman; Edward P. Kimball and Tracy Y. Cannon

March for Reed Organ

ALERFD M. DURHAM.

In strict tempo and well marked.

The first system of musical notation consists of two staves. The upper staff is in treble clef with a key signature of one flat (B-flat) and a common time signature (C). It begins with a melodic line in the right hand, featuring eighth and sixteenth notes. The lower staff is in bass clef and provides a harmonic accompaniment with chords and single notes. A dynamic marking of *mf* (mezzo-forte) is placed above the first measure of the lower staff.

The second system continues the piece. The upper staff shows a melodic line with some rests and eighth notes. The lower staff continues the accompaniment. A dynamic marking of *f* (forte) is placed above the first measure of the upper staff in this system.

The third system continues the piece. The upper staff features a melodic line with eighth notes and rests. The lower staff continues the accompaniment with chords and single notes.

The fourth system concludes the piece. The upper staff has a melodic line with eighth notes and rests. The lower staff continues the accompaniment. A dynamic marking of *mp* (mezzo-piano) is placed above the first measure of the lower staff.

der whereby prophet comes to that position?

(b) Is commission given Ezekiel common to prophets of today?

2. He is carried away to captivity.

a. His visions:

(1) Individual liability for sin—Ezekiel, Chapter 18.

b. What is the Article of Faith covering this proposition?

c. Explain the above in the light of the commandment stating that the sins of the fathers shall be visited upon the heads of the children unto the third and fourth generation of them that hate God.

3. Israel despairs of ever returning.

a. Ezekiel's vision of the valley of dry bones—Ezekiel, Chapter 37.

(1) Explain fully significance of vision.

Third Sunday, September 21

Isaiah in Babylon

Chapter 26, "Old Testament Studies," Vol. II. Book of Isaiah, Chapters 40 to 66.

Aim: God always labors with and succors His chosen people.

1. The Jews in captivity about seventy years.

a. Greatly humbled by kings of Babylon.

(1) Name kings and state characteristics of their respective reigns—page 267, "Old Testament Studies."

b. Why should the Jews have been so punished?

c. Compare their punishments with punishments heaped upon Latter-day Saints in first days of the Church.

(1) Point out points of likeness and points of difference.

2. Isaiah with them.

a. He preaches comfort and promises them relief if they turn from their sins.

See "Old Testament Studies," Vol II, pages 271-2-3.

Fourth Sunday, September 28

Isaiah in Babylon, Continued

Chapter 27, "Old Testament Studies," Vol. II. Isaiah, 49-66.

Aim: Man alone cannot save himself.

1. The Jews in their captivity watch the rise of Cyrus.

a. He becomes a savior in their eyes.

2. Cyrus takes Babylon.

a. His treatment of the Jews.

3. Isaiah arouses the people.

a. He makes a great prophecy.

Give assignment to class to consider Isaiah 53, "Old Testament Studies, Vol. II. pages 282-83.

b. Study in detail the prophecy given and its fulfilment.

Advanced Theological

Text Book: "A New Witness for God," Vol. 1 (Roberts).

Lesson 20. A New Dispensation of the Gospel

1. Persecution continuous but friends are raised up to assist the prophet.

a. Oliver Cowdery, a young school teacher is thrown in contact with the prophet while boarding with the Smiths and is greatly impressed with the importance of the latter's work.

b. Acts as Scribe in the translation of the Book of Mormon.

2. The Aaronic priesthood is conferred upon Joseph Smith and Oliver Cowdery.

a. Relate fully the circumstances connected with this important event.

b. The heavenly messenger directs them to baptize each other.

3. The Melchizedek priesthood is conferred on them.

a. Give fully circumstances connected with the giving of the keys of this higher priesthood.

b. Its wonderful powers.

c. The consistency of claim of delegated authority.

(Note. The teacher may illustrate from business life the manner in which nearly every commercial activity is based upon the principle of agency. A common legal maxim being "What a man may do by himself he may do through an agent.")

4. The Church is organized in 1830 on the 6th day of April.

5. Sidney Rigdon identifies himself with the Church and in connection with the prophet has wonderful vision and together they receive other important keys of authority.

6. Have students in short extemporaneous talks review important occurrences covered by Chapter XII.

For preparation of Lesson see pages 193 to 201 of text.

Text Book: "A New Witness for God," Vol. 1 (Roberts).

Lesson 21. Objections to the Witness Considered

1. Why should a man of such humble origin be chosen?

See pages 202-205 of Text.

- a. Men who are definitely connected with established uses and institutions rarely become innovators or reformers in civic, political or social life.

Note illustrations 206-7 of text.

The teacher may profitably point to many other familiar examples of modern and current history.

2. Why should a person who was the object of ridicule and slander have been chosen to do this important work?

- a. It is one thing to have a character free from blemish and another to have a reputation which is untarnished.

Note the pertinent examples of the author on pages 208 and 9. The teacher and students can add many more.

- b. Christ's own reputation in his own day was unsavory.

- c. Observe the comfort to be found in the Master's own sayings.

Text Chapter XIII.

Text Book: "A New Witness for God," Vol. 1 (Roberts).

Lesson 22. The Character of the New Witness

1. Professor Huxley's estimate that Joseph Smith was "a low minded ignorant scamp and that he stole the scriptures" is untrue.

2. Josiah Quincy's tribute places Joseph Smith in a true light.

3. His intimate and life long friend Parley P. Pratt gives strong testimony as to his character.

Note carefully this full delineation of his character.

4. Brigham Young and John Taylor also men who knew him intimately place him where history will ultimately put him.

5. He was altogether a human character.

Chapter XIV of Text.

Second Intermediate Department

*Harold G. Reynolds, Chairman; Horace H. Cummings, J. Leo Fairbanks,
T. Albert Haaper and Alfred C. Rees*

First Year—Church History

LESSONS FOR SEPTEMBER

First Sunday, September 7

Uniform Fast Day lesson

Second Sunday, September 14

Lesson 28

Pupil's Text: "A Young Folks' History of the Church," Chapter 28.

Teachers' References: "One Hundred Years of Mormonism," pp. 430-438.

Suggestive Outline

1. The Mormon Battalion.

- a. The war with Mexico.

- (1) The cause.

- b. The call for volunteers.

- (1) Origin of call.

- (2) Captain Allen at Mormon camp.

- (3) His appeal for volunteers.

- (4) President Young's reply.

- c. Troops collected.

- d. The departure.

- (1) The farwell party.

- (2) President Young's counsel to the battalion.

- (3) Conditions of the families at home.

2. The Journey Across the Continent.

- a. March to Fort Leavenworth.

- (1) Mustered out.

- (2) Draw first months pay.

- (3) How money is used.

- b. From Leavenworth to Santa Fe.

- (1) Sickness and death.

- (2) Change of captains.

- (3) Companies go to Pueblo.

- c. From Santa Fe to the Coast.

- (1) Colonel Cooke.

- (2) Hardships.

- d. Arrival at the Coast.

- (1) Colonel Cooke's tribute to Battalion.

- (2) Colonel Kearny's tribute."

- e. Battalion mustered out of service.

- (1) Some re-enlist.

- (2) Homeward march.

- (3) Meet party of pioneers.

- (4) Return to California.

- f. Work of battalion in California.

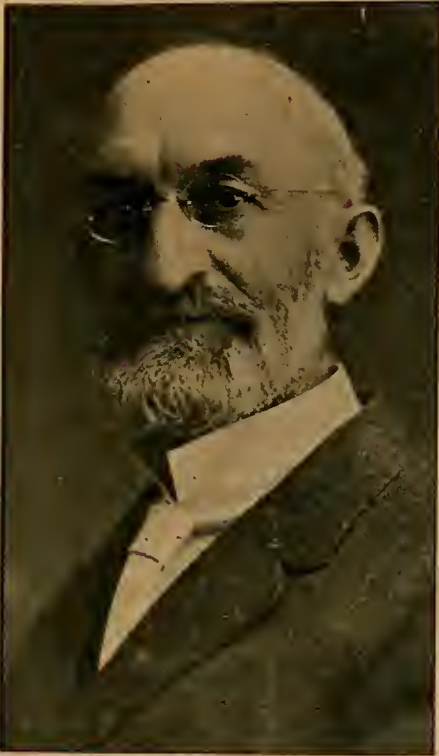
- (1) Find an opening of the gold fields.

- (2) Return to Salt Lake.

"In 1846 a war broke out with Mexico. A narrow strip of land bordering on that country was claimed by Texas, which Mexico was unwilling to relinquish. President Polk had offered to buy it, but the spirited Mexicans turned the proposal away in the utmost scorn.

accompanied, as they were, by an abundant outpouring of the Spirit of the Lord.

The instructions given were most appropriate and timely. The people were urged to give heed to the signs of the times, and devote their lives to such service as is necessary to prepare the way for the coming of the Savior.



PRESIDENT HEBER J. GRANT

Sustained by the General Conference, June 1, 1919, as President of the Church of Jesus Christ of Latter-day Saints.

They were reminded of the great work to be done in the mission field, and of the abundant harvest of souls which will inevitably follow the great conflict that has destroyed the power of despotism, and opened the door for freedom and liberty throughout the world. The Saints were admonished to live in purity and faithfulness before the Lord, so that His blessings may be with them and His Spirit

guide them in all the affairs of life.

The Conference will long be remembered as a season of spiritual refreshing by those who were privileged to attend and partake of its benign influence.

PRESIDENT WILSON'S MEMORIAL ADDRESS

The following excerpts are taken from the memorial address of President Wilson, which was delivered at the graves of our fallen heroes in France:

"No one with a heart in his breast, no American, no lover of humanity, can stand in the presence of these graves without the most profound emotion. These men who lie here are men of unique breed. Their like has not been seen since the far days of crusades. Never before have men crossed the seas to a foreign land to fight for a cause of humanity which they did not pretend was particularly their own, but knew was the cause of humanity and mankind. And when they came they found comrades for their courage and devotion. They found armies of liberty already in the field—men who, though they had gone through three years of fiery trial, seemed only to just be discovering, not for a moment losing, the high temper of the great affair, men seasoned in the bloody service of liberty. Joining hands with these, the men of America gave that greatest of all gifts, the gift of life and the gift of spirit.

Courage a Treasured Memory.—"It will always be a treasured memory on the part of those who knew and loved these men that the testimony of everybody who saw them in the field of action was their unflinching courage, their ardor to the point of audacity, their full consciousness of the high cause they had come to serve, and their constant vision of the issue. It is delightful to learn from those who saw these men fight and saw them waiting in the trenches for the sum-

mons to the fight that they had a touch of the high spirit of religion, that they knew they were exhibiting a spiritual as well as a physical might, and those of us who know and love America know that they were discovering to the whole world the true spirit and devotion of their motherland. It was America who came in the person of these men and who will forever be grateful that she was so represented.



PRESIDENT WOODROW WILSON

Who signed the Peace Treaty June 28, 1919. Now Returning to America

Tribute to Women of France.—And it is the more delightful to entertain these thoughts because we know that these men, though buried in a foreign land, are not buried in an alien soil. They are at home, sleeping with the spirits of those who thought the same thoughts and entertained the same aspirations.

The noble women of Suresnes have given evidence of the loving sense with

which they received these dead as their own, for they have cared for their graves, they have made it their interest, their loving interest, to see that there was no hour of neglect and that constantly through all the months that have gone by the mothers at home should know there were mothers here who remembered and honored their dead.

You have just heard in the beautiful letter from Monsieur Clemenceau what I believe to be the real message of France to us on a day like this, a message of genuine comradeship, a message of genuine sympathy, and I have no doubt that if our British comrades were here they would speak in the same spirit and in the same language. For the beauty of this war is that it has brought a new comradeship and a new understanding into the field of the effort of the nation.

Lesson of Sacrifice.—"But it would be no profit to us to eulogize these illustrious dead if we did not take to heart the lesson which they have taught us. They are dead; they have done their utmost to show their devotion to a great cause, and they have left us to see to it that that cause shall not be betrayed, whether in war or peace. It is our privilege and our high duty to consecrate ourselves afresh on a day like this to the objects for which they fought. It is not necessary that I should rehearse to you what these objects were. These men did not come across the sea merely to defeat Germany and her associated powers in the war. They came to defeat forever the things for which the central powers stood, the sort of power they meant to assert in the world, the arrogant, selfish domination which they meant to establish; and they came, moreover, to see to it that there should never be a war like this again. It is for us, particularly for us who are civilized, to use our proper weapons of counsel and agreement to see to it that there never is such a war again. The nation that should now

fling out of this common concord of counsel would betray the human race.

Safeguards for World.—So it is our duty to take and maintain the safeguards which will see to it that the mothers of America and the mothers of France and England and Italy and Belgium and all other suffering nations should never be called upon for this sacrifice again. This can be done. It must be done. And it will be done. The thing that these men left us, though they did not in their counsels conceive it, is the great instrument which we have just erected in the League of Nations. The League of Nations is the covenant of governments that these men shall not have died in vain.

Their Spirits Live.—"Ladies and gentlemen, we all believe, I hope, that the spirits of these men are not buried with their bones. Their spirits live. I hope—I believe—that their spirits

are present with us at this hour. I hope that I feel the compulsion of their presence. I hope that I realize the significance of their presence. * *

"By the constitution of our great country I was the commander in chief of these men. I advised the congress to declare that a state of war existed. I sent these lads over here to die. Shall —can I—ever speak a word of counsel which is inconsistent with the assurances I gave them when they came over? It is inconceivable. There is something better, if possible, that a man can give than his life, and that is his living spirit to a service that is not easy, to resist councils that are hard to resist, to stand against purposes that are difficult to stand against and to say, "Here stand I, consecrated in the spirit of the men who were once my comrades and who are now gone, and who left me under the bonds of fidelity."

"Gone West"

By Samuel Biddulph.

"Gone west," to the realms of endless day,
 Where the Great Immortals reign;
 Much as we mourn their absence here
 Our loss is but their gain.
 Freed from the mortal dust that clings—
 On the noiseless flight of ethereal wings
 They pass through the dross of earthly things
 As the sunshine through the pane.
 Oh, yes, the veil is light and thin
 That shuts them from our view;
 To screen their world from ours requires
 But an ether wave or two.
 We oft times feel their shadowy forms
 Flit round us when the spirit warms
 And can almost grasp them in our arms
 Just as we used to do.
 Then let us dry the useless tear,
 And lift the drooping head;
 The friends we loved and cherished so
 Are more alive then dead.
 Methinks I hear them softly say
 "Come drive all thoughts of grief away,
 And put your faith and trust each day
 In what the Master said."

SUNDAY SCHOOL WORK



Superintendents' Department

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

SACRAMENT GEM FOR SEPTEMBER, 1919

Partaking of the sacrament
Shows unto God we do repent.
Then eat and drink—rememb'ring Him,
His grace, His sacrifice for sin.

CONCERT RECITATION FOR SEPTEMBER, 1919

The Lord's Prayer (Matt. 6:9-13)

After this manner therefore pray ye: Our Father which art in heaven, Hallowed be thy name. Thy kingdom come. Thy will be done in earth, as it is in heaven. Give us this day our daily bread. And forgive us our debts, as we forgive our debtors. And lead us not into temptation, but deliver us from evil: For thine is the kingdom, and the power, and the glory, for ever. Amen.

Uniform Program for September

Subject: Prayer.

1. Organ music.
2. Singing, "Did You Think to Pray?"
3. Prayer, by a boy of fourteen to twenty years of age.
4. Singing, "Hear Us Pray."
5. Sacrament gem, "Prepare Our Minds," etc.
6. Administration of Sacrament.
7. Concert recitation, "The Lord's Prayer."
8. Song, "Joseph Smith's First Prayer."

9. Class Song or Prayer by Kindergarten or Primary Department.
10. Department work.
11. Closing song, "Prayer is the Soul's Sincere Desire."

Outline for Class Teachers

Use as much of the outline as may be suitable for the class.

1. The True Spirit of Prayer.
 - a. "Prayer is the soul's sincere desire, unuttered or expressed."
 - b. The Lord's Prayer as an example. (Repeat.)

Therefore, the President ordered General Taylor, with four thousand men, to take possession of the disputed territory. Two battles with a Mexican army were fought at Palo Alto, and at Resaca de la Palma, in which the latter was repulsed with heavy loss. Taylor then invaded Mexico, holding the northern part of that country. Kearny assumed control of New Mexico, and Fremont, and with a small force occupied California. The war lasted a year and a half, at the end of which the United States fell into possession of an enormous territory in western America, equal in area to Germany, France and Spain added together. What is now Utah, Idaho and part of Colorado was included in this ceded district."

The authorities at Washington were aware that the Mormons were on their way westward, and General Kearny needed additional forces, so President Polk gave him authority to call five hundred men from the Mormon camps to assist. Captain Allen was dispatched to the Mormon Camps at Pisgah to get these volunteers.

The Pioneers were undertaking this journey across the trackless plains, making their own roads and bridges. They especially needed the strength and aid of the young men. We have already studied the hardships and persecutions the Saints endured in Missouri and Nauvoo. When the Saints petitioned the Government for protection and their rights as American citizens, you will remember the answer which President Van Buren gave to the Prophet and his associates: "Gentlemen, your cause is just, but I can do nothing for you. If I take your cause, I shall lose the vote of Missouri." In the face of these facts, when this little colony in the wilderness were called upon for five hundred men, even though the country had not protected their rights, President Young replied: "We want to conform to the requisition made upon us, and we shall do nothing else until we have accomplished that thing." And the men were promised to Captain Allen.

Every Latter-day Saint boy and girl should feel a pride in the patriotism of Brigham Young and the Pioneers. Over five hundred volunteered, and before leaving a farewell party was given. Of this Colonel Kane writes: "I have never seen a more merry dancing rout. Though the company went without refreshment and the ball room was of the most primitive. To the canto of de-bonair violins, the cheer of horns, the jingle of sleigh bells, and the jovial

snoring of the tambourines they did dance."

President Brigham Young in his instructions to the Battalion before they left bestowed his farewell blessing upon them, saying: "They must be true to their country and true to God. Not a single occasion" he added, prophetically, "should they be required to shed human blood." They were to remember their prayers, to refrain from profanity, obscene language, to be strictly virtuous and cleanly. To treat all men with kindness and never take that which did not belong to them, even from their worst enemies in time of war, if they could possibly avoid it."

This band of men arrived at Fort Leavenworth, received their muskets and provisions. Every man could write his own name. Only a few days before a company of Missourian volunteers had passed through, and only one man out of three could write his name. The others had to sign their names with a cross. Here they received their first month's wages. They contributed generously to assist Elders Hyde, Pratt and Taylor on their missions, and turned all but a few dollars to be sent back to their families, and to assist the poor in their migration. From Fort Leavenworth they commenced their journey across the continent. There was much sickness and several deaths among them. Captain Allen, a man whom they loved, was among the number who died. At Santa Fe eighty-six who were sick were sent back to Pueblo to remain there during the winter. The original company was now reduced to about 350, and they proceeded on their way to California. Towards the end of their march their shoes gave out and they resorted to makeshifts for foot wear. Their mules and oxen kept dying, and toward the last the men were pulling the wagons. Their food ran short. They were on half rations, and their used scrapings of the wood from their saddle skirts, boiling and eating the leather. They were without water for days.

"At last the weary, half-clad battalion, reached the coast. They were congratulated by their leader who declared that though he had seen some dark days in his time, he had never heard of anything like this journey. "History," he said "may be searched in vain for an equal march of infantry. Half of it has been through a wilderness where nothing but savages or wild beasts are found, or desert, where, for the want of water, there is no living creature." General Kearny, when he

heard the details of the march, said with great earnestness: "Bonaparte crossed the Alpes, but these men have crossed a continent."

Relate how gold was found in California, and the mustering out and the returning of the battalion to the Valleys of the Rocky. "In February, 1855, the Mormon Battalion held a reunion in the Social Hall of Salt Lake City. They were addressed by Presidents Young, Kimball and Grant, who spoke very highly of the sacrifices made by these men. A huge banner was made for the occasion, on which were inscribed the words: 'Mormon Battalion, the ram in the thicket.'"

Patriotism has characterized the history of this Church from the beginning. One of the first things the Pioneers did when they arrived in Salt Lake Valley, was to hoist the American flag on Ensign Peak. When the war broke out with Spain, the State of Utah and the settlements of the Church responded generously to the call of the country. And so with the European war. The Latter-day Saints contributed freely of their means, substances, and far exceeded the quota called for by the country in furnishing men for the army and the navy. The following is quoted from remarks of President Joseph F. Smith at the April Conference of 1918: "I wish to say this, that there isn't a feeling in my soul nor in any fibre of my being, that is disloyal to the Government of the United States or to the desire we have in our souls to maintain the principles of individual and national liberty, justice and freedom that have been established in the Constitution of our country. I believe in the Constitution of the United States. I believe in the principles which that instrument promulgates—the freedom of mankind to do right, to worship God according to the dictates of their own conscience, freedom to pursue their way in peace and to observe and maintain their rights, their freedom, their liberty, and justly recognize and equally preserve and defend their rights, freedom and liberty of their neighbors and of their fellow beings, and all of God's creatures. I believe the Constitution of the United States was and still is an inspired instrument. The Lord God Almighty inspired the minds that framed it and I believe it ought to be most sacredly preserved. It is worthy of the defense and should be upheld by all the people of our land."

Note the instructions given by President Young to the Battalion.

Third Sunday, September 21

Lesson 29

Pupil's Text: "A Young Folk's History of the Church," Chapter 29.

Teacher's References: "One Hundred Years of Mormonism," pp. 439-449.

Suggestive Outline

1. The Pioneer Band of 1847.
 - a. Company organized.
 - (1) Divisions.
 - b. Provisions.
 - c. Their destination.
 - d. The journey.
 - (1) Points along the route.
 - (2) Persons met.
 - (3) Obtaining provisions.
 - e. Arrival in the Valley of the Great Salt Lake.
 - (1) Build homes.
 - (2) Plant crops.
 - (3) Irrigation.
2. Brigham Young and Company Return to Winter Quarters.
 - a. Meet companies on way.
 - b. Arrival in Winter Quarters.
 - c. Organizations of the First Presidency.
 - d. Activities of the Church.
 - (1) Growth.
 - (2) Missionaries called.
3. Other Companies.
 - a. Brigham Young, Heber C. Kimball and Willard Richards' companies.
 - (1) Prominent men in these camps.
 - b. Their journey.
 - (1) Scenes on the plains.
 - (2) Relations with the Indians.
 - (3) Buffalo herds.
 - (4) Sabbath observed.
 - c. Arrival in the Great Salt Lake Valley.

You will remember that just before Captain Allen came to the Mormon camps for five hundred volunteers, President Young and the Apostles were considering the organization of a company of men to go in advance of the main body of the Saints and select a suitable place for the Saints to make their homes, and to build homes, plant crops, and make preparations for the coming of the main body. This was not accomplished, however, owing to the Mormon Battalion, so the Saints remained in Winter Quarters during the winter of 1846-1847. President Young organized a company of men, he being their leader, to go ahead of the main body, as arranged before the call of the Mormon Battalion.

Tell of the preparations this company

made. Use the map to follow their journey.

"From Winter Quarters, where Florence, Nebraska, is now, they went westward to the Platte river. Following up the Platte and North Platte, on the North bank, they passed South Pass, Wyoming, and reached Fort Bridger. From there they journeyed to Echo Canyon, which they followed to Weber, where Henefer is now located. They passed on up East Canyon to Big Mountain, where they crossed the Mountain Dell, from thence to Emigration Canyon, through which they entered the Valley of the Great Salt Lake."

The Prophet Joseph predicted that the gathering place of the Saints would be in the Great Basin of the Rocky Mountains. When President Young met the trappers he enquired about the Great Basin in the Rockies. Relate the conversation President Young had with Colonel James Bridger. The reason President Young and his company kept on the North side of the Platte river was to avoid any contact with the Missourians, who might be on their way to Oregon and California. When the Pioneers reached the region of the Black Hills their supply of provisions began to give out, but they received more from some Missourian emigrants for ferrying them across the river. Seventeen Saints from Mississippi joined them. A few of the company were left to ferry the next company across the river. At this point they were joined by thirteen of the boys of the Mormon Battalion, who had come from Pueblo.

Have any one of the pupils tell of the entrance of the company into the Valley of the Great Salt Lake. How did Brigham Young know the place where Israel should establish their home, when he uttered these prophetic words: "Enough. This is the place. Drive on!" "He had seen this place in a vision and many things of the future concerning the Valley. It was here he had seen the tents settling from heaven and resting. Here is the place," said the voice at this time, "where my people Israel shall pitch their tents."

Salt Lake Valley at this time was a desert. California was known to be a beautiful country. Why did the Saints not go to California? Show the providence of the Lord in this. Had they gone to California they would be living again among the very kind of people who had driven them from their homes.

President Young had only been in the valley a month when he organized a company of 170 men to return to

Winter Quarters to assist and lead the remaining Saints to their gathering place. They met two companies of the Saints on their way. You can imagine the feeling of gratitude when these companies saw President Young and knew they were following the right train. What joy and happiness there was in Winter Quarters when President Young and his party arrived there! The Saints had been making preparations to leave Winter Quarters, and were anxiously waiting for the return of some of the brethren to pilot them to their new home. It was here that the quorum of the First Presidency was organized. You will recall at the memorable meeting held at Nauvoo when the wonderful transformation took place in the person and voice of President Young, that the Apostles were sustained as the presiding quorum. But since the death of the Prophet Joseph Smith and up to this time, the quorum of the First Presidency had not been organized. A Conference was held December 5, 1847, at which President Brigham Young was sustained as President of the Church of Jesus Christ of Latter-day Saints, with Heber C. Kimball and Willard Richards as his counselors. We were made acquainted with Heber C. Kimball while in Great Britain, opening that mission and doing the wonderful work he performed in Preston and vicinity. Willard Richards was with the Prophet when he was martyred.

In the spring of 1848 several large companies started on their way westward. The Saints had now moved across the river from Winter Quarters, and had made a settlement, which they called Kaneshville, where Council Bluffs now stands. Along with these companies was Daniel H. Wells. Recall the words of the Prophet to him when he was on his way to Carthage. Brother Wells had joined the Church since the Prophet's death. Lorenzo Snow, Franklin D. Richards, John Smith, and President Joseph F. Smith, were also with these companies. President Smith was then a boy nine years old, with his widowed mother. His father was the martyred Patriarch, Hyrum Smith.

"Crossing the plains from the Missouri river to the Great Salt Lake Valley, Joseph F. Smith, though less than 10 years of age at that time, drove two yoke of oxen attached to a heavy laden wagon the entire distance of more than one thousand miles."

The Pioneers made their own roads. They did not follow the well beaten roads of the western emigrants. They

waded the shallow streams, and made bridges over streams they could not wade, and where the streams were too wide, they made log canoes and covered them with poles. The horses, oxen, wagons with provisions and people were ferried across these streams. The Pioneers had but little trouble with the Indians. They had treated the Lamanites kindly. "They looked upon the life of the Red Man as sacred as the white man's, and the Indians looked upon the Mormons as their fellow sufferers, who had been driven from their homes." The Pioneers encountered many herds of buffalos. They would usually see an immense cloud of dust and hear a strange roaring noise. Tens of thousands of these wild animals galloped past their camps, with their tails in the air. When the camps needed meat they killed one or two of these animals, but they would not shoot more than they could use for meat. The Pioneers did not forget to observe the Sabbath Day. "There was no traveling on Sunday. Services would be held, and some of the leading elders give such counsel as was suggested by their present situation." These companies arrived in the Valley of the Great Salt Lake in September and October.

Fourth Sunday, September 28

Lesson 30

Pupil's Text: "A Young Folks' History of the Church," Chapter 30.

Teacher's Reference: "One Hundred Years of Mormonism," pp. 450-461.

Suggestive Outline

1. Early Life in the Valley.
 - a. The new home.
 - (1) As it appeared to the Pioneers.
 - b. Temple site chosen.
 - (1) Words of President Young.
 - c. Material conditions.
 - (1) First labor.
 - (2) Irrigation.
 - (3) Building of the bowery.
 - (4) Building of the fort.
 - (a) Description.
 - d. First meeting in the Bowery.
 - (1) Salt Lake Stake organized.
 - e. The first winter.
 - (1) Conditions of home.
 - (2) Food conditions.
2. The Crickets.
 - a. Crops destroyed.
 - b. Feelings of the Pioneers.
 - c. Fasting and prayers.
 - d. The Gulls.
 - e. Manifestation of God's goodness.
 - f. Gratitude of the Pioneers.
3. Hard Times
 - a. Winter of 1848 and 1849.
 - b. Saints put on rations.
 - c. Eat herbs and roots.
 - d. Clothing.
 - e. Prophecy of Heber C. Kimball.
 - (1) Meeting.
 - (2) Position.
 - (3) Fulfillment.
 4. Growth of the City.
 - a. Temple block dedicated.
 - b. City laid out.
 - c. Emigration from the east and England.

On July 24th, 1847, William Carter plowed one-half acre of ground and prepared same for the planting of potatoes. During the first month the Pioneers ploughed and planted 84 acres of corn, potatoes, beans, buckwheat, etc. Some of the crops did not mature, but the seed was used for next year. During the first few weeks the Pioneers lived in tents and wagons. Relate the building of the old fort and the purpose of building the houses together. The first home in the Valley was built by Lorenzo D. Young. It stood where the Bee-Hive House now is. The roofs of these first houses were made of mud, and the melted snow and rain often leaked through on their beds, tables and stoves. Frequently during the winter and rainy seasons mothers might be seen in their homes cooking over the stoves with an umbrella over their heads. Their clothing became so threadbare the first winter that they used skins of animals, bed ticking, and burlap. During the winter and early spring of 1848 many miles of fencing were constructed, and as soon as spring smiled upon them, men, women and children were busy preparing the soil and putting in crops. Their supplies were running short. They lived on roots, thistle greens, etc. Most of the boys and girls have eaten sego root. After living in this manner you can appreciate their feelings, after planting their crops, and waiting for the harvest, when the crickets came and began to destroy the crops. President Seymour B. Young recently told the writer that his Aunt Harriet Young related to him that for several days the Pioneers were in their fields fighting the crickets, but were not making any headway. Saturday evening they returned to their homes discouraged. Sunday they met in the Bowery, fasting and praying. After the meeting they saw a dark cloud from the west draw near to them, and in a few moments they saw clouds of birds—seagulls. They lit on the fields. The Pioneers thought then that these birds would destroy what the

crickets had not, but to their surprise in watching the gulls they were devouring the crickets, and when their stomachs became full they vomited them out and ate more, until all the crickets were destroyed, and the remainder of the crops were saved. You can appreciate their feelings of gratitude to their Heavenly Father for hearing and answering their prayers, and for His merciful kindness. The children of Israel in the wilderness were saved from starvation; the Lord sent manna and quail. The remnant of the Saints from Nauvoo, who were driven from their homes and camped on the banks of the Mississippi, were also fed with quail, when flocks of them came into their camps.

On the Temple grounds near the Assembly Hall today stands a monument known as the Seagull Monument, "which has been erected in memory of God's goodness to the Pioneers. The Israelites piled up stones making a monument in commemoration of God's goodness to them.

The winter of 1848-1849 the Pioneers were put on rations. It was at this time when President Heber C. Kimball uttered his remarkable prophecy. Have this prediction read in the class, and show how it was fulfilled.

If you have one of the early Pioneers in your Ward, would suggest that he be invited into the class and relate briefly the early scenes in the valley.

Third Year--"What it Means to Be a Mormon"

LESSONS FOR SEPTEMBER

[Suggestions by Alfred C. Rees]

First Sunday, September 7

Fast Day Lesson
(See Superintendent's Department)

Second Sunday, September 14

Lesson 25. Cigarettes (continued)

The chapter presents in tabulated form some very convincing facts and figures on the results of cigarette smoking. The whole lesson is given in such crystallized form that it may be read in the class, paragraph by paragraph, with great profit. See to it that the comparative figures are impressed upon the boys and girls. On pages 117 and 118 the actual results taken from representative institutions are recorded.

Handle each item separately and explain how each defect makes for failure in life. There is a different aspect to each weakness which the cigarette smoker acquires. Let us take the one "out nights" to illustrate the point. The class can readily be led to see that night-hawking means listlessness, loss of physical and mental energy, inability to take hold the next morning of problems or tasks requiring physical or mental alertness. Further, the smoker chooses the nights as a cover for his bad habits and while indulging in this vicious pastime, he is surrounding himself with boys whose conversation and mode of living are gradually leading him away from manhood and success in life. Treat each of the other points in more or less detail to emphasize where the cigarette smoker stands in any kind of test.

If you haven't read that interesting little pamphlet, "The Little White Slaver," get it and read some of the more interesting paragraphs before the class.

It seems with our present enlightenment on the subject and the almost universal abhorrence for the cigarette, that a lasting impression can be made upon the class, favorable to the clean life, as against the filthy cigarette habit.

The girls of the class should be allowed to give their opinion of the cigarette smoker. Their ideals may be formed even now respecting their future boy companions and friends. The seeds of abhorrence for the habit and an equal strong disapproval of the boy who indulges, can be sown in your class today. Get the girls' viewpoint, by all means.

Would it not be a good conclusion to the lesson to permit the members to tell in their own language and manner how they view the matter of smoking and what conclusions they have reached?

Third Sunday, September 21.

Lesson 26. Cleanliness of Thought

The evil of the street corner sociable is clearly pointed out in this lesson. Can you, as teacher, by adroit questioning and without embarrassment to the boys in your class, find out how they spend their evenings? Get as much detailed information as possible on what is done in these crowds when left to themselves under the cover of darkness. Ascertain, too, who their companions are, of what age, and from what kind of homes they come. If after this inquiry you are led to believe that you

have a problem among your boys, point out the way to a more profitable, cleaner and more uplifting way of entertainment than the street corners. Be specific. Each locality will have its particular plan. If you are convinced that some boys in your class have already begun to acquire questionable habits, a consultation with their parents may be advisable. What will especially interest your class is a well defined program from you that will appeal to them as being more attractive and wholesome than the one which the street corner offers. Have this all ready, prepared for your class. Check up with them in a few weeks to see if any of your suggestions has been adopted.

Fourth Sunday, September 28

Lesson 27. Common Sense

This lesson seems to be devoted almost exclusively to a consideration of our girls. Every mother in your ward will be grateful to you if you can impress her daughter in your class with

the thought of modesty. Treat it in its varied applications, in dress, in speech, in play, in reading matter, in choice of companions. You can do much to accentuate the work done on this same theme in the home. Besides, the influence of the teacher is often more potent than that of either parent. It must, of course, be taken for granted that nothing in the looks, or conduct of the teacher will detract from the force of her statements to the little girls around her.

Have the text from the Doctrine and Covenants referred to, read aloud in the class. Find other suitable material bearing on the subject. Above all, the girls must not be made to feel that it is poudery or "goody-goody" stuff that you are giving, but rather, the word of the Lord, the word of upright, clean, sweet intelligent people who love good things, pleasure and happiness and all that, but who will not stoop to questionable acts or wrong doing. Bear that point in mind especially in your treatment of this subject.

First Intermediate Department

Geo. M. Cannon, Chairman; Josiah Burrows and J. W. Walker

First Year—Book of Mormon

LESSONS FOR SEPTEMBER

First Sunday, September 7

Uniform Fast Day lesson

Lesson 27. The Story of the Three Brothers

Text: Helaman, Chapter 1.

Second Sunday, September 14

The Story of the Three Brothers

1. The Chief Judgeship.
 - a. Pahoran the younger succeeds his Father.
2. Rebellion of Paanchi.
 - a. Pahoran is brutally slain by Kiskuman.
 - b. Origin of the Gadiaton Robbers.
 - c. Pacumeni succeeds Pahoran as Chief Judge.
3. The Lamanite Invasion.
 - a. Zarahemla is taken by Coriantumr. Pacumeni slain.
 - b. The Expedition Northward.
4. The Nephites Victorious.

a. The Lamanites surrounded. Coriantumr slain. Zarahemla retaken.

Aim: In union there is strength, in division weakness.

Illustration: The battle of Nauvoo. "A Young Folks' History of the Church," pp. 114-118.

Application: Teach the children in being disappointed, to bear it patiently as Pacumeni did, and not give way to feelings of sentiments or retaliation.

1. "In Union There is Strength." Once there was an old man who had three sons. The old man felt he would soon have to leave this world. It was the desire of his heart that his sons should be kind and true to each other. One day he went out into the fields and gathered a lot of sticks. When he returned he called his sons to him. He handed each of them a stick and told them to break it. Each son broke his stick with ease.

2. Then the father tied the sticks in a bundle. He gave the bundle of sticks to each son in turn and told him to try and break it. They all tried, but they could not break the bundle. Then the father said: "My sons, as long as you

are united, and are loyal and true to each other, you will be strong and will be blessed and prospered; but if you do not keep united you will become weak and will suffer."

1. **Pahoran and His Sons.** This little story reminds us of a man who lived in this country years and years ago. His name was Pahoran. He was the chief judge of the Nephites. He was a good, honorable man, a faithful servant of God, and a loyal citizen of the republic. He had a number of sons. Three of them were named Pahoran, Paanchi, and Pacumeni.

2. After the death of their father, each of these three sons wanted to be made chief judge. An election was held. The majority of the people voted for Pahoran, the younger. This made Paanchi very angry. What do you think he did? He began to stir up a rebellion among the Nephites. He was arrested, tried, found guilty, and condemned to death. But he had a large number of followers. One of them was a wicked man named Kiskumen. This scoundrel and rebel went one day to the judgment hall, where Pahoran the younger was judging a case, and there he murdered the chief judge. He made his escape, but the judgment of the Lord followed him, and he met the same kind of death he had administered to Pahoran.

1. After the death of Pahoran, Pacumeni, his brother, was made chief judge. At this time the Nephites, because of the traitors that had arisen among them, and because of the strife and contention that existed in their midst, were in a weak and disorganized state. Then their enemies, the Lamanites, made war upon them. The Lamanites were commanded by a Nephite apostate, named Coriantumr, who had also turned traitor to his people and to the republic which they had founded.

2. Like a pack of hungry wolves coming down on a little flock of sheep, the Lamanites came down on the Nephites in the city of Zarahemla. They killed all the guards, marched into the city, slew all who opposed them, and made many prisoners. Among the slain was Pacumeni, the chief judge.

3. Rejoicing in his great victory, Coriantumr, and his army left Zarahemla and set out to capture the city Bountiful. But they never reached their destination, for they were met and defeated by armies of loyal Nephite soldiers. (See story, Tom Bartlett's Fourth, page 392.)

Third Sunday, September 21

Lesson 28. Remarkable Missionary Experience

Text: Helaman 5.

Truth to be taught: The power to preach the gospel to the convincing of souls is a wonderful gift. "Let him know, that he which converteth the sinner from the error of his way shall save a soul from death, and shall hide a multitude of sins." James 5: 20.

Point of contact: Lead the children into a discussion as to the possibilities of children teaching the gospel. Religious gatherings not the only place where it can be taught.

1. Nephi and Lehi—two missionaries. (Not the Lehi and Nephi of early Book of Mormon history.)
 - a. Why Nephi resigned his position as Chief Judge.
 - b. Condition of the Nephites.
2. A mission to the Lamanites.
 - a. How they were received.
 - b. A prison scene.
 - (1) Heavenly fire.
 - (2) The prison walls shaken.
 - (3) Other wonderful manifestations.
3. Results of their missionary work.

Illustration: President Wilford Woodruff's missions.

Application: Discuss with the children the scripture "Study to show thyself approved unto God, a workman that needeth not to be ashamed, rightly dividing the word of truth." 2nd Timothy 2:15:

"And the servant of the Lord must not strive; but be gentle unto all men, apt to teach, patient. (Verse 24.) What is the mission of the Holy Ghost? How can we retain it after receiving it? Discuss the necessity of a teacher having the help of the Holy Ghost.

1. **Nephi and Lehi.** A short time before the birth of Christ there lived among the Nephites a man named Helaman. He had two sons, Nephi and Lehi. They were grand and noble young men. They loved the Lord their God with all their hearts, and, as you will hear, they also had great love for their fellow-men.

2. After the death of his father, Nephi was made chief judge. He held the office nine years. At the end of that time he resigned, in order that he and his brother might spend all their time preaching the Gospel to the Nephites and also to the Lamanites.

3. Many of the Nephites were in an awful state of wickedness. There was only one thing that could save them and that was sincere and genuine repent-

ance. Nephi and his brother knew this, and after praying to the Lord for His divine assistance, they went forth and began to preach repentance to the people. They spoke with such power that their words pierced the hearts of thousands. These people were brought to see the terrible condition in which they were living, that they were under the condemnation of God. They felt very sorry because of the sins they had committed; they humbled themselves and prayed for forgiveness. And the Lord was merciful to them. He forgave them and permitted them to be numbered once more among His faithful people.

4. Then Nephi and Lehi decided to go and preach the Gospel to the Lamanites. They remembered the promise which the Lord had made to the Lamanites. He had said that if they would repent and turn from the foolish traditions of their fathers, He would bless them just as He had blessed the Nephites.

5. As soon as the young missionaries entered the city of Nephi they were arrested by a party of Lamanites and put in prison. They were kept there three days without either food or drink.

The Lamanites decided to kill the two Nephites, and officers were sent to the prison to do the terrible deed. Imagine the astonishment of the officers when they entered the prison and saw the two young missionaries standing in the midst of heavenly fire. The officers were so afraid that they could neither move nor speak. Nephi spoke to them, saying: "Fear not. God has shown you this great thing so that you may know that we are His servants and that you cannot harm us."

5. As soon as Nephi had said these words the walls of the prison shook, but they did not fall. Then the voice of the Lord was heard, saying: "Repent, and seek no more to destroy my servants whom I have sent to you with glad tidings." There were other wonderful manifestations in the prison. The Lamanites saw Nephi and his brother talking with angels. There were about 300 Lamanites present on this occasion. They were all converted. They were told by the Lord to go among their people and to tell them the wonderful things they had seen and heard. They did so, and many more were turned to the Lord.

Fourth Sunday, September 28

Lesson 29. The Man Who Preached on the Wall

Text: Helaman 14-16.

Truth to be taught: Listen to the

Prophet's voice. If he shall call on us to repent it means the Lord is displeased with our lives. If the call shall be to serve in a church capacity here at home or as a missionary abroad, be prepared to respond.

Point of contact: Name some of the prophets of God.

Why are they called prophets? Tell the difference between true and false prophets. What is the mission of a prophet? Who are the Lamanites?

1. Samuel the Lamanite.
 - a. His mission and how the people received his message.
 - b. The message he delivered.
2. An angel commands him to visit Zarahemla the second time.
 - a. Why did he preach from the top of the wall?
 - b. Results of his preaching.
 - c. Protected from their arrows as they shot at him.
 - d. His words fulfilled.

Illustration.

Application: Have pupils tell of times in their lives when they have experienced sincere repentance.

Why are we baptized?

How can we prepare for a call in our Church?

What is the difference between missionary work at home and abroad?

What organizations prepare us for these calls?

What is meant by being prepared to serve in our Church?

Name different kinds of service we can render.

1. Samuel the Lamanite. One day there appeared among the Nephites in the city of Zarahemla a Lamanite Prophet, named Samuel. He had been sent by the Lord to call the people to repentance. Day after day he stood up and pleaded with the people to turn from their evil ways, so that the judgments of the Lord might not come upon them.

2. The Nephites became very angry when the Prophet told them about their wickedness, and the terrible afflictions that would fall upon them if they continued in sin. They seized the man of God and led him out of the city. With a sad and a heavy heart Samuel the Lamanite turned toward his own land. The Nephites had rejected him, they had made mock of his pleadings; he would, therefore go back to his own people.

3. He was preparing to do so, when an angel of the Lord came and stood before him. The heavenly messenger told Samuel to go back to the city of Zarahemla and to tell the people the things which the Lord would put in his heart

to say. The prophet returned to the city; but he was stopped at the gates and told that he would not be permitted to enter. But he knew that the Lord would prepare a way. Soon he saw how he could reach the people. He climbed up on one of the walls and standing on the top of it he cried with a loud voice: "Thus saith the Lord, because of the hardness of the hearts of the Nephites, I will take my word and my Spirit away from them, and except they repent of their sins I will visit them with the sword and with famine and pestilence, and they shall be utterly destroyed."

4. There were many people who heard Samuel's warning message. His words touched the hearts of some of them. These people believed what the prophet had said, they repented of their sins, and went to Nephi and requested him to baptize them for the remission of their sins. Others grew very angry, and drawing their bows and arrows they began to shoot at the prophet. But the eyes of the Lord were upon His servant and His protecting power was round about him, and his enemies were unable to harm him. This was a testimony to a number of people that Samuel was, indeed, a true servant of God, and they, too, repented and were baptized.

5. When the wicked saw that they could not harm Samuel, they shouted to the officers: "Take this fellow and bind him; he is possessed of a devil; and because of the power of the devil that is in him we cannot hit him with stones or with arrows." As the officers went forward to arrest him, Samuel jumped down off the wall and fled to his own country, where he began to preach and to prophesy among his own people, the Lamanites.

6. The words which Samuel the Lamanite spoke concerning the Nephites were fulfilled to the letter. Because of their wickedness, and because they would not repent the Lord suffered them to be utterly destroyed by the Lamanites.

Third Year--The Life of Christ

LESSONS FOR SEPTEMBER

[Suggestions by George M. Cannon.]

First Sunday, September 7
Uniform Fast Day lesson

Second Sunday, September 14
The Prodigal Son

Chapter 49

Perhaps few incidents in the Bible are so frequently referred to as the parable of the Prodigal Son. Read the scriptural account given in Luke 16:11 to 32.

Teachers may well remember that while the father was kind and forgiving to the prodigal he remembered to commend the dutiful son. I once knew a very faithful boy who had attended so strictly to his duties that apparently all took it for granted that he would always do his duty. He had other brothers who were noticed and looked after and remembered because of the anxiety felt lest they should not do their duty. But the boy of regular habits and unflinching fidelity was unnoticed. He felt this keenly. Probably all boys and girls desire to be treated as if of some importance in life; and so this boy who had been so faithful felt that to arouse interest he must be indifferent to duty as his faithfulness had produced only inattention. So he told me his experience in about these words:

"I stayed away from Sunday School for three or four Sundays and the teacher woke up to the fact that I was a member of his class. By the time I stayed out of school six or eight times the superintendent missed me. Then father and mother were conferred with and for the first time in my life they seemed to feel it necessary to inquire into my feelings, and I had succeeded in being noticed!"

Do not be afraid to show appreciation of the faithful as well as to look after the wayward. All are precious in His sight, and must be encouraged and cared for.

Chapter 50. Dives and Lazarus. The Pharisee and the Publican.

Read in the Bible (Luke 16: 19-31) the story of the rich and the poor men. And for the account of the Pharisee and the Publican read Luke 18:10-14.

Third Sunday, September 21

Chapter 51. The Raising of Lazarus.

For the account in the Bible read John 11:1-46.

Chapter 52. Christ Blessing the Little Children.

Besides the chapter in our text book read the Savior's reference to the Child and the importance of receiving children properly. Mark 9:33-37. Read also Matt. 19:13-15; Mark 10:13-16, and Luke 18:15-17.

Fourth Sunday, September 28

Chapter 53. The Rich Young Ruler. Read Luke 18:18-27; Matt. 19:16-26; Mark 10:17-27.

The request of James and John. See Matt. 20:20-28 and Mark 10:35-45.

Chapter 54. Zacchaens.

In addition to our text book read Luke 19:1-10.

Primary Department

Chas. B. Felt, chairman; assisted by Florence S. Horne and Bessie F. Foster

First Year

LESSONS FOR SEPTEMBER

First Sunday, September 7

Adapt the Uniform Fast Day Lesson, given in the Superintendents' Department.

Lesson 33. The Captive Princes

Text: II Kings 24, 25; II Chronicles 36; Jeremiah 52:1-30; Daniel 1.

Aim: God directs the mind of a pure, strong body.

Memory Gem: "And shall find wisdom and great treasures of knowledge." (Doc. and Cov., Sec. 89.)

Song: "In Our Lovely Deseret."

1. The Prophecies Concerning Jerusalem.
 - a. Jeremiah.
 - b. Warning unheeded.
2. Jerusalem Besieged.
 - a. Nebuchadnezzar.
 - (1) Takes prisoners and vessels from Temple.
 - (2) Jerusalem destroyed.
3. Babylon.
 - a. A beautiful city.
4. Four Captives.
 - a. Daniel (Belteshazzar), Shadrach, Meshach and Abednego.
5. The King's Bill of Fare.
 - a. For the captive princes.
6. The Captive Princes refuse meat and wine.
 - a. Result—physically, mentally.

Second Sunday, September 14

Lesson 34. Youths Who Would Not Bow To An Idol

Text: Daniel 3.

Aim: Courage to do right wins the favor of God and man.

Memory Gem: "Our God whom we serve is able to deliver us from the burning fiery furnace."

1. Jealousy of the King's Counselors.
2. Nebuchadnezzar's Golden Idol.
 - a. The decree.
 - b. Penalty.
3. Shadrach, Meshach and Abednego.
 - a. Refuse to bow down before the idol.
 - b. The faith.
 - c. Cast into the fiery furnace.
4. Their Deliverance.

- a. By the power of God.
- b. The effect.

Third Sunday, September 21

Lesson 35. A Prince Who Dared to Serve God

Text: Daniel 6.

Aim: God protects those who have faith in Him.

Memory Gem: "My God hath sent His angel, and hath shut the lion's mouths, that they have not hurt me."

Song: "Dare to Do Right." Primary Song Book.

1. One of Three Presidents.
 - a. Faithful and true.
 - b. Jealousy of the others.
2. Laws of the Medes and Persians unchangeable.
 - a. The rule that a royal statute must be executed.
 - b. Decree against prayer.
3. Daniel's faith and integrity.
 - a. Kneeling, prayed three times a day.
4. The demand upon the king.
 - a. That Daniel be punished.
5. Daniel cast into the Lions' Den.
 - a. The king's encouraging words.
 - b. The king's fast and sleepless night.
6. Mouths of the Lions Shut.
 - a. The king's discovery in the morning.
 - b. "My God hath sent His angel."
 - c. Daniel delivered.
7. God glorified.
 - a. "He is the living God."

Fourth Sunday, September 28

Lesson 36. A Brave Young Queen

Text: Book of Esther.

Aim: Great blessings come through fasting and prayer.

Memory Gem: Pray unto the Lord, call upon His holy name.

1. Ahasuerus becomes king.
 - a. His queen.
2. Haman's Plan.
 - a. Why made.
 - b. The plan.
 - c. The king's consent.
3. Mordecai.
 - a. His distress.
 - b. His appeal to the queen.
4. Queen Esther.
 - a. Custom regarding the palace.

- b. Her appeal to the Jews.
- c. The fasting and prayer.
- d. The prayer answered.

Note.—We regret that there does not seem opportunity to take up a lesson intended to make a connecting link between the lessons from the Old Testament which have just been given, and those of the New Testament which are to follow, and help to clarify the minds of both teachers and pupils upon the sequence of events and especially that the coming of the Lord as the Child of Bethlehem was in fulfilment of the pre-

dictions made by some of the prophets referred to in our lessons; that He came to the same people with which our stories have hertofore treated, but at a date more than five hundred years later than the time of Queen Esther.

However, there is no good reason why our teachers should not give careful consideration to this interim, and as one means of studying same we earnestly request teachers to refer to Lesson 37 "The Old and The New" as given in Juvenile Instructor of August, 1917 (page 423).

Kindergarten Department

Wm. A. Morton, Chairman; Charles J Ross; assisted by Beulah Woolley, Kate McAllister and Ina Johnson.

LESSONS FOR SEPTEMBER

First Sunday, September 7

Adapt Uniform Fast Day Lesson.

Second Sunday, September 14

Joseph Sold Into Egypt

Text: Gen. 37.

Aim: In order to please the Lord we must have a forgiving spirit.

Third Sunday September 21

Joseph and His Brothers in Egypt

Text: Gen. 41:28; 57:42.

Aim: Same as previous lesson.

Fourth Sunday, September 28

Joseph Taking Care of His Father and Brothers

Text: Gen. 43, 44, 45, 46:29-30.

Aim: Same as previous Sundays.

Preparation for the Day's Program

In the world of affairs every successful piece of work is the result of careful and adequate planning. When a man wants to build a house he consults an architect who draws a plan and makes an estimate of the cost of material and labor required in its construction.

If the result is to be fine and adequate to the needs, there must be thoughtful and thorough preparation. Occasionally the unplanned lesson taught upon the inspiration of the moment is a decided success, but that happens to the teacher who has spent long hours of thought and labor upon previous lessons.

We cannot expect the teacher of a Sunday School class to spend so much time upon her work as the teacher who earns her living in the profession, but if a teacher has the welfare of the little ones at heart she will be willing to make sacrifices in order to give them the best of which she is capable. Teaching is really much easier when the preparation has been ample.

If the class exercise is to begin with a song just which song is most appropriate for this particular lesson should be decided before class time. The new memory gem must be learned by the teacher, for recited in its entirety without book or paper it inspires the children with a desire to learn it. Just how its meaning is to be developed must be thought out; if it is simple, a few questions to bring out the idea may suffice, explanation or the relating of the thought to some experience in child life may be necessary; whatever the procedure is to be it should be decided upon before class time. The rest exercises need to be thought about before the class period else teachers will fall into the habit of giving the same ones Sunday after Sunday, and the work will lose life and interest.

It saves time for a teacher to keep a notebook in which are the names of the rest exercises, adding new ones from time to time as she comes across them. Consultation of this list will save time and avoid the habit of giving the same exercises on succeeding Sundays.

As the story is the most important part of the lesson, that is where the teacher should concentrate her energy in planning. Three points must be considered; first, the aim; second, the ma-

materials to be used; third, the presentation of the subject matter.

The lessons must be read in order to know definitely just what impression one wishes to leave with the class. A well planned lesson will concentrate upon one point for little children. A singleness of impression is of the utmost importance. This applies to all stories for children of kindergarten age. Stories that multiply detail and incident should be left for a more advanced stage of child development.

Knowing the aim, the next thing to think about is what materials are available to bring out the point of the lesson. For a Sunday School lesson this will usually be a picture, though in some lessons, such as Easter, the lily bulb and other objects have a place. Not only what picture is to be used but when it is to be shown must be decided upon.

Before the presentation of the lesson can be considered, it is necessary to decide just what sort of class exercise it is to be. Most lessons fall under one of three heads:

- (1) a lesson in which a new story is to be presented.
- (2) A lesson in which old material is to be drilled upon.
- (3) A review of a previous lesson.

Upon the decision of this point rests the determination of what the procedure is to be.

The first statement or question in beginning a lesson is of vital importance, for upon it the success or failure of the lesson largely depends.

If the lesson is the telling of a story no better advice can be given than that of Miss Bryant's, "Tell it simply, directly, dramatically." In order to do this the longer one lives with the story before giving it to the children the better.

All this talk about preparation is not so difficult as it sounds. It can be accomplished by a few minutes now and again throughout the week. The best time to begin the preparation of a lesson is on Sunday while the lesson of the morning is still fresh in the mind and before the cares of the week have driven away the inspiration gained from the sweet faces upturned so trustfully to the teacher's, and before the love and gentleness born of contact with the Father's little ones have been dissipated. If the lesson can be read once, while this spirit is still fresh in the mind of the teacher, the best manner of presenting it will often suggest itself. Then, while going about household duties, or while busy with tasks that occupy the hands but not the mind wholly, the story may be thought through several times and the memory gem learned. After this, one more reading on Saturday will usually suffice to complete the preparation.

A feeling within the teacher that she goes before her class fully prepared, gives her a sense of confidence and poise that carries conviction to the learners, be they adults or children. A certain exhilaration is the reward of doing one's best and though discouragement and a sense of failure come at times they shed their baneful and distressing influence less frequently upon the prepared and earnest teacher.

The foregoing discussion has emphasized the intellectual preparation, mainly, but this can never be wholly separated from the spiritual. Every kindly act performed, every gentle word spoken, every unselfish thought, as well as every earnest prayer will soften a woman's or a young girl's life and make her a fit guide for the little feet that follow so willingly where love leads the way.

How Stake Supervisors Can Help Local Workers.

"Unless ye become as a little child, [as teachable, and humble] ye cannot enter the kingdom of Heaven."

Unless ye become as a little child in feeling and understanding, ye cannot become a kindergarten teacher.

Unless ye become as a kindergarten teacher, able to understand the position of both child and teacher, ye cannot become a Kindergarten Supervisor.

1. In the class room.

We often make a mistake by watching the teacher and what she is doing. Let us forget the teacher until the class work is over, and keep in mind

the child. Look for the development of the child for attaining his destiny through the class work.

Let us ask ourselves these questions, then discuss them with the teacher after class. Let the teachers see the outline and know what we are working for.

a. Has the child an orderly environment, which leads towards an orderly life.

(1) Teacher's example.

(2) Exercises for day ready for dispatch?

- (3) Gathering and passing wraps.
 - (4) Making the circle.
 - (5) Songs and rest exercises.
 - (6) Passing the Sacrament.
 - (7) Rest exercises and sense training.
- b. Is the child taught refinement and culture?
- (1) Courtesy shown by teacher; by children.
 - (2) Politeness.
 - (3) Reverence for sacred things.
- c. Is the child's taste being cultivated for highest and best in life?
- (1) By pictures.
 - (2) Songs and rest exercises.
 - (3) Use of good language.
 - (4) Neatness and sensible dressing.
 - (5) Selection of story.
- d. Is there a sympathetic understanding being developed toward all living creatures, through the lessons and applications?
- (1) Charity.
 - (2) Benevolence.
 - (3) Helpfulness.
 - (4) Obedience.
 - (5) Usefulness.
2. Never criticize; suggestions are always accepted.
Give suggestions after class work.
3. At Union Meetings.
There are very few who hold union meetings. But we feel it is advisable to hold a meeting once a month at least where the kindergarten teachers of the stake meet and get instructions along the lines they need help.
- We also feel that if the teachers knew

more about the child and his tendencies they would know more of what and how to give the class work. All subjects should be treated by members (teachers).

A sample lesson.

- a. Infancy. (From observation and experiences.)
- (1) Name the senses.
 - (2) Which developed first? Why?
 - (3) Why does the child need exercises? What kind of exercises does he get? How does a mother stimulate the child in these exercises?
 - (4) What does a child first show signs of temper? (example.)
 - (5) How can a child be taught to control his temper?
 - (6) Why should we not whip or shake a baby when he shows temper?
 - (7) Should a mother give a child everything it cries for?
 - (8) What other traits does a child exhibit when in infancy.
 - (9) How can we help children to overcome these bad traits and develop good traits when they are only babies?
 - (10) Name four essential things a baby should have for proper growth and development? (food, clothing, air, and exercise.)
 - (11) Give examples where children have not had this care, and compare them with those who have?
 - (12) Which of the two have the greatest mental ability?



SUNDAY SCHOOL OF MOUNTAIN GLEN, OREGON.

Children's Section.



Tom Bartlett's Fourth

By Elizabeth Robbins

It was going to be the most glorious Fourth of July that Lexington had ever known.

Tom Bartlett was one of the most enthusiastic. He had been saving his money towards his Nation's birthday ever since some time in the winter, carefully hoarding every penny he was able to pick up by doing little odd jobs out of school hours. He and about a dozen of the other boys were going to send together to the city for their powder and fireworks, and so get a large discount.

It was within a week of the time of sending their order when Mr. Decker stopped Tom on the street. "I'm getting up a subscription for Cora Hepburn," he said. "There has been a consultation of surgeons, and they are sure she can be cured, and be able to walk as well as ever, but the expense will be considerable. I'm going now among her former school-mates. If each one would give even a small sum, I think I could make it up."

Tom made a rapid calculation. "I'll give a dollar," he said promptly. He would have a goodly sum left then.

Mr. Decker's face brightened. "If they'd all give as much as that, or half as much, I'd have enough," he said.

Tom lived a little out of the village, and a week later one of the other boys came along on his bicycle just at dusk. "Have your money all ready tomorrow," he called out. "We've decided to send then."

"All right," Tom shouted after him.

But was it all right? Tom's conscience had been pricking him more or less ever since he had seen Mr. Decker. He had been thinking of Cora Hepburn. It seemed pretty hard that a little fall on the ice should have to be paid for with a life of helplessness.

Suddenly he left the yard and walked with quick steps towards Mr. Decker's house. Mr. Decker himself came to the door. "Have you been able to get all the money?" Tom asked.

Mr. Decker told him the amount that was still lacking. Strangely enough it was exactly the sum that Tom had left for his Fourth of July celebration.

"I've been to everybody," Mr. Decker added.

"I will make it up," Tom said. "I will bring the money tonight."

Mr. Decker thanked him cordially, and Tom went home with a lightened conscience. When he told the boys the next morning that he had used his money for something else they were indignant. "We never thought you would back out," they said, with an accusing emphasis on the "you." "We thought you had enough patriotism to do that little towards honoring your country. A great citizen of this glorious republic you'll make!"

The flush on Tom's face deepened, but he shut his lips tightly and made no defense, even when one boy said disgustedly that he'd like to know what Tom Bartlett did spend that money for. They all treated him very coolly in the days that followed, before the Fourth, and groups of his friends, animatedly talking, would grow silent

and separate when they saw him approaching. It gave him a left-out feeling that he had never experienced before, and that was hard to bear.

On the morning of the Fourth a telegraph messenger came to the house, and when Tom's father read the message he found that he had been sent for by Tom's grandfather who was dying. There were hurried preparations, a rush away to catch the train, and Tom and his mother were left alone.

As they sat at their breakfast, it suddenly occurred to Tom that his mother was not eating much, and he looked at her sharply. "You're coming down with one of your sick headaches, now, aren't you?" he exclaimed.

"I'm afraid so," she admitted reluctantly. "I hoped you wouldn't notice it. I will lie down and try to sleep it off."

She went upstairs to her room, and Tom deftly and noiselessly cleared away the breakfast dishes. After a little while his mother called to him faintly from the head of the stairs, asking him to lock the outside door when he went away. Tom bounded up to where she was. "Why, mother," he said, "did you think I would go off and leave you here all alone, sick? Not much I shan't!"

The tears came to her eyes. "I hate to have you lose the parade and the bicycle trip and all, just for me," she said.

Tom assured her that there were ever so many Fourth-of-Julys coming, and she needn't waste a bit of worry on him; and he helped her back to her room and closed the blinds, and did whatever else he could for her comfort. That evening she was better, and when it grew dark she and Tom sat at the window and saw the fireworks over the tops of the trees.

In the square, between the fireworks, there were speeches, and as Tom Bartlett's three most intimate friends were walking home together, after all was over, one of them suddenly asked,

"Did you notice what General Hunter said about being patriotic?"

No, the others had been too far away to hear distinctly. What was it?

"He said that buying the most powder, and marching the farthest in a procession, and making the most noise, didn't make it that a boy was the most patriotic, but it was the one who was trying the hardest to be a worthy son of his country—square, you know, and unselfish, and always ready to help the weak and those in trouble, and not afraid to do what he thought was right, even when he knew folks would misunderstand him and be down on him. He said that was the highest kind of courage."

The three boys were silent. They were thinking of Tom Bartlett, for in different ways—but not from Tom himself—they had learned how he had spent his money, and his Fourth.

"I wish we hadn't treated Tom the way we did," the first boy said discontentedly—"accusing him of being stingy and mean and not caring anything about his country."

"Well," declared one of the other, "Tom Bartlett won't have any reason to complain of the way we treat him in the future."

"No," the other two argued emphatically, "he won't."

Be Kind to Everything

By Edward T. Martin.

Robert Williams was a boy who liked both birds and animals, wild as well as tame, and they liked him right back. Robert lived on a farm in a far western state and every day when through with his studies, his chores finished, he spent most of his spare time with the horses and cattle, talking to them until they seemed to understand every word he said. One rainy day, when bad weather had driven him indoors, he asked his father, "Dad why can't I start a game farm?"

"Mercy me, what is it that boy



HE PLACED THE RUBBER MOUTHPIECE IN THE FAWN'S MOUTH.

wishes to do now?" Mrs. Williams asked.

Robert continued, "The papers are full of stories about boys who are raising minks and skunks—"

"My, my!" his mother exclaimed. "Skunks! Why we have been trying for years to clear the farm of the pesky things and here you are talking about getting some to make pets of."

"Wrong, Mother, wrong," the boy answered. "Not to make pets of but to raise for their fur, although for a fact they do get so tame they will follow you all over the place and play with you like kittens."

"Not if I know it and can find a stick or a broom to drive them away," Mrs. Williams replied.

"Why, Mother," Robert said, "don't you know that the Good Lord made them all, both great and small; then when He had finished the work of creation looked them over and saw that they were good."

"Yes, yes," Mrs. Williams argued, "but He didn't say we must love them and make pets of them, did He?"

The boy replied, "I am not so sure but that He said something that meant the same thing," sticking to the idea like a puppy to a bone. Then he told his mother, "You have not answered me. May I go ahead with my game farm?"

His father, who had been listening, took up the conversation at this point. "Why," he asked, "do you select an animal to begin with that nobody likes and that wherever found is a nuisance?"

"I am not particular," Robert said, "only, only a skunk skin is worth four or five dollars and—"

"Yes, I see you killing and skinning one after it is tamed," his mother answered. "You would no more hurt one than you would the baby."

"You are right," Mr. Williams said, then after thinking for a moment, "If you must have a game farm, why not start with something easy; something your mother will not object to. A deer for instance?"

"Because," he boy said, "I can get my skunks for nothing. I found a den

of them the other day. The babies hadn't much more than got their eyes open. I talked to their mother until she got used to me. Then every once in a while I'd bring her some bread or a scrap of meat and now the little ones will eat out of my hand while the old one looks on, and if she could only talk I am sure would ask, 'Don't you think my babies are fine?'

Mrs. Williams was much shocked. She asked her son, "You, Robert Williams, do you mean to say you have feeding a lot of skunks?"

The boy made no answer, only hung his head, while his father laughed as if he thought it a good joke. A day or so after this Mr. Williams asked Robert: "Son, how would you like a young fawn?"

The boy answered, "Fine, only fawns do not grow fur."

"True," Mr. Williams said, "but they make fine pets, which is all you will ever get out of any animals you may have. Pets, just pets."

The fawn came that afternoon, a helpless little thing all skin, bones and long legs. So weak, it was hardly able to stand. When Robert brought a pan of milk from the spring house the fawn did not know what it was and made no effort to drink any. Grass it would not look at, nor touch bread. The boy was at his wit's end. His mother was visiting at a neighbors, so he was unable to get her advice, and it was time to cook supper when she returned.

"Never mind supper just now," her son told her. "The fawn has come and will not eat anything nor even look at milk. Can't you make the little fellow eat?"

Mrs. Williams took the milk, warmed some, poured it into a baby's bottle, placed the rubber mouthpiece in the fawn's mouth and in a second he knew what was doing; furthermore, until he quit being a baby and ate grass, or bread and milk out of a pan, there was never any more complaint. "He's hungry and won't drink his

milk." Mr. Williams, Mrs. Williams, Robert and even Jimmie, Robert's baby brother, all took turns in feeding "Spots," as the fawn was named. They fed and kept feeding him until he became so fat he could hardly walk. When Robert whistled he came as fast as his thin legs would carry his fat body. In a year his horns grew. Then, if a stranger that "Spots" didn't like came on to the farm the deer would "hook" him or try to, at least, but any of the family, no never. He knew who his friends were and treated them accordingly. One day after watching the deer play with Jimmie and Jimmie's dog, Mrs. Williams asked Robert, "Isn't that deer better than a yard full of skunks?"

The boy replied, "Surest thing, you know, Mother; but you see, I've got the deer and kept the skunks, too. I made a pen for them in the woods. Dad said I might if I kept them where they would not annoy you. After they were grown I sold them all six to a game farmer for twenty-five dollars, and I am going to use the money to build a cage back of the barn and go into the business of game farming myself pretty soon, for a person can tame anything with kindness. I found that out long ago."

The First Vacuum Cleaner

When big Madam Elephant cleans up
her house,

'Tis done withn o trouble or flurry,
No ladders or chairs; with a trunk
like hers there's

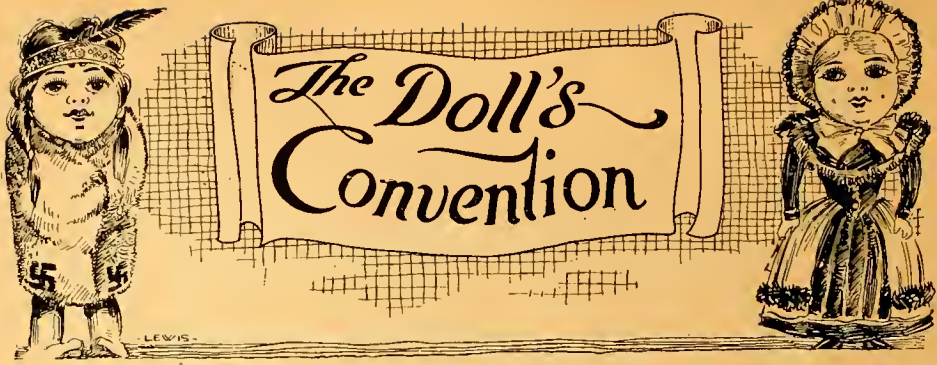
No occasion for fluster or worry!

It reaches the high spots and reaches
the low,

And serves as a mop or a hose,
And that is the reason her nerves are
so calm,

And her house is so neat I suppose!
I think an inventor must surely have
seen her

And got there a tip for the vacuum
cleaner.



Story by Annie Lynch, pictures from dolls furnished by Harold H. Jenson.

V. THE LAND OF THE WOODEN SHOE

Who is this sad faced doll in her picturesque costume of gaily embroidered bodice, bright skirt buckled shoes, earrings and quaint headdress. She carries her national flag with its red, yellow and black stripes and the national motto, "Union makes strength."

"That is Leonie, Belgium's doll, dear children. She has cause to be sad over the horrors of this terrible world war. We will ask her to tell her story."

Leonie said: "While Marie, the French doll, was telling the story of the Maid of Orleans, it brought home to me the terrible part that poor Belgium played in the world's war—her suffering, her sacrifices. There have been days so dark that we have found difficulty in finding our way along the path, and our faith in all that is good and true has been sorely tried. Beautiful Belgium, the 'workshop of Europe,' has been devastated. The atrocities she has suffered are black enough to make us shudder."

Turning to the Red Cross doll, she continued: "As the years go on, the thing that we shall remember—remember with gratitude—is the loving, sisterly help of the Red Cross. Through the service of this noble band of sisters who have carried with them the spirit of the Great Master, the dawn is breaking, there is light on the horizon. But today we do not want to

think of sad things so I won't tell you of our part in the world's war, but of life in Belgium before the war. I will draw a picture of Belgium ten years ago.

"Belgium is the very tiniest country in all Europe. Look on your map and you will find it wedged in between France, Germany and Holland. Its northern and northwestern coasts are washed by the North Sea and everywhere you see green fields and gardens separated by canals and ditches. There are no streams to turn the mills and the long arms of the gaily painted Huge windmills are everywhere seen. Belgium is known the world over for its manufacture of beautiful table linen, and for its exquisite and dainty hand-made laces. It also has iron and coal mines and sugar refineries. Being the 'workshop of Europe,' the people are like bees in a swarm. The houses are scattered so thickly over the country and the towns are so close together that it seems like one city with many suburbs. Apple orchards and flowers surround the stone cottages of the farms. They are usually of four rooms, roofed with red tile or thatch, the walls whitewashed. The oak furniture and brass kitchen utensils fairly shine. Brussels is the largest and most progressive city of Belgium with its Palais de Justice which covers 270,000 square feet and cost ten million dollars. The place is surmounted by a marble tower 400 feet high.



LEONIE, BELGIUM'S DOLL

My home is in the ancient city of Antwerp. As early as the eighth century, Antwerp had a population of two thousand. It is a most picturesque city with its crooked streets, lined with magnificent trees, quaint and massive old buildings, its museums and art galleries. Its beautiful cathedral, with its famous pictures, was begun the middle of the fourteenth century and finished about one hundred and fifty years later. Just think of one hundred and fifty years from start to finish of any building! The carving on the magnificent spire

that rises to a height of four hundred and two feet is as delicate and exquisite as mechlin lace. It has a chime of ninety-nine bells, one of them so large it takes several men to ring it.

"Early every morning I am awakened by the ringing of bells and the clatter of vendors of vegetables, fruit, wood, and other things. Their carts are drawn by huge dogs, one, two, three, four or five, according to the size of the cart. Here is the milk girl with her gay green little cart and shining brass cans set in straw. No milk men in Belgium. Their place is taken by these quaint little girls in

BELGIUM'S DOLL
For You to Color.

short blue skirts, bright waists, and wooden shoes. These shoes are large and every step is accompanied by a click! clack! as the dogs are guided over the daily route. The dogs are taken good care of, as the laws of the country forbid cruelty to animals. Don't forget they are just dogs and take every opportunity of chasing chickens, rabbits, and other dogs to the great delight of the groups of boys. These boys wear small caps, bright jackets, wide baggy trousers, black stockings, wooden shoes, or shoes with buckles."

"Tell us about your holidays," asked Victoria, the English doll.

"All right," replied Leonie, "on Sunday all go to church in the morning, but in the afternoon we go on pleasure to the woods or on the river."

"Children, did you know Belgium was the land of gingerbread? Everywhere gingerbread in every shape is on sale. For the children it is shaped like every animal that ever came out of Noah's ark and the children buy it just like you buy pop corn. We have May day, Valentine day, Easter, and our yearly kermesse, or fair, that lasts two or three days. About April first all the stores display fishes of all kinds, silver, porcelain, chocolate, gingerbread and candy. These are sent as presents to friends. On the Sunday before Whitsuntide, the children get up early. The first one knocks at the door of the others and calls 'Lazy loon, sleepy head, lie abed, don't get up 'til noon.' The last one up treats all the family to hot buns."

"Please tell us about your Christmas. Do you have a Santa Claus?" asked the doll Columbia.

"Oh, yes; we have a Santa Claus," replied Leonie. "On December sixth Santa Claus arrives on a white pony. The children have provided hay, turnips, and carrots, and if they have been good, the hay and vegetables disappear from the baskets and gifts, and toys are left. At Christmas every home has its gaily decorated Christ-

mas tree. On Christmas eve all gather on the streets to see the magnificent procession. This carries out the religious thought, 'Christ is born, peace on earth, good will to men.' One of the most impressive features of the evening's festivities, and one always received with enthusiasm, is that of a beautiful little boy representing John the Baptist. He is clad in a camel's hair garment and carries a tiny cross and is leading a white lamb by a blue ribbon. The procession ends with the church dignitary. Gorgeous in gold embroidery, rare lace and jewels, he walks under a canopy of gold and purple surrounded by chanting priests and preceded by scarlet capped and white robed acolytes."

"That is an interesting story," the children enthusiastically exclaimed. "I do hope you will tell us more about your country."

(To be continued)

Honorable Mention

Jessie Leona Altman, Pima, Arizona.
Aleda Brienholt, Redmond, Utah.
Savon Christensen, Jameston, Idaho.
Leola Collins, Provo, Utah.
Margaret Dickenson, Hagerman, Ida.
Ward Evans, Boneta, Utah.
Guinevere Fillerup, Ammon, Idaho.
Ruth Fisher, East Mill Creek, Utah.
Ida Howell, Malad, Idaho.
Virginia Hansen, Cornish, Utah.
Alice Jones, Provo, Utah.
Alice Lee, Idaho Falls, Idaho.
Mary Louise Lee, Idaho Falls, Idaho.
Verda Mason, Willard, Utah.
Jennie Oler, Sterling, Alta., Canada.
Marie Watson, Spring City, Utah.
Berenice Zufelt, Blakesville, Canada.

May Picture Puzzle

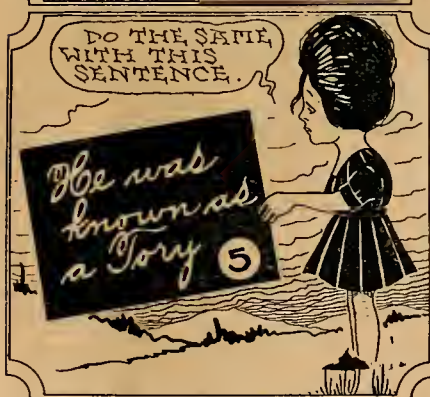
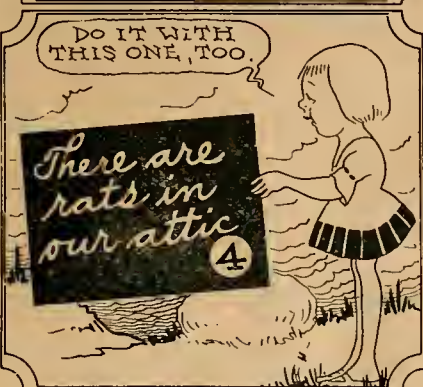
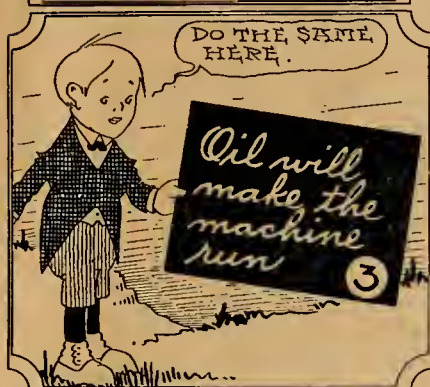
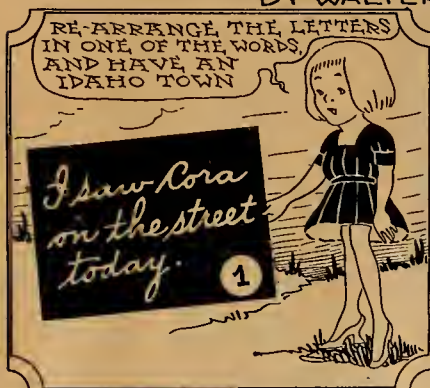
- | | |
|-------------|------------|
| 1. Quilt. | 4. Collar. |
| 2. Cloth. | 5. Doily |
| 3. Bandage. | 6. Shawl. |

Winners

Helena Williams,
Age 13 712 3rd Ave., S. L. City

HIDDEN IDAHO TOWNS

BY WALTER WELLMAN



Prizes of books will be given to the first ten of those under 17 who correctly solve the above puzzle and send us, not later than August 1st, the best article of not to exceed two hundred words, or poem of not to exceed

twenty lines on any subject. Address Puzzle Editor, Juvenile Instructor, Room 202 L. D. S. Church Office Building, 47 East South Temple St., Salt Lake City.


The Tenement Tree.

VII.






BIG Sister Oriole was swinging in her hammock, one day, reading a book of poems by Jenny Wren. A shower of bark splinters fell upon the book and the hammock. At the same time the noise of quarreling overhead shocked her. "Those naughty fighting sparrow boys again!" she sputtered. "I'll certainly call the police!" She went to her telephone and called up Policeman, whose office was in the shadiest part of the tree. "I'll attend to those rascals immediately, madam," he answered. He put on his badge and his hat and buckled his belt around his large waist. He did not take the elevator, because he was so very big and the cage was so very small that the Chickadee-boy who managed it wouldn't stop to let him in. He was a very kind-hearted man and wouldn't have forced the poor little elevator-boy to give him a ride for anything, not even for real gold buttons! So he flew to the Sparrows' tenement. He found them as usual, throwing pieces of bark and sticks at each other. The quarrel had begun




because Johnny Sparrow had the biggest piece of worm when Tommy Sparrow thought he had been promised it. Policeman  reached out with his broad strong



and gathered in both Tommy and Johnny. He held them fast by the collars of their little  and shook them.

Of course this bumped their  a good deal. Policeman  flew off with

them to his office where he stood them up on a .

Then he opened his  and took out two large



On the face of these cards were big letters.

“BAD BOY” was printed on each. He hung the



over their necks and took Tommy Sparrow and Johnny Sparrow out to a place right near the elevator where everybody was passing. There he made them

stand and let them have nothing to eat all day but sour sorrel



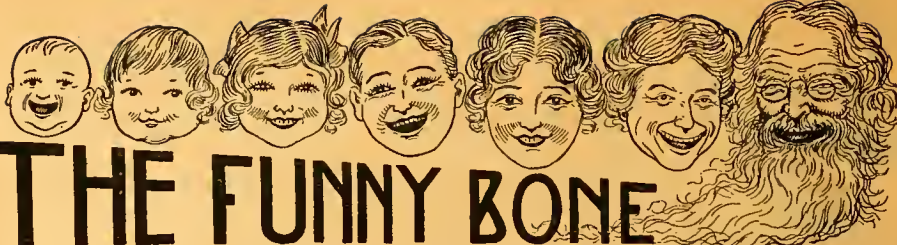
. “You’ll be both sorry and sorely before night, I guess,”

said Policeman . And sister

Oriole continued swinging comfortably in her hammock and reading

those pretty poems in the  by J. Wren, in peace and quiet all the rest of that lovely summer day.





THE FUNNY BONE

One Dollar a Dozen

Johnny—"What kind of hen lays golden eggs?"

Father—"Any kind that lays at all."—Judge.

What Else Could He Say?

"Man is a tyrant," declared Mrs. Flubdub. "Isn't he, John?"

"Really, my dear, I hardly—"

"Is he or is he not?"

"He is."—Tit-Bits.

Well Raised

A negro mammy had a family of boys, so well behaved that one day her mistress asked:

"Sally, how did you raise your boys so well?"

"Ah'll tell you, missus," answered Sally. "Ah raise' dem boys with a barrel stave, and Ah raise' 'em frequent."—Everybody's.

Not Yet, But Soon

Tommy had been playing truant from school, and had spent a long, beautiful day fishing. On his way back he met one of his young cronies, who accosted him with the usual question, "Catch anything?"

At this, Tommy, in all the consciousness of guilt, quickly responded: "Ain't been home yet."

It Beats the Devil

A colored preacher called on a white minister.

He found the white man busy writing.

"What you-all doin'?" he asked.

"I'm preparing notes for my sermon for next Sunday."

The colored gentleman shook his head. "I certainly would nebber do dat, sir," he said. "De debbil am a-lookin' right over your shoulder and knows everything you gwine to say and he am prepared for you. Now, I don't make no notes and when I gets up to talk, neder me nor de debbil hisself don't know what I'm goin'to say."

Obvious

Nobody sees a big hole in a little girl's stocking, but a little hole in a big girl's stocking will start a parade.

Sole Heir

Mudge—Your wife certainly has a will of her own.

Meek—Yes, and I am the sole beneficiary.—Boston Transcript.

Self Starter?

This ad appeared in the "Lost" column of the Macon Telegraph, and the make-up man was promoted to the Sunday features department:

· Lost—Full grown Airedale dog; children's pet; low wheels; very long hood; has top, tank and tool box on rear; \$25 reward. Notify Lieut. Bradfield, Co. D, 122d Infantry.

Mean

Young Arthur was wrestling with a lesson in grammar. "Father," said he, thoughtfully, "what part of speech is woman?"

"Woman, my boy, is not part of speech; she is all of it," returned father.—Milwaukee Sentinel.

The Limit

"Can you imagine," said a teacher of natural history, "anything worse than a giraffe with a sore throat?"

"Yes, sir," came the answer from one boy.

"What, pray?" asked the teacher in surprise.

"A centipede with corns."

Wanted a Change

Waiter—Table d'hote, sir?

Uncle Josh—What's that?

Waiter—Course dinner, sir.

Uncle Josh—Not for me. I git all the coarse vittles I need to home. When I come ter town I want somethin' fancy, by gosh!—Boston Transcript.

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NEKTO
WITH
YOUR LUNCH

REFRESHES
AND SATISFIES



At Meal-Time
That's when
NEKTO
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Get acquainted with this delicious, satisfying beverage.
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Richards, \$1.00; by mail \$1.10

LOVE AND THE LIGHT

Whitney, \$1.25; by mail \$1.25

JOB

10c; by mail 10c

KINGS IN EXILE

Roberts, 75c; by mail 85c

*TOBACCO AND HUMAN EFFICIENCY

Pack, \$1.00 postpaid

*LEAVES FROM MY JOURNAL

Woodruff, 50c postpaid

*THE LIGHT IN THE CLEARING

Bachelor, 75c; by mail 85c

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SPECIAL. If you buy the full set and CASH is sent in WITH the ORDER, we will send the COMPLETE SET for \$8.75 POST-PAID.

NOTICE. The three new books on the course are:

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Leaves from My Journal—Woodruff.

The Light in the Clearing—Bachelor.

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U34 Medium weight, bleached cotton.....	1.85
U35 Heavy weight, unbleached cotton.....	2.20
U36 Heavy weight, bleached cotton.....	2.30
U37 Light weight, mercerized.....	2.75
U38 Medium weight, mercerized, Special for Ladies.....	3.50
U39 Medium weight, part wool.....	3.35
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Selections from the Sermons and Writings of

PRESIDENT JOSEPH F. SMITH

Issued from the Press of the Deseret News, June 2nd, 1919

The Melchizedek Priesthood Quorums have adopted *Gospel Doctrine* as a text for class study for the next two years.

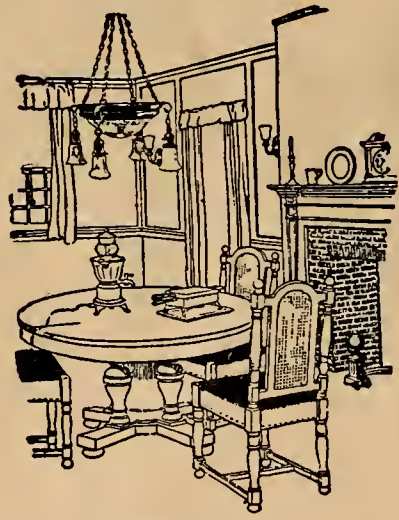
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