

THE
Juvenile Instructor

VOL. 57

MAY, 1922

NO. 5



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CONTENTS FOR MAY, 1922

MISCELLANEOUS

Tableau of the Nations.....	Frontispiece
International Recitation of the Articles of Faith	235
Keeping Mother's Day..	Effie Stewart Dart 233
Little Stories of Married Life.....	Elizabeth Cannon Porter 238
The Lure of the Homeland.....	Mormona 239
Book of Mormon Facts....	J. M. Sjodahl 243
True Pioneer Stories..	Christiana D. Pyper 246
"Old Man" (Poem)....	Josephine Spencer 249
Freaks of Nature (Illustrated).....	Claude T. Barnes 252
A Tribute to Mother (Poem).....	Ida R. Alldredge 257

EDITORIAL THOUGHTS

Mother-Love	248
Signs of the Times.....	J. M. Sjodahl 250

SUNDAY SCHOOL WORK

Superintendents' Department—	Sacramento
Gem and Concert Recitation for July, 1922	

—Written Reviews—	Fast Day Lesson for July	253
Secretaries' Department—	The Foundation... ..	258
Missionary Sunday Schools—	Lessons for July—Notes from the Missions.....	258
Choristers and Organists' Department—	Course for Organists.....	260
Theological Department—	Second Year and Advanced Lessons for July.....	261
Second Intermediate Department—	Second and Fourth Year Lessons for July.....	264
First Intermediate Department—	Second and Fourth Year Lessons for July.....	267
Primary Department—	Lessons for July.....	270
Kindergarten Department—	Lessons for July	273

CHILDREN'S SECTION

If Dishes were Fishes.....	Jean Brown Fennesbeck 276
The Great Elm.....	J. A. Bywater 277
Something to Co'or.....	J. A. Bywater 278
The Children's Budget Box.....	279
Puzzle Page	289
The Wonderful Journey.....	290
The Funny Bone.....	292

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Keeping Mother's Day

By Effie Stewart Dart

Did you think of your mother to-day, my lad,
As you merrily went on your way?
Did you give her a kiss or loving word,
In remembrance of Mother's Day?
Did you do the chores which she asked of you
To lighten her load a bit?
What you do speaks louder than words, my boy;
She will judge of your love by it!

And you, my lass, with the merry eyes,
Did you smile as you went your way?
You are so busy you scarce have time
For a loving word each day!
Did you note the tender wistful look
In your mother's eyes so true?
Did you ever think, my winsome maid,
Mother sees her past youth in you?

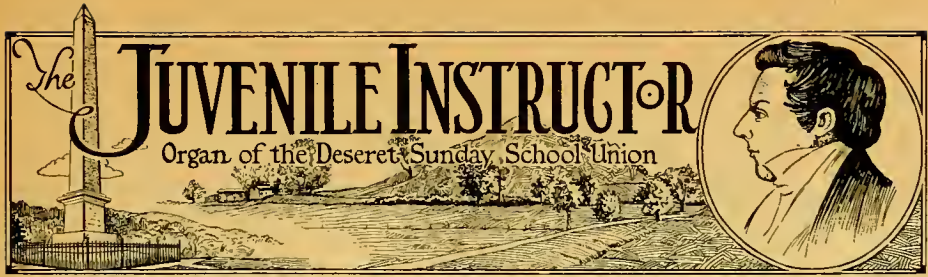
And you, busy man, in the world's great work,
Will you rev'rently pause today?
Think of the mother who soothed your hurts
And guided your childish play?
Is the work you are doing, the life you live
Such that you feel no shame,
If to her knees as in days long past,
From your work and your play you came?

Ah! busy people of every age,
All over this wonderful land,
Let us honor mother on this glad day,
In a way she will understand!
Let us not wait till her hands are cold
For the loving words and flowers,
Let us say them, give them while she is here,
Thus cheering her passing hours.

If she has passed to that far off land
From whence no soul may return,
We may still do the things that she would wish,
Such a course God's "Well done!" will earn.
Upward, still upward, in paths of right,
Doing our duty as best we may—
Working and living as God commands,
Is the way to keep Mother's Day!



Photo by Sainsbury
International Group of Twenty-three Nations Participating in a Polyglot Recitation of the Articles of Faith of the Church of Jesus Christ of Latter-day Saints, at the Conference of the Deseret Sunday School Union, held in the Tabernacle Salt Lake City, Sunday Evening, April 9, 1922.



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No. 5.

International Recitation of the Articles of Faith

Ten thousand Sunday School workers, assembled at the semi-annual Conference of the Deseret Sunday School Union held in the great Tabernacle, Sunday evening, April 9, 1922, were thrilled with deep emotion when thirteen groups of Latter-day Saints, natives of twenty-three different countries, representing their homelands and speaking their mother tongues, recited each one Article of Faith, in a tableau symbolizing the prophecy in the course of fulfillment that the Gospel would be preached to every nation, kindred, tongue and people before the end should come. So powerful was the appeal made, so significant the message delivered, so sincere the testimony born that many with difficulty restrained themselves from showing their emotion by applauding, and many joyously allowed tears to flow.

The tableau occupied the four stands of the Tabernacle. President Heber J. Grant and President Anthony W. Ivins, with members of the Quorum of the Twelve Apostles and members of the General Board, witnessed the demonstration from points of vantage on the front row of reserved seats.

Assistant Superintendent George D. Pyper, director of the demonstration, in his introduction, said:

"Seven hundred and sixty years before the birth of our Savior, Isaiah prophesied:

And it shall come to pass, in the last days, that the mountain of the Lord's house shall be established in the tops of the mountains and it shall be exalted above the hills; and all nations shall flow unto it. And many people shall go and say, Come ye, and let us go up to the mountain of the Lord to the house of the God of Jacob; and He will teach us of His ways and we will walk in His paths; for out of Zion shall go forth the law and the word of the Lord from Jerusalem.

"Two notable declarations were made during the meridian of time. John, the Revelator, declared:

And I saw another angel fly in the midst of heaven, having the everlasting gospel to preach unto them that dwell on the earth, and to every nation, kindred, tongue and people.

"Matthew, the apostle, declared:

This Gospel of the kingdom shall be preached to all the world for a witness unto all nations; and then shall the end come.

"In our day and age the Lord, in at least six revelations given to the Prophet, Joseph Smith, proclaimed that a 'great and marvelous work is about to come forth unto the children of men'; and in a later revelation, made it known that the prophecy of St. John had been fulfilled; for He said:

I have sent forth mine angel, flying through the midst of heaven, having the everlasting Gospel, who hath appeared

to some, and hath committed it to man, and shall appear unto many that dwell on the earth."

"Again he says:

Zion shall flourish and the glory of the Lord shall be upon her, and she shall be an ensign unto the people, and there shall come unto her out of every nation under heaven."

* * *

I will gather mine elect from the four quarters of the earth even as many as will believe in Me and hearken unto my voice.

"In this great movement the Sunday school, through organizations established in nearly every mission, is taking an active part. Its missionary spirit is silently working, its mighty force constantly exercised for the salvation of the human family and the fulfilment of God's purposes. Under divine authority the Church has been established and the Gospel already carried to many nations, kindreds, tongues and peoples.

"From nearly every nation under heaven; from the East and the West from the North and from the South the honest in heart have been gathered to Zion where Temples have been erected in the tops of the mountains for the salvation of the living and the dead.

"But let the nations speak for themselves! They are here tonight. Hear them, while they declare, in their own tongues, the Articles of their faith."

The First Article of Faith was recited by four native American Indians, representing the Lamanites, and speaking in the Shoshone language.

The second Article by groups representing the commonwealths of Great Britain: England, Scotland, Wales, Ireland, Canada, Australia, and South Africa.

The third Article, by a Hawaiian group representing the Polynesian races.

The fourth Article, in Hebrew, by

Herman Mullor representing the land of Palestine.

The fifth Article, France and Belgium.

The sixth Article, by groups from Scandinavia, Denmark, Sweden, Norway.

The seventh Article: Italy.

The eighth Article by three nations: Switzerland, Germany, Spain.

The ninth Article: Holland.

The tenth Article: Austria-Hungary.

The eleventh Article: Mexico.

The twelfth Article: Armenia.

The thirteenth Article: by Elder Joseph Stimpson, former president of the mission and Cho-Jiro Kuriyama, a Latter-day Saint from Japan."

To an inspiring march played by Elder Edward P. Kimball on the great organ the groups assembled in tableau on the pulpits.

Elder Stephen L. Richards took the stand and said:

"These groups represent only a part of the peoples to whom the Gospel has been preached; but, surely the presence of these nations and this vast congregation also gathered from the four quarters of the earth bear testimony that the ancient and modern prophecies, concerning the last days, have in part been fulfilled, and that the Lord has, indeed, brought about 'a marvelous work and a wonder.'"

At this point, to the strains of "The Star-Spangled Banner." Columbia, represented by Sister Marie Nuttall Thomas took her place at the head of the tableau of nations. The congregation stood while Elder Richards continued:

"And now under the banner of *Columbia* as one *people* and in one tongue, we will declare the Articles of our faith."

The vast audience then recited the thirteen Articles of Faith in English and at the conclusion thereof, under the direction of Elder Tracy Y.

Cannon, sang "America," with a spirit that thrilled all present with patriotic fervor.

At the conclusion of the demonstration and before commencing his address, "Messages from the Mission Sunday Schools," (to be published next month) General Superintendent David O. McKay requested each of the characters who had taken part to return to the Tabernacle the following morning and in costume assemble that a picture might be taken of the group in commemoration of the impressive event. Displaying the same splendid and commendable spirit which had characterized their efforts throughout rehearsal and final presentation, every member of the group appeared Monday morning and the photograph, from which the frontispiece was reproduced, was taken.

Members of the General Board assembled and coached the groups for the demonstration. Elder Tracy Y. Cannon had a group of American Indians brought from Washakie, Utah.

Elder Charles B. Felt gathered the groups representing the commonwealths of Great Britain: England, Scotland, Wales, Ireland, Canada, Australia and South Africa; Elder Milton Ben- nion, the Hawaiians, representing the Polynesian group: Tahiti, Tonga, New Zealand (Maori); Elder Harold G. Reynolds, the groups representing Palestine and Armenia; Elder Alfred C. Rees, the groups representing France and Belgium; Elder George M. Cannon, the Danish group; Elder Josiah Burrows, the Swedish; Elder John W. Walker, the Norwegian; Elder John M. Mills, the Italian; Elder T. Albert Hooper, the Swiss and Ger- man; Elder Robert L. Judd, the Span- ish; Elder Frank K. Seegmiller, the Netherlands; Elder Charles J. Ross, the Austro-Hungarian; Elder Horace H. Cummings, the Mexican; and Elder A. Hamer Reiser, the Japanese. Music appropriate to each group was selected by Elder Edward P. Kimball of the General Board, and by him was played on the great organ.

Mother

"Dear mother heart! Thou didst not ask for fame,
Nor thine the wish to hear the people tell
The story of thy love, thy praise proclaim;
Forgotten self if those you loved fared well.

"Not thine the beauty artful arts impart
And favor seeks by conscious glance and smile;
The Mother-love a work within thy heart,
Wrought out for thee a beauty free from guile,

"Gave lovelit eyes and soothing, magic touch;
Gave ministrations wise and full of grace;
God gave to thee, who gave to us so much,
The world's one kindest, truest, sweetest face.

"If in the city's roar and clamorous strife
Thy sons win aught of glory and renown,
To thee for counsel, training, love and life
They owe unfailing love—a fadeless crown."

Little Stories of Married Life

By Elizabeth Cannon Porter

MY MOTHER

The woman in the white bed came out of the abyss of unconsciousness. There was a confused murmur of voices in the next room. Gradually she made out the words.

"Do you think that she will live, Doctor?"

"What can one do with a patient that doesn't want to live?" asked the man, disgustedly.

"Is there any one to take the child? Have they any relatives?" It was the nurse talking.

Mrs. Paul, their neighbor, answered in her mild, pleasant voice. "None that I know of except a half brother of Mr. Windsor. Perhaps he would take the little girl."

The sick woman nearly cried out in terror. They spoke of her Rosetta, her two year old baby. They talked of sending her to Silas. Silas was selfish, but even if he would give her a home what would become of her there. His wife Matilda was good-natured but she ran a sordid household. She did not even do well by

her own children. What chance would her rosebud baby have as a poor relation, a drudge, in such an establishment.

It had been one of the dreams of Rachel and Ernest that they would live a higher life, above the commonplaceness of his brother, but Ernest's death had come like a thunderbolt. With heart bleeding with the separation, she had thought only of going to Ernest. She seemed to have forgotten her responsibility to the baby. Her illness had followed. Now she thought that if she died and rejoined her husband probably the first thing he would ask, would be, "What did you do with little Rose?"

What a coward she had been! She must get well and nurture and protect her small daughter. What chance had any child without a mother! She must work and struggle for her child. Rosetta should have training and beauty and take her place in the world—the place that belonged to Ernest's daughter.

She turned on her pillow and began the fight for life.

Her Image

We must have some judgment to which we refer in times of difficulty and doubt. Whose approval are we anxious to secure? These are immensely important questions. The answer to them will exert a commanding influence over our thought, aims, and behavior. Our decisions regarding these matters will make or mar us. At an early age David Copperfield was thrown into the streets, he became an outcast, was exposed to every variety of temptation. But in all his wanderings, and through all his sufferings, he carried in his mind an image of his mother. That image of his mother was always before him, it was with him as he trudged the London streets, and as he wandered through the hop-fields of Kent, and it kept him pure and strong.—*Selected.*



CHAPTER X

For a moment King Zeniff stared in surprise at this strange youth who dared to criticise his monarch. But his natural inclination to resent Abinadi's remark was averted by the utter lack of spite in the tone in which it was spoken. The young man's face wore an expression of grave regret as he called the king foolish, and with his smile gone he looked suddenly older and wiser than he had at first. Zeniff's curiosity was aroused by the unusualness of this young subject of his.

"And in what way do you consider the king to have acted foolishly?" he inquired.

"In many ways," replied Abinadi, "but especially in the neglect of the principles that made Mosiah so wise a ruler."

"And to be explicit, these ways are—?" suggested Zeniff.

"He has effected no religious organization among his people," answered the young man, "and he should know from his own experience, as well as from the experience of our race, that without religious effort and spirit we can not hope to reach great heights—that without righteousness a people die."

"But the king here is not a prophet as Mosiah is," Zeniff defended himself eagerly.

"True, but there are men among his people who could minister to the spiritual needs of the people. He could rid himself of responsibility by appointing them to do the work. But there is another grave error. He has made no records of his people, and un-

less they are taught in the learning of their fathers continuously, they will soon become as ignorant and degenerate as were the people of Mulek when Mosiah first reached Zarahemla. Our king should be able to appreciate the necessity for such teaching."

"You are right," said Zeniff slowly, "he has been wicked in his neglect—but there is yet time for him to repent," he added with a smile. "He has been very busy with the affairs of his kingdom, and if he does not neglect these details longer, we can perhaps forgive him for the past."

Abinadi laughed with his new friend, but his face soon became sober again as he added, "Yes, those mistakes can be rectified, but the greatest one of all cannot be so easily remedied."

"And what is the greatest one?" Zeniff was well aware that the boy wished to answer the question, so he obligingly asked it.

"The whole affair," answered the boy. "His bringing the people back to the old land after they had followed the prophet to Zarahemla was his greatest sin."

"What!" exclaimed the king, "Do you really consider the reclamation of this beautiful country to be an error?"

In the stern assurance with which Abinadi answered his question, Zeniff fancied he could detect some of that prophetic fervor that made the discourses of Mosiah so impressive. There was dignity and power in the boy's attitude also, as he replied, "I do most certainly consider it a serious mistake. My mother has often repeated to me the things Mosiah

foretold concerning the sorrow and trouble that would come of it. She would have refused to come but for the love of my father. The Lord had led us out of this land, and his wisdom decreed that the Nephites should remain separated from their brothers. Only stubborn self-will and lack of faith in divine wisdom could have led anyone to return."

"But consider our brethren who have remained. Was it not well for us to be interested in their welfare and come and seek them?"

"They had their chance and did not accept. It was not necessary that many should be lost for the sake of a few. Had Zeniff organized a party to come down and take them back with him, it would have been no mistake, but that was not his design. He must repossess the Home Land. He now possesses it, and sorrow and bloodshed and trouble for many years will be the result."

"He possesses it in peace and under covenant with the Lamanites. What sorrow could come of that?" Zeniff was entirely oblivious to the fact that he was the king and should be too dignified to stoop to argue with a mere boy. He was too concerned about justifying himself to consider the station of his accuser.

Abinadi laughed softly. "In peace with the Lamanites. And pray how long can such a peace last? Until his people by their industry have acquired enough wealth and worldly goods to make valuable spoil for their idle foes. Until Laman decides that he is strong enough and they are desirable enough so that he can profitably attempt to conquer them. But not until the Nephites are strong enough to resist. Most certainly not until then, unless they turn to God for help."

"You seem to have a very pessimistic philosophy about the future," remarked Zeniff, lightly. "But I think you may well become more cheerful. The Lamanites, as our king has found,

are not so evil as some people suppose."

"I do not consider them to be without good. But I do believe that they will not hesitate to rob and murder if we have something they desire to get. And I know that God uses them as a scourge to keep our people humble. We are beginning to prosper now, but it is a false prosperity, because it is built on the sandy foundation of man's desire, and not on the rock of God's wisdom. The trials and punishment of the people will soon begin, and they will not end until in humility and faith we again reach the land of Zarahemla. And there are few now living who will live to see that glorious day.

In the boy's face as he spoke was the look of one who had read the future and found therein but little comfort for the present. His attitude of helpless resignation and the solemn foreboding of his voice, touched a chord in the nature of the King that had never before responded so strongly as it did now. Vainly he sought to conceive some argument that would refute the boy's statements, but his knowledge of the scriptures and prophecies contained in the records of his people only corroborated them. As the force of Abinadi's words grew upon him, he bowed his head in a humility such as he had never before known, even in the hour of his bitterest self-accusation. In the picture of the future which Abinadi's words suggested he saw no ray of comfort for himself, now condemned and sentenced before a just judge from whom no mercy could be expected. From the depths of his humiliation, he cried out, "And is there nothing I can do to set things right? Is there no way to save others from the result of my fault?"

Slowly the boy placed his hand on the bowed head of the king. It fell as carressingly as ever a woman's hand could fall, yet the touch was strength.

"Zeniff," he said, as one who spoke with authority. "You cannot undo that which you have done. The joy of restoration is given to others. But it is never too late to do the best you know, and God is merciful to his children and brings good from their weakest efforts. Go on and do the best you know. Teach your people. Appoint wise and good men to care for their spiritual welfare. And the Heavenly Father will bless your work with a reward greater than you could devise. Whether we find the reward in this life or in the future, it matters not, so we earn it justly."

As Zeniff raised the head from which Abinadi had withdrawn his hand, there was in his mind an entirely new point of view from which to review his past, guide his present and plan for his future. The two were silent while the king did some quick adjusting of his ideas. Then he spoke.

"Abinadi," he said, "you and I may never meet again, but I thank God for this encounter and for the things you have said to open my eyes. I realize now how blind I have been in my attempts to serve my God. From this moment I shall live by faith in Him and forget my personal desires in the hope of fulfilling His will. It has taken a long and bitter lesson to teach me to say 'Thy will be done,' but I am sure I can say it now, with all my heart."

"And forget not," cautioned the young prophet, "that though you may not receive the thing you desire most, what God sends is better." And he turned and strode swiftly away, without a backward glance at the king he had so baldly criticized.

Greatly comforted, in spite of his complete humiliation, and with the bitterness of the past wiped from his soul as a false problem may be sponged from the slate of a child, Zeniff returned to his city to put into effect the ideas he had gained; to organize for religion and education and begin

work on a record of his people since their departure from Zarahemla.

Ere his work was entirely completed, like lightning from a clear sky, came the word that the Lamanites were advancing on the Nephite cities, murdering and pillaging as they slowly approached Nephi. The terror-stricken people fled from their farms and rural homes to seek protection at the hands of their king.

Zeniff was not entirely unresourceful in his emergency, and his old power to organize had never before been so necessary.

With the aid of the priests he had appointed, and the captains he chose, he stirred the people to consider the mercies of their God, and to work swiftly to prepare the men for the battles ahead. When the day's work was finished, the time to pray arrived.

Before the slow armies of the dark-skinned Lamanites had reached the city, Zeniff was ready to meet them, and had at his command an army that in point of enthusiasm was first class.

In a small valley, just without the city of Shemlon, the two hosts met in fierce combat. Zeniff's army was poorly armed, according to Nephite standards, but his men's clothing and equipment were superior to that of the Lamanites in protective value.

The battle raged for hours without either side gaining the advantage. At night the men slept on their swords and both camps tried to devise means of gaining an advantage next day. Zeniff was in council with his captains when his son sought admission to the king.

With Noah were two other young men. One he had chosen as a comrade with his father's hearty approval, for admiration of his power in feats of strength. Gideon was his name, and he was famed as the youngest captain in the army. The other was even closer to Prince Noah for his personal charm and tactful humor. Amulon, even as a youth, evidenced unusual

cleverness in winning and holding the favor of those who may be reached by flattery.

"What do you desire with the king that it is of such importance that it must interrupt this council?" demanded Zeniff, slightly displeased with the boldness of the trio.

"We have come to ask that our company of young men be given a post where we can do more fighting than

we did today. We are not children that we should be appointed to a place of safety behind our fathers. We desire to lead instead of follow," replied Noah.

"These other two must be responsible for the idea," stated Zeniff, who was well aware that his son was not usually over anxious to seek danger for himself and knew something of the courage of Gideon and the per-



"The battle raged for hours without either side gaining the advantage."

sonal ambition of Amulon. "The idea may appeal to you, but you are not yet so wise that you need not be governed by those who are wiser. Besides, there is no time now to consider whether you need to be placed in the front ranks. There will probably be little difference tomorrow in the danger of the front and rear. We have important matters to discuss and cannot waste time on you now. You may go." And with this summary dismissal Zeniff turned to the more important matters.

"Well, they cannot expect us to do our best after that!" exclaimed Noah, petulantly, when they had resentfully withdrawn.

"Perhaps we may devise some way

(To be continued)

to get into the front yet," suggested Amulon, "Have you any suggestions, Gideon?"

"I am not quite sure, yet," he replied, "but I should like to lead our company behind the camp of the Lamanites while it is still dark, and then fight them in the rear tomorrow while the rest of the army engages them here in front."

"A soldierly scheme," applauded Amulon, "but how can we get to the rear tonight; we are shut into this narrow valley, and the Lamanites are not deaf."

"I am going now to see," responded Gideon, and he vanished in the darkness, while the others stared after him in surprise.

Book of Mormon Facts

By J. M. Sjodahl

President George A. Smith tells us that, shortly after the establishment of the Church, certain "prophets" appeared among the members and pretended to know more about the principles of the Gospel than did the Prophet Joseph, and that he made a mistake when he published the Book of Mormon as an inspired volume. It was, they said, perfectly correct to preach repentance, faith, baptism, authority, etc., if only the Book of Mormon were put to one side. On that condition it would even be permissible to preach that Joseph Smith was a great prophet of God.

Elder Erastus Snow did not belong to this school of false prophets, who considered the Book of Mormon as an obstacle to the diffusion of the Gospel in the world. He was anxious that all men should have an opportunity of reading it. Consequently, he and his colaborers had not been very long in Denmark before they began a translation of the book, which appeared in print in 1865, and shortly after its pub-

lication a copy was presented to Frederick VII. The king, it is said, sent it to the dowager queen, and she, it is further said, was so impressed by reading it, that she became almost sick. Be this as it may, the Book of Mormon has been given to us as an essential part of the Gospel. We ought to read it more than we do.

The Book of Mormon contains a brief history of the ancient Americans during a period of about 2600 years, counting from the building of the Tower of Babel to about 240 A. D. During all these centuries historians recorded some of the leading events of the day, and the records were carefully preserved. Finally, Mormon, and his son, Moroni, made an abridged copy of the historical material that had accumulated, and, when the evening shadows of the national existence of the Nephites and the Lamanites fell, and their sun was setting ominously in a sea of blood, Moroni deposited his precious historical work in the Hill Cumorah, and from there he, himself,

took it and delivered it to the Prophet Joseph, on September 22, 1827.

But what useful purpose did this serve? Why were these documents hidden so carefully? What are they to us, who have the Bible as an infallible guide to life eternal?

The book called "Doctrine and Covenants" answers these questions.

In Section 3: 16-20 we are given to understand that the descendants of the Nephites and Lamanites were to receive knowledge of the life and work of our Savior, through the testimony of their forefathers, as the people of Christendom had received their knowledge through the testimonies recorded in the Bible. For that reason the scribes, called and inspired to write, recorded what the people experienced and what they taught. And they prayed incessantly that their patient labor might not be in vain, but that through it the Gospel light might in a future day come to their descendants and dispel the darkness from their minds. (Compare Sec. 10: 48-51.)

The Book of Mormon is, then, a message of joy to the now living descendants of the ancient Americans. It is a document, by means of which once mighty nations have bequeathed a great inheritance to their wandering, destitute children. It is a last will and testament, sealed with the blood of martyrs, which proves that these, their heirs, have the right of heritage to this western part of the world—the consecrated land of Zion; and it tells them how they may come into possession of their heritage, namely, by embracing the gospel and practicing the precepts of Christ, our Lord, and especially those which he promulgated in his Sermon on the Mount, and which he reiterated here among the Nephites, as the very corner stones of Christianity. This, I say, is the mission of the Book of Mormon to our brethren of the so-called "red" race, and there are millions of them, scattered over North

America, Mexico, Central America, South America, the Sandwich Islands, Polynesia, and Australia.

Nor has this mission been in vain. In the Hawaiian Islands a glorious civilization is flourishing among the natives, and this is, largely, the result of the acceptance by many Hawaiians of the Book of Mormon. The Maories in Australia are discovering that their genealogies and wonderful sagas are in harmony with the historical facts of the volume, and many of them accept it joyfully. Some of our Indians also have embraced the Gospel and it is found that they make very rapid strides forward in civilization when they become Church members. The Book of Mormon is a means whereby they are being lifted up. "Mormonism" satisfies their hunger for spiritual nourishment. They understand its principles when these are explained to them. The day is, therefore, probably not far away, when they will, in larger numbers than hitherto, accept the inheritance bequeathed to them by great and glorious forefathers.

But the Book of Mormon has also another mission:

In the Doctrine and Covenants, 10: 52, we read that the book has been given to the Christian world, to confirm the authenticity of the Bible. In that book, though ignored and almost held in contempt by the majority of Bible students, we have the best possible shield and protection against the bombs and poisonous gases that in our day are being directed against the Christian lines of defence from behind the sand-bags of so-called "higher" criticism. This "higher" criticism, it is understood, has discovered that the Bible is, mainly, a collection of myths, poetic compositions, and loosely connected, distorted historic data. But now comes the Book of Mormon and proves that Isaiah, for instance, was a true prophet of the Lord, when he predicted that the Book

of Mormon would come forth from the ground in the latter days, preliminary to the performance of a great and marvelous work. (Isa. 29.) It proves that Ezekiel was a true prophet when he foretold that two sacred records would be united in the latter days, previous to the re-union of Israel and Judah under one king (Ezek. 37: 15-28). It proves that John the Revelator was a true prophet when he (Rev. 10) recorded that an angel with a "little book" in his hand would come in the last days with an important message.

This "little book," according to Doctrine and Covenants, 77: 14, is "a mission and an ordinance for him to gather the Tribes of Israel" and the angel is, according to the same divinely-inspired explanation, Elias. Parley P. Pratt (*Key to Theology*) tells us:

"That great prophet, apostle, and martyr, Joseph Smith, was the Elias, the Restorer, the presiding messenger, holding the keys of the dispensation of the fulness of times * * * to prepare the way for the Lord."

According to this, Joseph Smith is the angel, the messenger, whom John saw, the Elias mentioned in Doctrine and Covenants 77: 14. What is the book he holds in his hand? The Pro-

(To be continued)

Your Empty Place

"I don't think I will go to Church this evening; my head aches, and it looks like rain. Anyway, I do not think that anything worth while is likely to take place," said Hilda.

"I guess Thomas did not think that there was going to be anything special, or he would not have been absent from the meeting when Christ appeared. Of course, in His infinite goodness Jesus again appeared a week later when Thomas was present, and blessed him. But I feel pretty sure that Thomas had a lifelong regret over his absence the first night. Especially when he would recall his Master's

phet Joseph says concerning the Book of Mormon:

"By it we learn that our Western Indians are descendants of that Joseph who was sold into Egypt, and that the land of America is a promised land unto them, and unto it all the tribes of Israel will come, with as many of the gentiles as shall comply with the requisitions of the new covenant. But the tribe of Judah will return to old Jerusalem. The City of Zion, spoken of by David in the 102nd Psalm, will be built upon the land of America, and the ransomed of the Lord shall return and come to Zion with songs of everlasting joy upon their heads (Isa. 35: 10), and then they will be delivered from the overflowing scourge that shall pass through the land."—Hist. of the Church, Vol. 1, p. 315.

From this it appears that the Book of Mormon contains the instructions necessary for the gathering of Israel. Without it, neither the location of the gathering place, nor the identity of the descendants of Joseph would have been known. In this sense it is a "mission and an ordinance"—a commission and authority—to gather the scattered remnant. In this sense we may well say that the "little book" in the hand of the angel seen by John in a vision has found its corresponding reality in the coming forth of the Book of Mormon, through the instrumentality of the Prophet Joseph.

words, 'Be not faithless, but believing,' " quietly replied her aunt.

"You make me feel that I will miss something if I stay away," said Hilda.

"Yes, I truly think that God has a blessing waiting for us in every service, if we have the faith to receive it, and we never know when He has something special."

If we were to believe and act on this advice, we would receive far greater blessing, and there would be fewer empty seats at our church services.—*Ex.*



Leaves from my Diary

In my last notes published in the *Juvenile Instructor*, I told of being driven from Nauvoo, and of some of our experiences during those times of tribulation.

We were thankful to get back to our home again. Sister Spencer left us at Nashville to join Brother Spencer at St. Louis, where he had gone some time before with two of their children. He was a hatter by trade, and was obliged to seek work away from Nauvoo to get means to support his family and prepare to gather with the Saints later on.

Oh, how sad was our returning! Our dear neighbors, Brothers David Norris and William Anderson and his son, Augustus L. Anderson, were killed in the battle.

Nauvoo was a desolate city; beautiful homes destroyed, orchards, and vineyards laid waste, and everything that was choice and sacred, became common property for the use of the wicked and lawless. A wilderness indeed! Wild game was plentiful—and quail—Oh the quail that came in our yard some of which we caught with snares made of horse-hair. They were sent to us in time of need, and we were thankful.

As soon as possible, we went up to the Temple. From basement to tower that sacred edifice was defaced with the most vile and wicked writing that could be imagined. We climbed the winding stairs and walked around the towers, where we had been more than once before, for the last time, before it was burned. My mother and her two little girls wept like babes.

THE BURNING OF THE TEMPLE

One morning, between two and three o'clock, we were suddenly awakened

by a bright light in our rooms. We slept upstairs—our house facing the east. Fearing the city was burning, and that we might be driven out again we could not move; afraid to look out, but, sitting up in our beds we saw the Temple burn until there was nothing standing but the walls. What a picture! What a sacrifice! No tongue can describe our fear, and trembling—expecting every minute to be dragged out of our beds and killed; no earthly protector, but the Lord, who was our help and our aid. Having implicit faith in Him we were safe.

As soon as we dared venture, we went with some of our schoolmates to view the ruins. The cellar and basement were a mass of melted debris, still smoking and burning like a hot pot of melted glass, lead, wood, etc. The heat was so great we could not go very near, so we looked and went back home crying; mourning the sad fate of our beloved Temple.

People came from all parts to get souvenirs of the ruins and the neighbors boys melted some of the lead and run it into molten miniature flat irons and other things. I had many pieces, but parted with them before leaving there to come out west.

I knew the man who burned the Temple. With others I went to dancing school on Main street, where he kept a boarding house. A hall was in the north side of the house for dancing school and other amusements. He burned the Temple while living in that house—but it could not be proven—suspicion was all, and we had it from good authority that he was paid one hundred dollars to do the cowardly deed.

Joseph Agnew was his name! He was short of stature, rather stout-

ly built; dark blue eyes and brown hair. I can see him now in my mind. I have his confession. He wrote it some years ago, and told how he did it!

Nauvoo became a rendezvous for the wicked and ungodly; horsethieves, robbers, kidnapers, counterfeiters, etc., posing all the time until suspicion rested on them through circumstantial evidence. I was well acquainted with one case.

A family consisting of a woman, her husband and two brothers came to Nauvoo and occupied the City Hotel after Joseph Agnew went away. They seemed to be very nice people and the woman was very intimate with a next door neighbor, who had a little child, who was very fond of the woman and went often to stay a while with her. One day this little child saw a bottle standing in the window and climbed up and drank some of the contents. It proved to be poison. The child lived forty-eight hours and died in the most awful agony. This family disappeared in the night and was never heard from again. The men had a press up stairs and coined money in the night while the woman kept guard down stairs. Sometime later a small amount of counterfeit money was found back of an empty house which belonged to one of our people who had to leave it as a sacrifice like many others that went away with the Saints at that time. A number of school girls were skipping the rope and saw a piece of metal sticking up above the ground and wondering what it could be, lifted a piece of money and uncovered a cache of about 100 pieces. I was one of the school girls that found the cache.

About this time a company of French people—five hundred in number—came to Nauvoo. They landed at the foot of Main street, and marched up to the hill and located just east of the Temple. They were called, "The Icarian Society." A man by the name

of Cabbott was their President. They built an academy on the north-east corner of the Temple block out of the ruins of the Temple, and had their own teachers and instructors. Every Sunday night an open air concert was given, and their band played the Marseillaise hymn to begin with; and after the concert—a dance in their large hall. A perfect order of living was the daily routine; all ate at the same table. Every one had his, or her line of work to do or perform each day. Certain days for washing—down by the river. The river water was clear as crystal and they washed and dried their clothes by the river side. I was well acquainted with several of the French and they were good people. After some time they got dissatisfied and scattered in different parts of the country.

I was very anxious to attend some place of worship, and there was no Latter-day Saint meetings, therefore I chose the next best. The Presbyterians were holding their services in the Seventies Hall at that time and I went to their Sunday school every Sunday. I was chosen to teach a class of girls and we were given verses to commit to memory and recite the following Sunday. The New Testament was our study. Little books were given to the scholars, on the life of Joseph and his brethren, and we read them and told what we read and remembered the next Sunday. This is the first Sunday school I ever attended. The Seventies' hall was rented out to different sects, religious and public entertainments at that particular time. The Catholics, Methodists, Presbyterians and other sects that had flocked to the city and had no permanent place of worship, rented the hall to hold meetings for a time. We visited them all.

I must bring this part of my story to a close now, as neither time nor space will permit more.

Christiana D. Pyper.



EDITORIAL THOUGHTS

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Organ of the Deseret Sunday School Union

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Salt Lake City, May, 1922

Mother-Love

Amid conflicting interests and sentiments that divide the human family into classes, parties, sects, and races, ever contending, there is one passion, the noblest and purest, that all have in common and that is a power for unity and unselfish service. And that is mother-love. At the word "mother" every human heart vibrates in response. Mother-love is the sacred

flame on the altar, ever burning, ever pointing toward heaven and God.

Solomon sang of mother-love when he penned the beautiful lines (Song of Songs 8: 5-7) which may be paraphrased thus:

Love is strong as death,
Waters cannot quench it
Neither rivers drown it;
Nor can man's possessions, silver, gold,
Buy it: Love is never bought, or sold.

It is especially true of a mother's love, that it "beareth all things, believeth all things, hopeth all things, endureth all things."

A girl may go astray, a boy may fall and lose the love of friends and the respect of fellowmen; they may be shunned, perhaps, as lepers. But the love of mother for that boy or that girl, like the mercy of God, "endureth forever."

They tell a story of a boy who, through weakness and disobedience had committed some crime. He was in court, and the evidence was strong against him. He had manhood enough to resolve to make a clean breast of it and tell the truth. And he did. When he was through with his confession, none present doubted the truth of it. It was so open and free. None except his aged mother. With tears in her eyes, she exclaimed: "John, how could you say such awful things about yourself? You know you are innocent."

That is an illustration of mother-love. For hers is the love that "thinketh no evil." The most wayward child has a never-failing friend as long as mother lives. The most successful son or daughter has no more unselfish, sincere admirer than mother.

Mother-love is of divine origin. God is its source. As we sing in one of the greatest hymns ever composed:

"Truth is reason, Truth Eternal
Tells me I've a Mother there."

And not only that, but God compares his infinite love to that of a mother. "As one whom a mother comforteth, so will I comfort you." (Isa. 66: 13). Again he declares that if it were possible for a mother to forget her baby, yet he could not forget Zion. "Behold, I have graven thee upon the palms of my hands." The picture of Zion was, as it were, tattooed upon his wrists—a highly figurative expression! "Thy walls are continually before me." (Isa. 49: 15,16.) Such is divine mother-love, the source of the human counterpart.

Mother's day has been set apart to encourage us to try to appreciate especially the maternal love to which we owe so much. God has promised long life and happiness to children who honor father and mother. Those

who have achieved real success, and prominence in the kingdom of God, are those who have had God-fearing, praying, saintly mothers. God blesses the children for the sake of the parents, as well as for their own faithfulness. Think of the great men of the Bible, Moses, Samuel, Jeremiah, John the Baptist, and our own Lord Himself, and their story begins with that of their mothers. It is the same with the great men of history; Luther, Washington, Lincoln and others. It is the same with the great Church leaders from the Prophet Joseph to President Heber J. Grant.

"Words cannot tell what this old heart
wou'd say of her,
Mother—the sweetest and fairest of all."
—Edgar A. Guest.

"Old Man"

By Josephine Spencer

It grew within a garden plot
Between the pickets' view,
Among a quaint, old fashioned lot
Of flowers our childhood knew.

It had, perhaps, another name,
A big, high-sounding one,
And many might its breed proclaim
Whose minds to knowledge run.

But still, and still, its question mark
Uncurled to make us flout
As just the queerest kind of lark
Its puzzle name hung out.

We tried, like any faithful page,
To follow up a trail
Of sight or scent the thought of age
Might with it kinship hail.

But never could its tresses green
Nor sturdy roots betray
An answering symbol to the spleen
That took its fame away.

For snowy locks and shaking limbs
Must with such titles blend,
A hint of mildew always trims
Such nicknames to their end.

Why impolitely choose to cull
(With neither point nor plan)
From names so nice and plentiful
Conundrums like—"Old Man"?

Surely it would not want to hold
That name's deceiving sign!
Why should they call that green plant
old,
And why, too, masculine?

Its scent is nice, its color, too;
It has its certain vogue—
But he who put its christening through
Must surely be a rogue!



SIGNS *of the* TIMES



By *J.M. Sjodahl*

THE GENOA CONFERENCE

The international economic conference at Genoa, Italy, was opened April 10, by the Italian prime minister, M. Facta, with 34 countries represented by 706 delegates. Russia, Germany, Austria, Hungary, and Bulgaria had delegates there. Ireland was well represented. Great Britain had 128 delegates, exclusive of those sent by South Africa, Canada, Australia and New Zealand. San Marino, a principality in the Italian mountains, with about 11,000 inhabitants, had sent 16 delegates. It is probably the greatest congress of nations ever held.

Europe, exhausted by the war, faces unemployment in the west and famine and pestilence in the east, and everywhere smoldering fires of hatred in the hearts of men are in evidence. At Genoa these problems will be considered. But it is safe to say that such ills will not be cured until the children of men realize that this world, notwithstanding racial differences and political boundaries, is, after all, a unit, "one round, unbroken sphere," as David Lloyd George expressed it, and that it belongs to Him, whose glorious victory over death and hades we recently commemorated, as the rightful owner and ruler of it. When we, as his tenants and "co-heirs" (Rom. 8: 17), can say, with the fullest measure of patriotism conceivable, not only "our city," "our state," and "our country," but also "our world," then we are prepared to deal with the problems confronting us today.

SPIRITISM

Sir Arthur Conan Doyle, the famous English author and convert to spiritism, has come to the United States and is trying to interest the people in

that faith. Undoubtedly, many will be willing to listen to him.

In its modern form spiritism is generally traced to the Fox family who lived in Hydeville, Wayne Co., New York in 1844, or about that time. Those good people said they heard mysterious knockings around the house, and Kate, one of the daughters, discovered, she said, that a peddler, who had been murdered, was the author of the uncanny noise. This was the beginning. Spiritism soon spread like wildfire in America and Europe. "Mediums" grew up like mushrooms, and with them came spirit-rapping, psychography, ringing of bells, moving of tables by invisible hands, spirit-writing, spirit photography, and finally alleged appearances of spirits. Most of the "mediums" have been exposed and their fraud has been laid bare, but the movement has been going on just the same. The generation that saw the Prophet of God slain because he testified to communication with God, through divine channels, eagerly embraced the alleged manifestations through "mediums," accepting "delusions" and giving heed to "seducing spirits." (2 Thess. 2:11; 1 Tim. 4:1.)

WORDS OF WARNING

Parley P. Pratt, April 6, 1853, after the northeast cornerstone of the Salt Lake Temple had been laid, sounded a warning that is as pertinent today as it was then. He was speaking of the proper channels of revelations, and in the course of his address he said:

"If we yield ourselves to the unre-served or indiscriminate guidance of every spirit manifestation, we are liable to be led about by every wind of doctrine, and by every kind of spirit which constitute the variety and beings in the spirit world. Demons, foul or unclean

spirits, adulterous and murderous spirits, those who love and make a lie, can communicate with beings in the flesh, as well as those who are more true and virtuous. Again, the spirits who are ignorant, uncultivated, and who remain in error, can communicate through the same medium as those better informed."—Journal of Discourses, Vol. 2, p. 43.

About a year and half afterwards, President Heber C. Kimball said:

"The unbelieving world, that is a great many of them, now believe in spirit knockings, spirit communications, and spirit rappings, and they will ask the same spirit for this and for that; to know this, that, and the other; and, 'Won't you cause that table to kick up its legs, and that chair to dance, and cause a knocking here, and a knocking there?' They believe all this, still they do not believe that God can communicate. And at the same time those that they communicate with are corrupt spirits, and they might know it, and still they say they can speak from the heavens, and communicate this, that, and the other, and tell them where their friends are. If wicked spirits can do this, I want to know, on the same principle, if the righteous have not power to communicate to the children of men?

* * *

"The people of the world do not believe in revelation from God, and they believe that Joseph Smith was a fool to pretend to have revelation direct from heaven, but still they are all engaged in this matter, in getting revelations from evil, corrupt, and comparatively ignorant spirits and wicked men. Some become spirit writers by a spirit taking their hand and writing without their consent. I do not thank any person for taking my hand and writing without my consent; we do not like such proceedings. We believe they exist but they are not for us. We receive communications upon another principle, and that is direct from heaven, from God's servants, delegates, or administrators. This is what we believe."—Heber C. Kimball, Sept. 17, 1854, Journal of Discourses, Vol. 2, p. 222.

DECEIVED BY SPIRITS

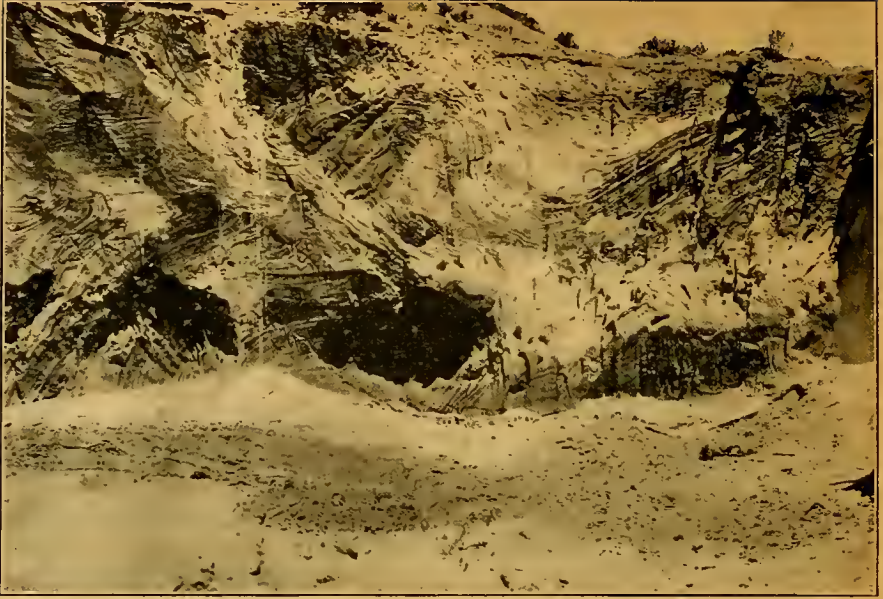
It was only a very few years after these warnings had been uttered that their truth became apparent to the Saints in Utah. In the latter part of

the fifties, two prominent and promising members of the Church, went to New York. It is clear from what Mr. Stenhouse (*Rocky Mountain Saints*, p. 630) says of them, that they had before that time made up their minds to engage in warfare on the Church, but that they were tormented with doubt as to whether it would be a safe course to take. Consequently, they engaged in prayer possibly in the hope of being confirmed in their doubt. In that frame of mind they saw themselves surrounded, according to Mr. Stenhouse, by a whole band of spirits, who conversed with them and strengthened them in their attitude towards President Brigham Young and the Church. They found, apparently, what they were looking for. By and by they arrived at the conclusion, as Mr. Stenhouse tells us (p. 644), that the Prophet Joseph was merely a spirit "medium," though he believed himself to be a prophet, seer, and revelator. Thus they found themselves, because they believed the spirits that came to them, in the quicksand of error which proved their undoing.

ANOTHER ILLUSTRATION

A few days ago an awful story was told in a press dispatch from Newark, N. J. A mother murdered her infant son and then took her own life. She had attended spiritist seances, and got the idea into her head that as a spirit she could "guide her husband to heaven."

These instances show us sufficiently that spiritism is not harmless. Latter-day Saints can have nothing to do with it. They cannot "seek unto them that have familiar spirits, and unto wizards that peep, and that mutter" (Is. 8:19), but if they should ever be called upon to receive a messenger from beyond, they have the keys by which to test him, given by revelation in the Doctrine and Covenants, Section 129.



Freaks of Nature

By Claude T. Barnes

Photo by Marcus E. Jones

In the long ago, before man came on earth, there was a great lake in the Snake river valley where Weiser and Boise, Idaho, now flourish. Big rivers flowed into the lake from Sawtooth and Seven Devils mountains, carrying vast quantities of sand and leaving the material in the placid waters of the quiet lake. Here the currents sorted it and laid it down in sheets like the leaves of a book. Then came great volcanic outbursts when streams of lava flowed down into the water turning it into steam and crumpling the sand beds as though they were paper.

When the Columbia river cut its way through the Cascades and the Dalles, Lake Columbia was drained and the Snake River valley was formed, a valley marked now by fertile fields and the happy homes of civilization. The needs of men for plaster sand have led them to excavate these ancient beds and so ancient history is revealed as we see in the picture. Now the swallows and the small boys have dug holes in the sand, and the rains of summer have painted the stripes as we see them where the water has fallen in miniature cascades over the top. It is a picture that tells its own story.

An inexhaustible good nature is one of the most precious gifts of heaven, spreading its life's oil over the troubled sea of thought, and keeping the mind smooth in the roughest weather.—Washington Irving.

SUNDAY SCHOOL WORK

Superintendents' Department

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

Prelude

MARGUERITE FLAMM



SACRAMENT GEM FOR JULY, 1922

I come to Thee all penitent,
I feel Thy love for me.
Dear Savior, in this Sacrament
I do remember Thee.

Note—This Sacrament Gem should be rehearsed in class rooms, far enough in advance to insure its perfect rendition

Postlude



CONCERT RECITATION FOR JULY, 1922

Doctrine and Covenants: Sec. 132, Verse 46.

Whatsoever you seal on earth, shall be sealed in heaven; and whatsoever you bind on earth, in my name, and by my word, saith the Lord, it shall be eternally bound in the heavens.

Written Reviews

For the purpose of enabling Sunday School teachers to provide themselves with a practical basis for the study of the results of their teaching, that they may thereby more thoughtfully work for its improvement, the General Board has formulated a plan for conducting, periodically, in the Sunday School classes from the First Intermediate to the Theological, inclusive, a written review. In addition to affording a basis for the study of the results of teaching, it is thought that the plan will afford pupils such an opportunity for self-expression as will contribute much to clarifying and fixing in their minds the ideas and principles gained from the study of the lessons. It is hoped, also, that it will stimulate more general and more serious home preparation of Sunday School lessons by pupils, and, correlative thereto, a greater desire for and a wider use of text-books. With all this, a thorough-going spirit of cooperation on the part of parents with the Sunday School in its teaching endeavors will, it is hoped, be aroused.

With these desirable objectives in view, therefore, the General Board presents the following plan and solicits the cooperation of all stake and ward Sunday School workers in putting it into effective operation.

It is recommended that one entire class period of at least one hour's duration be given over to the written review, and that this review be conducted on Sunday, June 30, 1922. The questions here submitted are designed to cover the lessons for the first half of the year 1922.

It is recommended that pupils be not advised beforehand that they will be expected to submit to the review, though the General Board has no objection to the experiment being tried, within a given school, of making such announcement beforehand to the pu-

pils for the purpose of noting the results. Care should be taken, however, to avoid giving the pupils the impression that the review is to be a test or an examination. The displeasure, fear and even terror in some cases with which anything savoring of "test" or "examination" is associated in the minds of school children is well known and here should be very carefully guarded against. In fact, the words "test" and "examination" should never be used. Pupils, rather, should be led to feel that the occasion affords them an opportunity to tell what they think about the subjects involved in the questions. The fitting title of "Opportunity Day" has been suggested as a substitute for "Review Day." At this point, it is well to emphasize that the reviews and the results they disclose are in no wise intended to be used as a basis for determining or influencing demotion or promotion.

It is recommended that pupils be provided with pencils and paper at the expense of the Sunday School. Suitable pencils and scratch paper in sufficient quantities for the average Sunday School can be purchased at a very reasonable figure. Care should be taken to avoid failure of the plan on account of there not being provided adequate facilities. A piece of cardboard or other stiff substance to give a solid surface for writing in place of a desk or table must also be provided.

The forepart of the class period on the day set for the review may well be devoted by the teacher to giving the pupils a clear conception of the meaning of the questions, in order that all ambiguity may be removed, without, of course, answering the questions for the pupils. In other words, teachers at this time should give the pupils a starting point or a foundation for answering the questions. This ordinarily can be done by skillful questioning.

It is recommended that the time

given pupils for writing the answers to the questions be confined to the one hour class period of the review day. The General Board has no objection to an experiment being conducted in a class or two of a school of allowing the pupils to take the questions home and of taking the following week to prepare answers to them. However, in such cases, responsibility for collecting the written answers the following Sunday, must be assumed by the teachers of the classes in question. It may be well not to inform pupils of the classes in which such an experiment is to be tried that they may take the questions home, until near the close of the class period, lest some pupils waste the time of the class period and make no attempt there to answer the questions.

As much time as possible should be conserved in putting the questions before the pupils. It is, therefore, recommended that one of the following methods be used in doing this: (1) writing the questions on blackboards; (2) providing each pupil with multi-graphed, mimeographed, hektographed or typewritten copy of the questions, or (3) with a copy made in the teacher's own handwriting. If necessary, though this method is not so desirable, the teacher may dictate the questions to the pupils. This method consumes more time and is likely to leave some slow pupils with inadequate or imperfect statements of the questions.

The full hour allowed on the Review Sunday for the class period will no doubt cause the Sunday School to run later than 12 o'clock, but Superintendents are reminded that Sunday Schools may hold forth as late as 12:30, if necessary, and this they should do rather than close promptly at 12 o'clock at the expense of valuable features of Sunday School work and procedure.

There should be no objection to the plan of permitting pupils to take the questions home as an experiment in a class or two of a school, on the

ground that they will receive help at home and the answers will not, therefore, be their own, for such home help for pupils is one of desirable objectives which Sunday School workers have long coveted and worked for.

Many problems remain which require practical solution before the plan, as here outlined, can be put into effective operation, and these should be considered by superintendents and teachers in Union, Local Officers and Local Monthly Report and Business meetings.

The plan has received the careful consideration of the General Board on several occasions; in special meetings, and by a special committee of the General Board composed of educators of long experience. It has been presented by the General Board to Stake and Local Sunday School workers for their consideration in conventions and in a special Stake Superintendents' and Secretaries' meeting held during the April conference. At these times it has received practically the unanimous approval of those to whom it has been presented, as well as their pledge of support.

It is here presented to our Sunday School workers at large and recommended to them for their earnest consideration and support as a plan of valuable and progressive possibilities and one in harmony with modern educational methods and practices.

The questions for each department have been prepared by the committees of the corresponding departments on the General Board and are printed below.

REVIEW QUESTIONS

Theological Department, Second Year

1. Name five elements of character that are essential to righteous leadership. How were these elements exemplified in the works of Abraham? Apply the same test to (1) Adam, (2) Enoch, (3) Noah, (4) Jacob, (5) Joseph, (6) Moses.

2. What righteous traits of womanhood are wonderfully exemplified in the lives of Ruth and Esther?

3. Show how a man who builds his life in accordance with religious teaching is of greater service to the world than one who does not.

Advanced Theological

1. How would you prove to an investigator that God is a personal being? Of what value is such a belief?

2. Point out the difference between salvation and exaltation.

3. Name the first four principles of the Gospel and point out the relation of each to the others.

4. (a) Why is it essential that man have authority to preach and administer the ordinances of the Gospel?

(b) How did we obtain our authority in this dispensation?

5. Show wherein our Church organization is patterned after the organization of the Church established by the Savior?

Second Intermediate

Second Year

1. What did Jesus teach concerning the personality of God?

2. What satisfaction do you find in the belief that there is a personal God?

3. What effect does resisting evil have upon character?

4. Why is trust and confidence in God necessary to prayer?

5. Give an example of the power of faith.

6. (a) What is meant by the quotation "Faith without Works is Dead." (b) How can Latter-day Saints show their faith?

7. Of what does repentance consist?

8. (a) What are the first four principles of the Gospel? (b) Why is baptism essential to salvation? (c) What is the correct mode and true purpose of baptism? (d) How can a person be "born of the spirit?"

Fourth Year

1. What truths were made known to the world through the visitation of the Father and Son to the Prophet Joseph Smith?

2. Why were special witnesses chosen to the Book of Mormon?

3. What advantages come to Latter-day Saint boys and girls from reading the Book of Mormon?

4. Give your personal impression of Nephi.

5. What evidence is there that the Nephites had a knowledge of Christ?

6. How was the purpose of the Lord fulfilled through the obedience of Mosiah and his people?

7. What are your impressions of the Prophet Abinadi?

8. Show that the principles taught and ordinances as performed by Alma, are the same as those of our Church.

First Intermediate

Second Year

1. Why do we study the lives of the ancient apostles?

2. What are some of the principles Christ taught the Apostles, and why was he anxious for them to understand these principles?

3. How did Peter obtain his testimony of the Divinity of Christ and the Gospel plan?

4. What promise of the Savior was fulfilled on the day of Pentecost, and what message was then delivered which was meant for you?

5. Relate the incident of Peter's vision at the home of Cornelius in Joppa, and tell why it was given.

6. What are some of the characteristics of a true leader?

Fourth Year

1. (a) Tell the story of Cain and Abel. (b) Why was Abel's offering more acceptable to the Lord?

2. Tell the story of the Flood. Why were Noah and his family saved and all others destroyed?

3. Tell the story of Abraham's offering his son Isaac.

4. Tell the story of Rebekkah.

Uniform Fast Day Lessons, July, 1922

Text: Why do I believe that blessings come to those who are married in the Temple?

Suggestions: Very recently a class of Sunday school teachers was being instructed in the matter of Temple marriages. One sister, 24 years of age, remarked, after the recitation, that never before had she really understood the importance of that ordinance.

Query: Is she a type or an exception?

Are fashion and frivolity leading our young people away from a serious contemplation of this sacred duty and opportunity?

(It would seem necessary that we first ascertain the mental attitude of our

class toward Temple marriages before we attempt to plead the cause.)

How much do you know about it except that it makes certain requirements as to dress?

Has the great spiritual, divine aspect ever been presented to them?

Have they ever caught the spirit of eternal progress, love, family relationship, so intimately bound up in this Temple ordinance?

Where will you, as teacher, begin?

At home, of course. Father, mother, children, are united in an external compact, which death cannot dissolve; the ideal of unbroken family ties which is always before husband and wife; the resulting love, respect, consideration for one another; the purity of life that accompanies the knowledge of those so married that stands out so conspicuously in the world.

But see what the Lord Himself has said as to the necessity and importance

of this covenant and the glorious blessings that come through its observance. (Doctrine and Covenants, Sec. 132.)

Little children will be able to grasp something of the beauty of the covenant; and you can plant seeds in fertile soil; the adult members of the School can be renewed in their appreciation through the efforts of the teacher this day.

In conclusion, let teachers look existing facts squarely in the face concerning the attitude of some of our young people. The glories that come with the observance of this law of the Lord must be made to exceed so far the insignificant temporary whims, that cause some to hesitate, that the young people of your class will re-establish in their souls the ideal of a Temple marriage. Surely, the teacher has an enviable opportunity today in directing this thought (not preaching) that will help determine their course in life respecting the marriage relationship.

A Tribute to Mothers

By Ida R. Alldredge

Today we've met together
To greet you while we may,
And tell you love's sweetest thoughts
On this the mothers' day.

There is no heart more tender,
There is no love more near,
There is no name more blessed,
Than the name of mother dear.

It matters not how haughty,
Or how lowly we may be,
Our hearts are mellowed by the thought
Of mother's memory.

It takes us back to childhood days,
When at our mother's knee
We lisped our first sweet baby prayer
And learned life's lessons free.

And should we rise to heights of fame
Or falter as we stand,
We ne'er could find a truer friend
Who'd better understand.

For truly there's no stronger ties
No matter where we roam
Than is the tie that binds us all
To mother's love and home.

SECRETARIES' DEPARTMENT

Albert Hamer Reiser, General Secretary

The Foundation

"And the Spirit shall be given unto you by the power of faith, and if ye receive not the Spirit, ye shall not teach." (Doc. and Cov. Sec. 42: 14.)

Though this passage is expressly applicable to teachers, it is none the less applicable to Sunday School secretaries. The blessing of the Holy Spirit is as necessary a qualification of secretaries as it is of teachers. Without it secretarial work loses purpose and value, and becomes a mere matter of form and cold routine. With it the purpose and value of secretarial work stands out in greater significance, and with greater power to arouse enthusiasm, zeal and ardor in the heart of the secretary. Under the influence of that spirit, secretaries can make their work grow in usefulness and true worth. By the power of it God will magnify and strengthen as humble a worker in His cause as a Sunday School secretary.

Secretaries, as do all other workers, occasionally examine themselves and ask whether or not they are really doing their very best. To each element which goes to make secretarial excellence

is the test applied. How many secretaries begin by examining themselves for the spirit they possess toward their work? They should begin with the spirit, because it is the foundation of the whole matter. Unfortunately, however, it is most likely to be overlooked, though it is of such great importance. Without it, it is impossible for work to be either enjoyable or successful.

Therefore, keep fit to receive and enjoy it. It manifests itself to the faithful. It is companion to those who love the Word of God and who bear courageously the conviction that it is true. It blesses those who by their works manifest a determination to keep the commandments of the Father. It will reward secretaries, whose service is motivated by that love for fellowmen and for God which comes from a testimony of the Gospel. Secretaries, therefore, can do the cause no greater service than to so live as to keep themselves atune with the Spirit. This can be done through the exercise of faith, the practice of prayer, the performance of one's duties in the Church, the study of the Gospel and by the keeping of all the commandments of the Lord.

MISSIONARY SUNDAY SCHOOLS

Committee: Charles B. Felt, Chairman; Harold G. Reynolds, Henry H. Rolapp and Robert L. Judd

LESSONS FOR JULY

The subject for the Uniform Fast Day lesson is: "Why do I believe that blessings come to those who are married in the Temple?" and it is expected that it will be given consideration in each class in the school. General suggestions and references can be found in the Superintendent's department of this magazine, and suggestions for its adaptation to children can be found in the Primary and Kindergarten departments. The importance of the eternity of the marriage relationship and family ties is so great that the subject should be given the most prayerful and careful preparation by every teacher charged with conducting a class, and we again urge a carefully prepared preview and assignment a week in advance in classes above the Primary.

Theological Department

July 2: Uniform Fast Day Lesson referred to above.

July 9: The Book of Mormon, (The Articles of Faith, Chapter XIV.)

July 16: The Book of Mormon—Continued, (Articles of Faith, Chapter XIV.)

July 23: The Book of Mormon—Continued, (The Articles of Faith, Chapter XIV.)

July 30: Review of entire 8th Article of Faith.

Text for above lessons: "The Articles of Faith," Talmage. See Advanced Theological department.

Intermediate Department

July 2: Uniform Fast Day lesson.

July 9: The Test of Authority (Lesson XX)

July 16: The Third Mark (Lesson XXI)

July 23: Single-Minded Loyalty (Lesson XXII)

July 30: Riches and the Kingdom of God (Lesson XXIII.)

Text: "What Jesus taught," Widtsoe. For helps see Fourth Year Second Intermediate department.

Primary Department

July 2.: Uniform Fast Day lesson.

July 9: Lesson 19, The Lost Sheep.

July 16. Lesson 20, The Sower.

July 23: Lesson 21, The Good Samaritan

July 30: Lesson 22, Feeding the Five Thousand.

The above stories are given in "Stories from the Life of Christ" as published by the Deseret Sunday School Union.

Notes from the Missions

Word comes from far off Australia of the organization of a Sunday School at Bankstown, New South Wales, under the direction of President Don C. Rush-ton, and the formation of three classes aggregating twenty-seven members. Brother A. E. Bundy was made superintendent and Brothers Terrance Lutton and Ernest Orrock first and second Assistants.

The interest shown in the Sunday School promises well for making a thriving branch.

An encouraging example of growth is shown in the short history of one of the Sunday Schools in Portland, Ore. February 20, 1921, a small class, called an "Eiders' Class" was organized by Elder Richard White and Sister Carol Wyatt. By June of that year it had grown to such an extent that a regular Sunday School organization was effected with four classes, including a Parents'

class. By August it would appear to have become so strong that it was no longer necessary for missionaries to act as teachers, and each class was "manned" by local workers, with two teachers to each, and a fifth class organized.

These classes are following the outlines as given in the "Juvenile Instructor" and are making good headway. Although about one-half of the members live a considerable distance from the place of meeting, yet their record shows a punctuality of from 90 to 95 per cent.

It is an interesting fact that there are three other L. D. S. Sunday Schools in the same city—Portland

Five new schools have been organized in the California Mission since the beginning of the year. The workers in that Mission seem to be vying with the home schools and Stakes in this splendid work, and it would appear the latter will have to look after their laurels for efficiency and success. A series of Sunday School and M. I. A. conventions were completed by the end of March, covering the northern half of the Mission, including Gridley, Sparks, (Nev) San Francisco, and Fresno, while the same work has been done informally at San Diego. The convention program, as laid out for the organized Stakes was, in the main, followed, attention to the peculiar problems of the Mission being given a place additional. Remarkable success attended these conventions, and the attendance was very gratifying. A department meeting and general session were devoted to each of the organizations, and a Teacher-Training class for all officers and teachers was held. Effort was made to impress the importance of Teacher-Training work and the need of vitalizing gospel truths. "Get back to fundamentals" characterized the spirit of the meetings, and warnings were offered against "mysteries" and philosophical theories.

Superintendent Gustive O. Larson is to be congratulated for his zeal and the success attending his efforts.

The Grouch

There is one part in Bible-class work which no boy ought to desire under any circumstances, and that is serving as class grouch. The grouch is always finding fault with the way things are done, or sulking because he was slighted in some way, or prophesying a dismal outcome for every class enterprise.

He is apt to be more consistently and continuously on the job than some livelier members, and he may once in awhile

serve as needed ballast for overenthusiastic workers; but usually the only way his grouching can help is by doing duty as a horrible example, or by putting the rest of the class on their mettle to be doubly good-natured, optimistic and tactful in order to keep things steady.

Yes, the grouch may be a decidedly useful part of the class membership; but who wants to take that left-handed way of helping?—Youth's World.



CHORISTERS' *and* ORGANISTS' DEPARTMENT



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

COURSE FOR ORGANISTS.

By Tracy Y. Cannon

Lesson VIII.

Attention to Details

The necessity of minute attention to details in the study of organ music must ever be kept in mind by the organist. Giving notes and rests their full value, correct fingering, rhythmic feeling, perfect legato, well executed staccato correctly played, repeated notes, etc., are elements that must receive careful study if the playing is to be beautiful. If these points are kept in mind in the study of the remaining exercises in the "Reed Organ Method" the student will get much out of them. But it will be of little benefit if the exercises are played without this careful thought on details.

In exercise 43, for example, the first *g* in the first chord should be tied to the *g* in the second chord. The change of fingering in the second measure must be made to preserve the legato. The *a* flat in the sixth measure must be held while two eighths are played so that it may be perfectly joined to the *g* which follows it. It will take special practice to play the sixths legato, in the first measure, second line. The two staccato

notes in the third measure, second line, should be held about three fourths of their full value because of the phrasing. Because of the mechanical construction of the organ, staccato notes are not played as short as they are on the piano. Practice two or three scales staccato until the desired effect is obtained. The figure, in the fourth measure of the second line, of a dotted sixteenth, followed by a thirty-second note, must be correctly executed. Observe to tied *c*'s. Use the fingering given for the octaves in the left hand. If the hand is too small for the fingering use the principle of finger substitution for the fingers and glissands with the thumb. In all the exercises use as far as possible the registration there given.

Study exercises 44 and 45 with this same careful attention to details. Before taking up exercises 46 and 47 master the contents of the instructions on page 23. Special attention should be given to exercise 48 because of the rhythm. It will be noted that a figure of an eighth note followed by a quarter and then another eighth which is either tied or slurred into the first note of the following measure occurs in almost every measure of the exercise. Connect "one and two and" to the measure and make a distinct break between the repeated tones. Listen carefully.

The "Win One" Class

Two young men in Sunday School

Wished they had a class—

Decided on the doubling plan

To make it come to pass.

They christened it as named above,

Which meant each one must win

Another member for the cause,

If he himself stayed in.

So each one got another one

Who'd not been there before,

And on the following Sunday morn

They started in with four.

The new ones liked the plan so well

They worked like men with picks—

When Sunday came around once more

The class had grown to six.

The latest ones who joined the class

Were hustlers—up-to-date—

And when the teacher faced them next

The class had grown to eight.

Thus week by week new fellows came,

And all enjoyed the work,

Because each member had a task,

And no one tried to shirk.

By Will H. Brown in "The Boy's World"



THEOLOGICAL DEPARTMENT



John M. Mills, Chairman; Geo. H. Wallace, Robert J. Judd, and Albert E. Bowen

Second Year—Great Biblical Characters

LESSONS FOR JULY

Sunday, July 2, 1922

Uniform Fast Day Lesson.

Sunday, July 9, 1922

Samuel, the Son of Answered Prayer.

Time: About 1121' B. C.

Place: Ramah in the Holy Land about seven miles northwest of Jerusalem. (See map.)

Samuel's place in Israel's History.

Hannah, one of the wives of Elkanah, was childless. In true Israelitish fashion, she grieved sore over this curse. At one of the yearly feasts she entered the temple "and she was in bitterness of soul, and prayed unto the Lord and wept sore. And she vowed a vow, and said, 'O Lord of hosts, if thou wilt indeed look on the affliction of thine handmaid, and remember me, and not forget thine handmaid, but wilt give unto thine handmaid a man child, then I will give him unto the Lord all the days of his life, and there shall no razor come upon his head.' " (I Sam. 1: 10-12.)

The priest, Eli, observing her mouth move but hearing no words, accused her of being drunken in the temple. Imagine her joy, when he, hearing the cause of her sorrow, promised, in God's authority, a son. When the child was born they named him Samuel, meaning "asked of God."

When he was weaned she came again to Shiloh (about thirty miles north of Jerusalem. Show location on map) "and brought the child to Eli" and she said, "Oh, my Lord, as thy soul liveth, my Lord, I am the woman that stood by thee here, praying unto the Lord: For this child I prayed and the Lord hath give me my petition which I asked of him: Therefore also I have lent him to the Lord; as long as he liveth he shall be lent to the Lord."

This must have grieved her mother heart to thus leave her only child probably not three years old and return to her home, yet she burst forth in one of the

most remarkable of prayers of praise ever recorded.. (See I Sam. 2: 1-10.)

There Samuel remained in God's temple under the teaching of the priest and Judge, Eli, being visited once each year by his mother who brought him "a little coat" which her loving hands had made for him. Few incidences of sacrifice greater than Hannah's can be shown.

Here he grew up in the temple and proved his worth by not falling in the ways of the greedy and licentious sons of Eli. He early took upon him the vows of the Nazarite. (See Bible dictionary.)

Under such conditions and amid such opportunities think: what responsibilities were his! Where much is given much is expected? How do the young people of today compare with Samuel in opportunity? What responsibilities are ours by reason of the heritage of truth that has come to us?

Sunday, July 16, 1922

"Here am I"

Review first lesson on Samuel, but short questions.

In Samuel we have an excellent example of the truth of God's present day promise: "He that seeketh me early shall find me and shall not be forsaken." (Doctrine and Covenants, 88: 83.) Samuel was given entirely to God's service from early childhood to ripe old age. He, like the Prophet Joseph Smith, was called to the work while very young. Does the fact that these prophets were unspoiled by the philosophy of man make them more susceptible to God's will? The story of Samuel's call, when he was very young, is related in incomparable language in I Sam. 2: 1-14.

"And Hannah prayed, and said, 'my heart rejoiceth in the Lord, mine horn is exalted in the Lord; my mouth is enlarged over mine enemies; because I rejoice in thy salvation. There is none holy as the Lord: for there is none beside thee: neither is there any rock like our God. Talk no more so exceedingly proudly; let no arrogancy come out of your mouth; for the Lord is a God of knowledge, and by him actions are weighed. The bows of the mighty men are broken and they that stumbled are girded with strength. That they that were full have hired out themselves for bread;

and they that were hungry ceased; so that barren hath born seven; and she that hath many children is waxed feeble. The Lord killeth, and maketh alive * * * he bringeth low, and lifteth up. He raiseth up the poor out of the dust, and lifteth up the beggar from the dunghill, to set them among princes, and to make them inherit the throne of glory; for the pillars of the earth are the Lord's, and he hath set the world upon them. He will keep the feet of His Saints, and the wicked shall be silent in darkness; for by strength shall no man prevail, etc." Thus: "The Childhood shows the man as the morning shows to day."—Milton.

After Eli's tragic death, Samuel took his place as a great prophet and judge of Israel and that Israel sadly needed a leader is evident from this summary: "The conditions of Israel both morally and physically had sunk to its darkest and worst in the days of Samuel." (Geikie, "Hours of the Bible" Vol. 3, p. 54.)

During Eli's days the Philistines had brought great grief to Israel. They had captured part of the Promised Land and more serious still a Sacred Ark of the Covenant. Israel was called to a mighty reformation at Mizpah by Samuel. He succeeded in turning them from the worship of Baal and Astaroth into which many had fallen, to the worship of Jehovah, their true God. The ark was recovered and the Philistines driven out of Israel's lands. Samuel seems all through his life to have lived up to his answer to the Lord's call "Here am I."

His answer, as his life indicated that he was ready for an anxious to hear duty's call. Can you think of a better motto to be written in the heart of the youth of Zion than this "Here am I"—the answer of preparation of willingness.

Sunday, July 23, 1922

Samuel's Mistake and Israel's Folly.

Though Samuel was a prophet and received revelations from God, yet he had to meet the problems of life as any other man. While he succeeded mightily as a prophet and judge yet "His sons walked not in his way, but turned aside after lucre and took bribes and perverted judgment." Then all the elders gathered themselves together and came to Samuel at Ramah and said to him. "Behold thou art old and they sons walk not in they way. Now make us a king to judge

us like other nations." This must have been a sad disappointment to Samuel. Think of the joy which might have been worthy to continue the work he had given his life to further.

Samuel's great mistake seems to have been his appointing these sons, whom he must have known were unworthy. Had he selected righteous men to succeed him the theocracy might have continued. All Israel trusted Samuel but not his unworthy sons. At least they used this condition as a justification for their demand for a king. Why is it that the sons of great do not always follow in their father's footsteps?

The Lord's answer to Samuel "To hearken to the voice of the people" and give them a king is an excellent example of God-given free agency. Since the people had rejected him, they should have a king but they were solemnly warned that it would turn to oppression. The same warning was given to the Jaredites in America long before. Why?

Saul, a tall man of the tribe of Benjamin, was appointed king over all Israel. While Samuel was thus replaced as the leader of Israel, he reverently continued his work as God's prophet, and is last mentioned in the scriptures as teaching a school of the prophets.

While Saul was king he was rebuked by Samuel for offering sacrifices without authority and after failing again to do as God had commanded by sparing King Agog and the fattest cattle. In answer Saul explained that the cattle had been saved for sacrifices. The courageous Samuel said "To obey is better than sacrifice and to harken than the fat of rams." Why?

The prophet Samuel believed rightly that what God commanded was right, and since Saul had failed to carry out God's command in the destruction of the wicked King Agog, Samuel then and there carried out this part of God's command by hewing him to pieces.

For disobedience Saul lost the Spirit of the Lord and later the kingship, while for obedience, Samuel continued to the end of his days a choice servant of God.

While Samuel lived over three thousand years ago, yet the record of his valued life still lives to inspire us to unswerving devotion to God and his people. He found early in life the way of righteousness and got through all his long life in the "way that leads to eternal life."

Fifth Sunday, July 30, 1922

Review.

Note: See special article on "Written Reviews," Superintendents' department.

Advanced Theological**First Sunday, July 2, 1922**

Usual Fast Day exercises.

Second Sunday, July 9, 1922

Text: The Articles of Faith, Talmage, Chapter XIV.

Subject: The Book of Mormon; Article 8.

I. What is the Book of Mormon?
II. The title page of the Book of Mormon.

III. The Nephites.

IV The Jaredites.

Third Sunday, July 16, 1922

Subject The Book of Mormon Plates and their translation.

I. The Plates.

I. The Plates of Nephi.

(a) The Larger Plates.

(b) The Smaller Plates.

2 The Plates of Mormon.

3 The Plates of Ether.

4 The Plates of Laban.

II. The Lord's Purpose.

III. The translation.

IV. Arrangement of the Book of Mormon.

Fourth Sunday, July 23, 1922

Subject: The Genuineness of the Book of Mormon.

I. The Three Witnesses.

II. The Eight Witnesses.

III. The Spaulding manuscript.

Fifth Sunday, July 30, 1922

Review of the entire article 8. The Bible and Book of Mormon. This review might be made in oral speeches or assigned topics.

Note: See special article on "Written Reviews," Superintendents' department.

Mother o' Mine

By Isabelle Ruby Owen

Mother O' Mine, this whole day through
My fondest thoughts have been of you;
Lonely years I've spent, my dear,
Since life seemed glad 'cause you were near.

Mother O' Mine, I miss you so:
I wonder if you really know?
Surely, dear, you know I miss
That wondrous gift, a mother's kiss!

Mo'her O' Mine, whose voice so mild
To calmest sleep mine eyes beguiled;
Meekly, too, taught me to pray
That I might walk the narrow way.

Mother O' Mine, I miss so much
You loving hands, whose gentle touch
Softly soothed my throbbing brow!
Methinks I see them beck'ning now.

Mother O' Mine, though years seem long,
Within my heart resounds your song;
Sweet, as if by angel band—
Sometime—somewhere—we'll understand.



SECOND INTERMEDIATE DEPARTMENT



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

Second Year—Book of Mormon

LESSONS FOR JULY

First Sunday, July 2, 1922

Uniform Fast Day lesson.

Subject: Why do I believe that blessings come to those who are married in the temple. (See Superintendent's department.) Be sure to preview this lesson one week in advance.

Second Sunday, July 9, 1922

Lesson 20.

Subject: Alma the younger: (Continued).

His exploits as a preacher.

Time: B. C. 92 to B. C. 73.

Place: Zarahemla.

Text: Mosiah, Chap. 28-29. Alma, Chap 1-45.

References: Dictionary of the Book of Mormon, and the Story of the Book of Mormon, Chapters 17-29.

Memory Gem, (Alma 9: 27)

"And behold He cometh to redeem those who will be baptized unto repentance, through faith on His name."

In our previous lesson we discussed the conversion of Alma. Alma became one of the foremost teachers of the gospel of whom we have any record.

The history of his life is replete with thrilling experiences and wonderful testimonies and prophecies. We can only hope to cover a very small portion of his ministry in this lesson. We hope that the students may be induced to read the entire book of Alma.

We suggest that the teacher select a few of the features in the life of Alma that appeal, and stress them.

The following outline will help:

I. Alma made custodian of the plates.
(See Mosiah 28: 20.)

II. Alma the first and Chief Judge.
(See Mosiah 29: 44.)

III. Alma resigns as Chief Judge.
(Alma 4: 15-20.)

(a) Retains office of High Priest.

IV. Alma preaches to his people.
(Alma, Chap. 4-8.)

V. Alma confers office upon Helaman and departs as did Moses, (See Alma 45).

Suggestions to the Teachers: The problems in your own class will suggest which particular phase of Alma's ministry will evoke the most interest. Be sure to prepare an outline on the particular lesson you desire to treat, then follow your outline in your preparation.

Third Sunday, July 16, 1922

Lesson 21

Subject: Lamoni, righteous Lamanite.

Time: From about B. C. 91 to B. C. 77.

Place: Land of Ishmael.

Text: Alma, Chap. 17 to Chap. 24.

References: Dictionary of the Book of Mormon, Story of the Book of Mormon, Chaps. 19, 20, 21.

Memory Gem, Alma 19: 13.

"I have seen my Redeemer, and he shall come forth, and be born of a woman, and he shall redeem all mankind who believes on his name."

I. Lamoni the King.

a. Rules with sternness.

b. Grows wealthy.

c. Kills servant for slight offenses.

II. Lamoni meets Ammon.

a. Ammon captured by servants of Lamoni.

b. Lamoni frees him and accepts him as servant.

c. Thinks Ammon is Great Spirit.

d. Believes and is converted.

e. Testifies of Christ.

f. Organizes Church.

III Lamoni Helps Missionaries.

a. Goes with Ammon.

b. Meets father who becomes angry.

c. Saved by Ammon.

d. Continues to Middoni.

e. Influences King of Middoni to free brother of Ammon.

f. Returns to Ishmael where he builds synagogues.

g. Counsels with Anti-Lehi-Nephi and bears testimony of gospel.

Suggestions to Teachers: In the life of Lamoni we have an example of a very strong character. A Lamanite converted to the Gospel by the power of God. The strong part of the lesson lies in the fact that Lamoni, having accepted the gospel, holds it more dear than all else on earth, and lives a life in accordance with its divine teachings.

Fourth Sunday, July 23, 1922

Lesson 22

Subject: Korihor the Anti-Christ.

Time: About B. C. 74.

Place: Gershon Gideon and Zarahemla

Text: Alma, Chap. 30.

References: Dictionary of the Book of Mormon and the Story of the Book of Mormon, Chap. 26.

Memory Gem, Alma 30: 29.

"For behold I say unto you, I know there is a God, and also that Christ shall come."

- I. Korihor appears in Jerushon.
 - a. Denied prophecies.
 - b. Preached that there could be no Christ.
 - c. Led many astray.
 - d. Taken before Ammon.
 - e. Escaped punishment because of law guaranteeing religious freedom.
 - f. Banished from Jerushon.
- II. Korihor in Gideon.
 - a. Preaches to Gideonites.
 - b. Rejected by them.
 - c. Tried by Giddonah.
 - d. Sent to Zarahemla.
- III. Korihor before Alma.
 - a. Reviled before Alma.
 - b. Questioned by Alma.
 - c. Demands a sign.
 - d. Stricken dumb.
 - e. Becomes a beggar among the Zoramites.
 - f. Run down and killed.

Suggestions to Teachers: In the Book of Mormon days, even as in our day, there were those who denied Christ, criticized the leaders of the Church and reviled all things holy. There were those, too, who demanded signs. Korihor was one of them. Read on page 41 of "Leaves From My Journal," by Wilford Woodruff, in his experience with a man who demanded a sign during the history of our Church.

Point out that wherever the Church of God is established there will Satan prevail upon some to fight it. We can each know for ourselves of the truth by doing the will of the Father, and by obeying constantly in prayerful communion with Him.

Fifth Sunday, July 30, 1922

Lesson 23

The last few lessons have been rather lengthy. Some of the men whose lives we have studied were indeed great men.

Some points which would be interesting have necessarily been passed by.

Let us, therefore, use this Sunday for a review, or for the clearing up of any tag ends.

As an example, we might trace the high lights of the last few lessons.

Start with Alma, the elder, as a priest of Noah. His conversion by the preaching of Abinadi.

The preachings of Alma at the Waters of Mormon.

The joining of Alma and his followers with Mosiah.

The rebellion and conversion of Alma the younger.

We might sketch some of the missionary work of Ammon, whose zealous preaching and consistent living converted King Lamoni.

Every teacher will find plenty of material to make this one of the best lessons of the month.

Note: See special article on "Written Reviews," Superintendents' department.

Fourth Year—"What Jesus Taught"

LESSONS FOR JULY, 1922

First Sunday, July 2, 1922

Uniform Fast Day Lesson

Topic: Why Do I Believe That Blessings Come to Those Who are Married in the Temple?

Suggestions to teachers.

Boys and girls in this class are beginning to think of this important ordinance. It is at this very age that they should form their ideals on marriage. The ones whom they select as partners through life and for all eternity should be able to enter this holy covenant with them.

Read the outlines given on this topic in the Superintendent's department, this issue. Adopt the method of presentation to the peculiar susceptibility of your boys and girls.

Second Sunday, July 9, 1922

Topic: Test of Authority.

Lesson XX

Suggestions to teachers:

The author has chosen a familiar illustration to show how quickly people forget to execute orders correctly and fail to interpret instruction.

Can you not bring historical facts to bear to show how quickly the very thing

happened in the Church after the Savior and the Apostles had passed away?

Show how baptism was changed; how authority was lost sight of; how pomp and splendor replaced simplicity.

This will bring the class to a consideration of the necessity for constant inspired leadership. Not only must the leaders claim divine authority, they must also possess and exercise it. Refer to the conditions of the religious world on this point. See how much the class knows about it. How are you going to get their reaction to the suggestion and claim that this Church does have inspired leaders, and they do receive guidance from the Lord? That is the kernel of the nut, as far as this lesson is concerned. You should let them state all the evidences that appeal to them in substantiating this claim.

Third Sunday, July 16, 1922

Lesson XXI

Topic: The Third Mark.

Suggestions to teachers:

By such method as you may choose, have the class tell the story of the Flat-head Indian. See if they get the real thought back of it all. Who go into the world with the Book of Life. Let the class respond to inquiries as to the results of our missionary system. They may be able to relate some inspiring incidents setting forth how people in the world who have been looking for the Book of Life have recognized it when our elders brought it to them.

What do they understand by "The Book of Life?" How was it opened in these days? The story will never grow old. Let them tell it. Let them tell what that Gospel does for them. Let them tell some of its requirements; some that they have already fulfilled; some that they have tried to meet. They will also be able to state why our elders must go out into the world today. You can develop here the missionary spirit. (A very fitting memory gem is found at the end of paragraph 2, page 163.) Give the book, chapter and verse.

Fourth Sunday, July 23, 1922

Lesson XXII

Topic: Single Minded Loyalty.

Suggestions to teachers:

To serve the Lord at all times and under all conditions, seems to be the theme of this lesson. What a rich fund of interesting proof is furnished in the history of this church to demonstrate that our fathers and mothers have placed their religion first. Give the class, by previous assignment, an opportunity to relate some

of these incidents, beginning with the great sacrifice made by the Prophet Joseph Smith. There are the mobbings, the physical wants, the hardships, the hatred of former friends and loved ones—all endured by the early Church. How do our missionaries prove that the Kingdom of God comes before earthly riches? Let them answer. Perhaps they can tell some appealing stories on this point.

Bring it right down to the life of the boy and girl in your class. Which is it on Sunday—Motion picture or Sacrament meeting? Automobile ride or Church duty? Paying of tithes and offerings, or refusing to give the Lord his portion? Is it prayers, or a failure to call upon Him? Which one outweighs the other? Of course the teacher will not attempt to answer for the class members. That is their right. See what reaction you get? Select the memory text which emphasizes the position which the Kingdom of God should occupy in our lives.

Fifth Sunday, July 30, 1922

Lesson XXIII

Topic: Riches and the Kingdom of God.
Suggestions to Teachers:

It should not be difficult to have the class differentiate between the possession of riches and the love of riches. The parable of the rich young man brings out that distinction. In that connection let them study the picture on page 174.

Today the Church requires means to carry on its work. This money must come from the members. This will require industry on our part to acquire that money. By questioning, you will be able to have the class name the many activities in the Church that require money, and they will readily see that the rich man with a generous heart is surely no less acceptable to the Lord than the poor man. In other words, we cannot put a premium upon poverty. Give some of the promises made by the Lord that material wealth will come to those who serve him. Tell the class what He said about those who pay their tithes.

The whole theme, then, is one of generosity, sacrifice, consideration for the needy, willingness and readiness to give of our substance. At no time has the Lord put a penalty upon a man simply because he was able to acquire wealth. Let us make that distinction clear. What then is the value of this lesson to your class? It seems to be well summed up in the last paragraph. Have them recite the text to be memorized.

Note: See special article on "Written Reviews," Superintendents' department.



FIRST-INTERMEDIATE DEPARTMENT



George M. Cannon, Chairman; Josiah Burrows, John W. Walker

Second Year—Bible Stories

First Sunday, July 2, 1922

Uniform Fast Day lesson

Second Sunday, July 9, 1922

Lesson 19. Israel in Egypt

Genesis 45:25-28; 46-50.

"I, the Lord, am merciful and gracious unto those who fear me, and delight to honor those who serve me in righteousness and in truth unto the end; great shall be their reward and eternal shall be their glory." (Doc. and Cov. 76: 5, 6.)

I. Jacob Hears Glad Tidings.

1. Jacob's sons return and tell their father that Joseph is still alive.
2. Effect of the news on the old man.
3. He makes preparation to go to Egypt.

II. The Meeting.

1. Jacob and his family start for Egypt.
2. The camp at Beersheba.
3. The Lord's promise to Jacob.
4. The meeting.

III. The Children of Israel Settle in Goshen.

1. Jacob is introduced to Pharaoh.
2. Jacob blesses the king.
3. Jacob and his family settle in Goshen.
4. Jacob's request and Joseph's promise.

IV. Jacob Blesses Joseph's Sons.

1. Jacob blesses the two sons of Joseph.
2. His promise to Ephraim.
3. The promise fulfilled.
4. Death of Jacob.
5. Joseph fulfills his promise.

V. Joseph Freely Forgives His Brethren.

1. Joseph's brethren plead for forgiveness.
2. Joseph freely forgives them.
3. Death of Joseph.

Questions

What did Jacob do in Beersheba?
 What promise did the Lord make to Jacob in Beersheba?
 What did Joseph do when he saw his father?

Where did Joseph take his father?

Where did Joseph establish his people?

What request did Jacob make of Joseph?

What were the names of the two sons of Joseph?

What did Jacob do when Joseph brought his sons to him to receive his blessing?

What promise did Jacob make to Ephraim?

How was the promise fulfilled?

What is the name of the Patriarch in your stake?

What is the duty of the Patriarch?

How many members of the class have received their Patriarchal blessing?

(Advise those who have not, to seek a blessing at the hands of the Patriarch.)

Third Sunday, July 16, 1922

Lesson 20. Birth of Moses

Exodus 1, 2

I. Advantages of Living in Egypt, in the Land Especially set apart for Them.

1. Were by themselves and could worship God as they desired.
2. Not compelled to witness the worship of idols except when they left their own community.

II. Another "Pharaoh Arose Who Knew not Joseph."

1. Tasks placed upon Hebrews to make them less prosperous.

III. The Tasks failing to stop increase of the Hebrews, a Law Made by Which the Male Children Were Put to Death.

IV. Moses is Born. His Mother Keeps Him Hidden. When Unable Longer to Conceal Him, Makes Water-Tight Ark and Places Him in the River Among the Bullrushes.

1. Moses found by Pharaoh's daughter, adopted by her, and grew up in the Egyptian court and taught the learning of the Egyptians.

Fourth Sunday, July 23, 1922

Lesson 21. The Calling of Moses
 Exodus 3

I. Moses' Life at the Egyptian Court.

1. Surrounded by luxury and amid idolaters.

2. Remembers the God of his own people and is true to Him.
- II. Returns to his Own People, and then to Land of Midian. Becomes a Shepherd.
- III. Marries Daughter of Jethro, a Priest of Midian.
- IV. Condition of Israelites becomes Worse by Increased Burdens Heaped Upon them by Egyptians. Pray for Deliverance.
- V. Moses on Mount Horeb. (Sometimes also called Mount Sinai.)
1. The burning bush. God's call to Moses. Moses' humility. God's promise to sustain him.

Fifth Sunday, July 30, 1922

Lesson 22. Moses and Aaron and Their Mission. Exodus 4, 5, 6:1-11

- I. Signs Given to Moses.
1. His rod turned into a serpent; and serpent in Moses' hand becomes again a rod.
 2. Moses' hand placed into his bosom and becomes leprous—white as snow. Again placed in his bosom and restored to rosy health.
 3. Water from the river to be turned to blood.
- II. Meekness of Moses.
1. Fears he cannot do what the Lord desires done.
- III. Aaron Given to Moses as a Spokesman.
- IV. Moses and Aaron Return to Egypt.
1. Elders of Israel called together and receive and believe their message.
- V. Moses and Aaron Before King Pharaoh.
1. Refuses to grant liberty to Israelites.
- VI. Burdens of Israelites Made Heavier.
- VII. They Turn Against Moses and Aaron.
1. The sorrow and trials of the people.
- VIII. The Lord Sends a Comforting Message to His People.
- Note: See special article on "Written Reviews," Superintendents' department.

Fourth Year—Lives of the Ancient Apostles

First Sunday, July 2, 1922

Uniform Fast Day lesson

Second Sunday, July 9, 1922

Lesson 19. John, the Beloved Disciple With the Redeemer

References: John 1:35-40; Mark 1:19, 20; Matt. 4:21, 22; Luke 5:7-11.

Aim: A sincere heart wins God's favor and love.

- I. John's Leading Traits of Character.
1. Humility—Modesty.
 - a. Illustrations.
 2. Zeal.
 3. Fearlessness.
 4. Love.
- II. His Early Life.
1. A disciple of John the Baptist.
- III. His Call to the Ministry.
1. The apostleship.
- IV. Memorable and Sacred Experiences.
1. In the house of Jairus.
 2. The transfiguration.
 3. Preparation for Passover.
 4. The Last Supper.
 5. In Gethsemane.
 6. In the house of Caiaphas.
 7. The trials.
 8. At the cross.
 9. At the tomb.
 10. The Resurrection.

Third Sunday, July 16, 1922

Lesson 20. With Peter and the Twelve

References: John 21; Acts 3:1-12; 4:19-20; 8:5-14. See Epistles also.

Aim: True greatness consists in losing self for the good of others.

- I. At the Sea of Tiberias.
1. "Feed my lambs."
 2. Peter's question about John.
 3. John's desire to live (Doc. and Cov., Sec. 7).
 - a. Purpose.
- II. True to His Trust.
- III. In the Ministry.
1. At the Gate Beautiful.
 2. Imprisoned.
 3. Among the Branches.
 4. At the Council.
- IV. His Teaching.
1. Example.
- Application: How may one lose self for the good of others. Cite instances of true service. Show the value of concentration as illustrative of the principle of losing self.

Fourth Sunday, July 23, 1922

Lesson 21. Closing Scenes of His Ministry

Aim: To love and serve one's fellow-men transforms one's nature and secures eternal life.

References: Epistles, Revelation.

- I. Eighteen Years Elapse.
1. Records silent.

- II. At Ephesus.
 - 1. Importance of City.
 - 2. Traditions.
- III. At Patmos.
 - 1. Why there.
 - a. Persecutions.
 - 2. His revelation.
- IV. Writings.
 - 1. Revelation.
 - 2. Gospel.
 - 3. Epistles.
- V. His Last Sermon.
 - "Love one another."

The character of John. "We are apt to think of John as a character almost effeminate because of the emphasis which in all his writings he places upon love; because, perhaps, of the fact that he is several times referred to as the disciple whom Jesus loved; because of the influence of early Christian art which always represents him as gentle, yielding, and effeminate, a characterization sustained by much of early Christian tradition. And doubtless he was of gentle mien and temper, one of those natures in which sweetness predominates, who proceeds by persuasion rather than by arguments; by statement and testimony of the truth, rather than by debate; and

who wins by expression and proof of love, rather than by attempts to convince the reason and hold the judgments. But after all this is admitted, it must not be thought that his gentleness degenerated into weakness; or that because he was emphatically the apostle of love he lacked force. The fact that Jesus bestowed upon him and his Brother James the name 'Boanerges,' that is, sons of thunder, would alone be sufficient to correct such an error. The further fact that he and his brother James were ready to call down thunder and destroy the Samaritans who rejected the message of the Lord; and that he and James aspired to be the counselors to the Lord in the Heavenly Kingdom, while one smacks of over zeal and narrow conceptions of the Master's mission, and the other approaches dangerously near an inordinate ambition,—at least have their virtue that they correct the idea that John was of so retiring, modest and gentle disposition as to be weak or effeminate. He doubtless was a man of kind nature, loving and gentle disposition, but at bottom fearless, bold, determined, and strong."—*"The Apostolic Age."*

Note: See special article on "Written Reviews," Superintendents' department.

Our Lives are Songs

Our lives are songs. God writes the words,
 And we set them to music at pleasure;
 And the song grows glad, or sweet, or sad,
 As we choose to fashion the measure.

One has a song that is free and strong,
 But the music he writes is minor;
 And the sad, sad strain is replete with pain,
 And the singer becomes a repiner.

And the song of another has through the words
 An undercurrent of sadness;
 But he sets it to music of ringing chords,
 And makes it a paean of gladness.

So, whether our songs are sad or not,
 We can give the world more pleasure
 And better ourselves by setting the words
 To a glad, triumphant measure.

—Ella Wheeler Wilcox.



PRIMARY DEPARTMENT



Chas. B. Felt, chairman; Frank K. Seegmiller; assisted by Florence S. Horne, Bessie F. Foster and Mabel Cook

Teachers:

Once more it becomes our privilege to present to our boys and girls the important stories of the restoration of the Gospel with the authority to administer its ordinances; what the principles and ordinances of the Gospel are and the blessings following obedience thereto. Stories that should convince all that God is the same "yesterday, today and forever;" who hears and answers the prayer of faith; that the heavens, which were as brass above the heads of an unbelieving people have been opened and God has again spoken to a prophet and sent angelic messengers and heavenly communications to His children.

We urge you, teachers, to read "Essentials in Church History," by Elder Joseph Fielding Smith, that you may feel more keenly the inestimable value these stories can be to the children.

LESSONS FOR JULY, 1922

First Sunday, July 2, 1922

Uniform Fast Day lesson

Subject: Why do I believe that blessings come to those who are married in the Temple?

Reference: Uniform Fast Day Lesson as given in the Superintendents' Department of this issue.

Song: "O My Father," to be sung by a teacher.

Aim: Our family relationship may continue forever if bound by the proper authority.

Point of contact: Whom do you love very dearly in your home? Have you any sisters? Any brothers? How would you feel if you thought that some day you would not be able to have your mother, your father, your brothers or sisters? Suppose some day you might not be able to call your parents "Mother" and "Father" again because they would not be your mother and father? What a dreadful thought! I will tell you how you may always have your father, mother, brothers and sisters.

Have you ever witnessed a marriage ceremony? Most people do not know that it is possible to be husbands and wives, fathers and mothers, brothers and

sisters in heaven and after the resurrection, so when they are married outside of a temple, it is for time only, and only until they die. Then fathers and mothers will not have their dear little children any more. The people of only one church know something so gloriously different! The Latter-day Saints know that it will be possible to have our families just as they are after all are dead—yes, even in heaven and when we are resurrected—forever and ever! Isn't that splendid! But there is only one way to be married to make this possible. The Church of Jesus Christ of Latter-day Saints is the only one that has the right to marry for time and all eternity and the places in which it can be done are the Temples of the Lord.

Application: What is the difference between being married in a Temple or some other place? When you go home tell those whom your love—the members of your family—how you want them not only in this life, but in heaven and forever and forever. No doubt many, many years will pass before you boys and girls are married but what are you going to try and remember from this very day? Where do you want to be married?

Stories from Church History

Lesson 1. The Birth and Childhood of Joseph Smith

References: "From Plowboy to Prophet," pp. 1-6; "The Latter-day Prophet," Chapter 1; Joseph Fielding Smith's "Essentials of Church History," Chapters 4, 5 and 6. (Very helpful. Every teacher should read these chapters without fail.)

Aim: God manifests His love for His children by sending a prophet to restore the Gospel.

Memory Gem: "Surely the Lord God will do nothing, but He revealeth His secret to His servants the prophets."

Introduction:

- I. The Christian Era.
 1. The Church and the Apostles.
 2. Spread of Christianity.
 3. Church of Christ taken from the earth.
- II. Birth of Joseph Smith.
 1. A humble home.

2. A chosen one of God.
- II. Family.
 1. Poor but honest and industrious.
 2. Children's help needed.
 3. Move to New York.
- IV. Religious Excitement.
 1. Joseph now fourteen years old.
 2. Desirous of knowing which is the true Church.

Second Sunday, July 9, 1922

Lesson 2. Heavenly Visitors

References: "From Plowboy to Prophet," pp. 7-9; "The Latter-day Prophet," Chapter II, Smith's "Essentials in Church History," Chapter 7. (The last reference is very good. All teachers should read Smith's Essentials from cover to cover as soon as possible that they may see the history of the Church as a unit.)

Aim: Rich blessings answer the prayer of faith.

Memory Gem: "If any of you lack wisdom, let him ask of God, who giveth to all men liberally and upbraideth not; and it shall be given him."

Song: "Joseph Smith's First Prayer," Sunday School Song Book.

Outline:

- I. Joseph in Doubt.
 1. Goes to the Bible.
 2. The passage.
 3. His prayer.
- II. The Glorious Answer.
 1. The two heavenly Beings.
 2. God's voice.
 3. Joseph's question.
 4. Jesus' answer.

Third Sunday, July 16, 1922

Lesson 3. Joseph Visited by the Angel Moroni

References: "From Plowboy to Prophet," pp. 10-19; "The Latter-day Prophet," Chapters 3 and 4; Smith's "Essentials in Church History," Chapter 8.

Aim: The Lord tests His servants to prove their worth.

Memory Gem: Be true to truth, fearless of man, and God's blessings are yours.

Song: "Dare to Do Right."

Outline:

- I. Joseph Tells His Wonderful Story.
 1. How received.
 2. Joseph's courage.
 3. Joseph's prayer three years afterward.

4. The answer.
- II. The Angel's Message.
 1. Tells of the golden plates.
 - a. History of what people.
 - b. Gospel teachings of the plates.
 2. Joseph to translate—message to go to all the world.
 3. Message given three times.
- III. The Next Day.
 1. Moroni again appears.
 2. Joseph tells his father.—Receives sympathy and encouragement.
 3. Visits the Hill Cumorah.—Golden plates seen.
 4. Moroni's instructions.

Fourth Sunday, July 23, 1922

Lesson 4. The Golden Plates

References: "From Plowboy to Prophet," pp. 20-26; "The Latter-day Prophet," Chapters 5 and 7; Smith's "Essentials in Church History," pp. 56-64.

Aim: The Lord helps those who show a willingness to serve Him.

Memory Gem: A Child's Prayer.

We bow our heads and close our eyes,
 While every little hand is still,
 And pray, O Father, unto Thee,
 That Thou wilt teach us of Thy will.
 Bless Thou our happy Sunday School
 Our loving teachers every one,
 And wilt Thou bless each little child,
 That when our lessons here are done,
 We may remember all we've heard,
 And take some little lesson home,
 That every thought and deed and word
 May prove us still Thy very own.

Outline:

- I. Four Years of Waiting.
 1. Work on the farm.
 2. In the mine.
 3. Marriage.
- II. Joseph Receives the Plates.
 1. At the Hill Cumorah.
 2. Description of the plates. (Show a loose leaf note-book with the rings binding the leaves.)
 3. To be shown to no one unless commanded by the Lord.
 4. Difficulty of taking care of them.
- III. Isaiah's Prophecy Fulfilled.
 1. Martin Harris' help.
 2. Professor Anthon's testimony.

Fifth Sunday, July 30, 1922

Take up with children the review questions referred to below which you shall have adapted to them.

Review

Attention is called to the plan detailed in the Superintendents' department of this magazine for review questions to be formulated by the General Board for submittal to the pupils of the classes between the Parents and Primary Departments. It is desired that the idea of reviews, for the purpose of ascertaining to what extent the message of the Sunday School is really reaching and impressing the pupils in view, shall be carried out in all classes (except the Parents' class).

It is recognized that children of the Primary department could not answer in writing, nor could their verbal answers to the few questions space would permit us to publish, draw out the information they may have, so the plan has been modified as to our department as follows:

We are to publish with the outlines for each month's lessons, a series of questions calculated to determine from the answers given, whether or not the one answering has understandingly grasped the vital points in the month's work.

As the first step, which would be more in the nature of a pre-view, these questions are to be submitted to the teachers of our department by the Stake Supervisor at the Union Meeting held in advance of the giving of the lessons in the local schools, and are to be answered in writing. This will require that teachers shall have given careful consideration to the lessons previous to the Union Meeting, and have analyzed them to ascertain their message or messages. If answered satisfactorily the Stake Supervisor will have an assurance of proper preparation on the part of the teachers had before.

The second step will come at the end of the month during which the lessons

shall have been given, when the teacher will follow the line of thought suggested by the review questions, by submitting questions thereon suited to the child—no doubt requiring several questions to cover one of ours. Receiving satisfactory answers, she too, like the Stake Supervisor, will feel a greater satisfaction in her work than heretofore.

This plan has been submitted to the Primary Departments of each of the Stakes in which Conventions have been held thus far in 1922, and approved by them, and has met the approval of all Stake Superintendencies in attendance at the meeting with the General Board held on April 9th last.

We invite Stake Supervisors to transmit by way of their Stake Superintendent, to our General Secretary, a number of representative answers received at their Union Meetings from time to time so that we, too, may have the satisfaction of knowing that the message of the Sunday School is being "put over."

Review Questions on July Lessons

1. Why was it necessary for the Father and the Son and other heavenly Beings to visit the earth?

2. What was accomplished by (a) the visit of the Father and the Son? (b) Of Moroni?

3. What does the Book of Mormon contain?

4. Why, in your opinion, was Joseph Smith chosen for that wonderful visitation and the great responsibilities which followed?

5. How did Joseph show his consistency with the saying of the Apostle James: "Show me thy faith without thy works, and I will show thee my faith by my works."?

He Didn't Get a Raise Because—

He stopped growing.

He had no initiative.

He watched the clock.

His temper kept him back.

He felt above his position.

His tongue outlasted his brain.

He wasn't ready for the next step.

He didn't put his heart into his work.

He believed in living as he went along.

His familiarity with inferiority dulled his ideals.

He was always grumbling. He was always behindhand.

He was not dependable; no one knew where to find him.

He never dared to act on his own judgment; did not trust it.

He tried to substitute bluff for learning, preparation, expert knowledge.

He never seemed to learn anything from his blunders, mistakes or experiences.

He lacked system, orderliness in his work, he was sloppy, slovenly, slipshod, lazy.

He believed he would never be promoted because he wasn't in with his boss, didn't have a pull with him.—Dr. Orison Swett Marden in the *New Success*.



KINDERGARTEN DEPARTMENT



Wm. A. Morton, Chairman; Charles J. Ross; assisted by Ina Johnson and Blanche Love

Second Year

First Sunday, July 2, 1922

Subject: Fast Day Exercise.

Topic: Why do I believe that blessings come to those who are married in the Temple?

I. Opening.

- a. Gathering of wraps.
- b. Song Practice
- c. Song, "Good Morning to You."
- d. Prayer.
- e. Song, "Loving Mother Kind and True." Patty Hill.
- f. Rest Exercise. Helping mother and father in home—getting wood, coal, water, doing dishes, running errands, up and down stairs, etc.

II. Group Work.

- a. Memory Gem.
- b. Lesson: How Jack earned a mother and father for the spirit world.

Jack lived with his mother and father, grandfather, and sister Beth and brother Fred. They had such a beautiful home, with flowers and lawns and they were all so happy. Jack would say that he was going to live with his parents all his life because he loved them so.

One day Grandfather was taken ill. Everybody had to be so quiet. Everyday Jack used to gather flowers and take to Grandfather. He would tip toe to the bed and give them to him and say: "How are you Grandfather?" Once, just as he was about to leave the room, his grandfather asked him to stop as he wanted to talk to him. So Jack climbed upon the bed and held one of Grandfather's hands in his.

"Jack," said Grandfather, "I am going to leave you soon. I am going to heaven to live with Grandma." Jack sat still for a few moments, then he said, "Grandfather, when I go to heaven, and daddy and mother go, can we all live with you?" "Well, yes, Jack!" said Grandfather, "if your daddy and mother go to the Temple in Salt Lake City and are married over again. Then we can all be together and be as happy as we have been here. But you see, before they can live together in the spirit world or heaven, they must go to the Temple and be married there, for this life and the spirit life"

Poor Jack began to cry. He wanted always to live with his parents. He didn't want to live in the spirit world

or heaven without them. He just couldn't that's all there was to it. Grandfather patted the little boy's head and said: "Jack, talk to your daddy and mother." And Jack did. They told him they would think about it.

Day by day, and Grandfather grew weaker, and at last he closed his eyes never to open them in this world again. His spirit had left and gone to heaven to live with Grandmother. After he was all dressed, Jack tiptoed softly up to the casket and as he looked at Grandfather lying there all dressed in white, he looked so happy and peaceful. Then they laid him away to rest.

Several days later Jack went to his father and mother and asked them to go to the Temple in Salt Lake City and be married over so they could all see and live with Grandfather. They said, they would and Oh! how Jack jumped for joy. He helped with the work, swept the floor, dusted, washed the dishes and was just as busy as he could be. When he kissed them good-by, he said. "I'll take good care of Beth and Fred." And he did.

That night when they returned home, Jack was so happy he cried for joy.

Oh, how happy they all were after that, they seemed happier than they had ever been before.

- c. Have children sing, "I Know a Name."

III. Closing.

- a. Passing wraps.
- b. Song, (Children's choice.)
- c. Benediction.

Second Sunday, July 9, 1922

Subject: Independence Day.

Text: History of United States.

Aim: "Courage to do right wins the favor of God and Man"

I. Opening.

- (a) Gathering of Wraps.
- (b) Song Practice.
- (c) Song, "There are Many Flags, etc."
- (d) Prayer.
- (e) Song: Children's choice, or teacher.

(f) Rest Exercises: Have a flag. Have children march as soldiers and salute the flag

II. Group Work.

- (a) Memory Gem.

(b) Lesson: Story of Pilgrims and Independence.

1. People of England.
 - (a) Trying to Worship God.
 - (b) King's oppression.
 - (c) People leave.
2. Come to America.
 - (a) Build homes.
 - (b) Indians friendly with them.
 - (c) Build church.
 - (d) King tries to come over and rule people here.
3. People gather together.
 - (a) Write the Declaration of Independence.
 - (b) The first 4th of July.
 - (c) Talk of flag. What is stands for.

Red says be brave.
White says be pure
Blue says be true.
 - (d) Children sing "Many Flags in Many Lands."
 - (e) Explain what each word true, pure, means and how they can live to do right of they think of our flag, in play, at home, at school and on the street. By our actions we prove that we are true Americans.
 - (f) Teachers sing first verse of "Star Spangled Banner."

III. Closing.

- (a) Passing Wraps.
- (b) Song.
- (c) Benediction.

Third Sunday, July 16, 1922

Lesson 57. Daniel in the Lion's Den

Text: Daniel I: 1-4; 6.

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

I. Opening.

- (a) Gathering of Wraps
- (b) Song Practice. "America."
- (c) Hymn. Teacher's choice.
- (d) Prayer: Create atmosphere by leading children to express thanks for Heavenly Father's care and protection.
- (e) Song
- (f) Rest period.

Children may repeat or sing the following:

"I know three little sisters,
I think you know them too,
For one is red and one is white
And the other one is blue.
Hurrah! for the three little sisters,
Hurrah! For the red, white and blue.
Hurrah! Hurrah! Hurrah! for the red,
white and blue."

(Note: Allow the children to name the colors in the flag, holding a flag before

them. While repeating the last four lines of the above stanza, use motions with the arm to show the waving flags.)

II. Group Work.

(a) Memory Gem. "Red says be brave, white says be pure, and blue says be true."

(b) Approach to lesson: Talk with them about prayer. To whom they pray, when and why? Help the child to feel that Heavenly Father is watching over all His children just as our father in our home protects and cares for his children.

(c) Lesson Story: Daniel in the Lion's Den.

III. Closing.

- (a) Passing of Wraps.
- (b) Song: Closing prayer.
Kindergarten and Primary songs by Thomassen, Page 9.
- (c) Benediction.

Fourth Sunday, July 23, 1922

Text: History of Utah.

Helps. Sunday morning in the Kindergarten.

I. Opening.

- (a) Gathering of Wraps.
- (b) Song practice "America."
- (c) Prayer. Lead the children to express their thanks for our home in the mountains.
- (d) Hymn.
- (e) Rest Exercise: The Pioneers pushing and pulling their carts: Sing, "Some May Push and Some May Pull as Merrily on Our Way We Go." (Tune, "Here We Go Round the Mulberry Bush.")

II. Group Work.

- (a) Gem Review.
- (b) Pioneer Story.
- (c) Teachers sing one verse "Come, Come, Ye Saints," D. S. S. S. Page 16.

III. Closing.

- (a) Passing of Wraps.
- (b) Song: "Closing Prayer;" Kindergarten and Primary Songs, Page 9.
- (c) Benediction.

Fifth Sunday, July 30, 1922

Pioneer Review.

Aim: To interest the parents in our department work and stimulate appreciation for our Pioneers we wish to have this a visitor's day.

The previous Sunday, let us send an invitation to parents, bishop, superintendent, and a Pioneer to be present with us. If possible, let the children help in decorating the room with pictures of Indians, tents, hand carts, and sage brush.

Suggestive program:

I. Opening.

(a) Gather Wraps.

(b) Greeting Song.

"Good morning to you, good morning
to you.

"Good morning dear visitors, we are glad
to see you."

(c) Prayer. Child leading. Express
thanks for many blessings especially the
Pioneers.

(d) Song. Teacher's choice.

(e) Rest exercise. Review one used
the previous Sunday.

(f) Let children remain in large circle
while the Pioneer story is told.

Teachers sing "Come, Come, Ye
Saints."

(h) Good-by Song.

(g) Passing of wraps.

.) Benediction.

Preview Questions on July Lessons

The following questions embody objectives which kindergarten teachers should keep constantly in mind while preparing and presenting the lessons for this month. It is recommended that these questions be used by Stake Super-

visors of the Kindergarten Departments as a part of the preview of the lessons for the month. They may be submitted to the teachers at Union meeting when the preview is undertaken, and written answers thereto may be requested. This will serve to give the teachers a grasp of the principles involved in the lessons to be taught and at the same time will enable Stake Supervisors to determine whether or not the teachers have benefited by the preview.

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

I. What blessings do you believe come to those who marry in the Temple?

II. What in the life and character of the early settlers of America compares with that of our pioneers?

III. What prompted the journey of each?

IV. How may we seek guidance in teaching? (Give illustration from month's work when it required courage to pray.)

V. What words of instruction given to our pioneers by Brigham Young may we use as our slogan for better kindergarten teaching?

My Mother's Face

By Dora Stewart Griffith

If I were but a painter, I'd paint for all to see,
The face of the loveliest woman, the dearest of all to me.
Her laughter's like the sunshine, so warm and so sincere,
But it's the smile that makes for beauty in the face I hold so dear.

'Tis the fairest face of all, you may search where'er you will:
You may bring your dark eyed beauties and your blonde girls fairer still.
But I hold that she is fairer with her wealth of silver hair,
It's my mother's tender, loving face with which none can compare.

If I could make you understand the beauty of her hands,
The grace of the proudest monarch beneath your notice stands;
The lines like ripples of rivers spread softly when she speaks
And you see a lasting beauty in my mother's faded cheeks.

From childhood comes a memory of her girlish face so fair,
But time has wrought a halo in her quickly silvered hair;
So I'll send her sweet carnations—I hope she'll understand
That my heart has always crowned her—"Fairest Lady in the Land."



If Dishes Were Fishes

By Jean Brown Fannesbeck

There once lived, alone, in a cottage by the sea, a woman named Jane Slocum. Jane hated to wash dishes. Of course it really is a joy to wash dishes if one does it right after they are used. It is fun to plunge the dishes into warm, sudsy water; swirl them clean with a stiff brush; rinse them in boiling water, and polish them dry with the whitest of towels. But Jane did not know this. As year after year went by she bought more and more dishes. She stacked the unwashed dishes away in a large pantry. Only when every dish in her house had been used did she wash them in a great sink which she had built along the entire side of her kitchen.

The pantry where the dirty dishes were kept was a very disagreeable, smelly place. You had but to open the door of it to be met by whiffs of every dinner of by-gone days. Jane grew to hate dish washing more and more, because now it often took her all day long to wash the pantryful—or empty, as you please. Jane did the work wearily and unwillingly, and grumbled as she set the half-dry dishes upon the shelves. The poor plates had so many water drops left upon their faces that it looked as if they were crying for shame and vexation.

One evening the smelly pantry was quite full, for every dish in the house was dirty. Jane, from sheer necessity, must have a dish-washing day. First thing in the morning she glanced at the empty cupboard shelves. "I'll just have to wash 'em now," she growled. She opened a small corner

cupboard and looked into it mournfully. To her astonishment she saw on the bottom shelf a clean plate and cup and saucer. She was sure they had not been there the night before. Very comical looking dishes they were she thought, but they were clean, so she ate her breakfast from them and afterwards put them into the huge sink to be washed. Then she brought out armful after armful of dishes from the pantry, and put them into the sink also, grumbling all the while she worked.

When the sink was heaped high with dishes, Jane turned on the water. She growled, "If dishes were fishes, they'd swim off to sea, And soon they would all be washed clean as could be." No sooner had she said this than the water began to rush and roar from the tap with a terrific splash, and the dishes began to slip and slide about in the strangest fashion. Suddenly, up sprang the comical looking plate and cup and saucer from which Jane had eaten her breakfast. They were magic dishes that had been left in the cupboard the night before by the very tidy elf, who hated Jane's slovenly ways. The comical looking plate and cup and saucer were now changed in a twinkling to three fat porpoises that flopped over the dishes and splashed about in the whirling water as it poured out of the tap. The wall of the cottage opened wide. The water, now a roaring stream, ran out towards the sea. The three porpoises swam away in it. Then all the dishes began to wriggle and squirm, changed to herring or shad or sturgeon and swam down the stream towards the sea. They waved their tails in farewell to Jane and called back, "Goodby, lazy Jane. We shall soon be clean again."

When every dish had changed to a fish and swam away, the wall of the house closed silently. There stood the empty sink with the taps turned off. There stood ajar the door of the empty pantry. There, too, stood Jane, open-mouthed, speechless. She was so terrified for days and days after her dishes changed to fishes and swam away, that she could not eat. At length, though, she became so hungry that she had to buy new kettles and dishes, and to cook and serve herself some food. But you may be sure, she washed the dishes quickly after she had eaten, and never once grumbled. So clean and neat did Jane become that the very tidy elf was pleased and happy. Many times he brought her presents of fruits and flowers and sweet smelling herbs. He helped her with her work so that she grew to love it. The very tidy elf taught Jane that even dish-washing is a delight if only it is done the right way.

The Great Elm

Of all the trees that Billy knew, the very tallest was the great elm in the meadow lot near the river. He heard that the spire of the new church at the village was more than a hundred feet tall, and he felt sure that his tree was taller than that.

One day Billy and his Cousin Robert were playing in the meadow. They sat down to rest for a minute in the shade of the great elm.

"I wish that I could find out how tall this tree really is," said Billy.

"Why, that is easy enough," said Robert.

They ran to the barn, where Robert picked out a small pole from a pile of lumber. With a foot-rule, which Billy brought from the house, they found that the pole measured almost exactly ten feet in length. Taking both the pole and the foot-rule, they hurried back to the meadow. "Now

you sit down and watch me," said Robert.

He stuck the pole into the ground, not far from the elm, but outside the place where its great shadow fell. Then he carefully measured the shadow that was cast by the pole, and with equal care measured the distance from the base of the tree to the end of the shadow cast by its topmost branches.

"Your elm is 128 feet tall," he said, a moment later.

"How did you do it?" cried Billy.

"There could be nothing easier," said his cousin. "The pole is ten feet tall, and I found that its shadow is just five feet in length. Now that means that it takes two feet of the pole, with the sun where it is now, to cast a foot of shadow. Of course, it is the same with the tree. I found that the length of the tree's shadow is sixty-four feet. This means that the tree itself is twice sixty-four feet, or 128 feet high. Do you see? That is the way our teacher had us find out the height of our flagpole."

Billy was quick enough to understand, and before another day had passed he had measured the height of a score of trees in the meadow.—The Lutheran.

A Long-Felt Want

One day wee Willie and his dog
Sprawled on the nursery floor.
He had a florists' catalogue,
And turned the pages o'er.

Till all at once he gave a spring.

"Hurrah!" he cried with joy:

"Mamma, here's just the very thing
To give your little boy!

"For when we fellows go to school

We lose our things, you know;
And in that little vestibule
They do get mixed up so.

"And, as you often say you can't
Take care of 'em for me,

Why don't you buy a rubber plant
And an umbrella tree?"

—St. Nicholas.



Something to Color

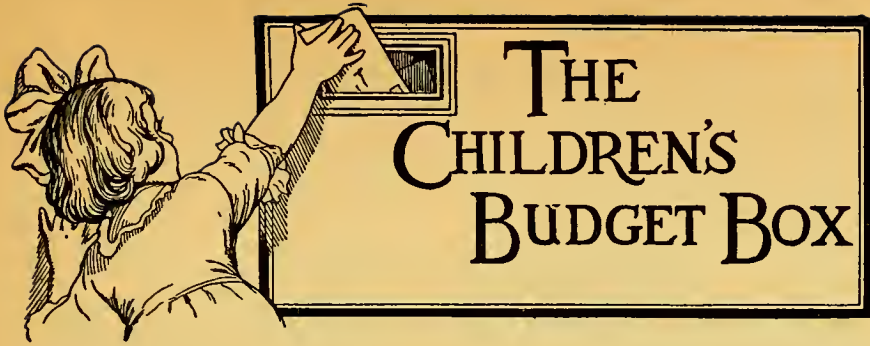
By J. A. Bywater.

IN TIME OF MAY

Colors to Use

Sky, blue; ground, light green,
Leaves on tree and grass in fore-
ground, dark green.

Girls dress pink; face pink.
Flowers white with yellow-brown
centers.
Bird brown, eggs yellow.



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

- Best original verses of not to exceed twenty lines.
- Best original stories of not to exceed three hundred words.
- Best amateur photographs, any size.
- Best original drawings, black and white.

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

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

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

My Trip to Logan

Last July nearly one hundred people from the Rigby Stake went to Logan on a Temple excursion. My father and mother went along and took me with them, which delighted me, as I had never been in Utah before.

We left our home at six o'clock in the morning, and arrived in Idaho Falls at seven as this was our meeting place.

We all left there together at 7:15. We did not stop again till we reached Pocatello, and this was on account of car trouble some of the party had. After getting repairs we traveled on and stopped at Bear River Canyon. An hour's rest and we continued our journey. We very much enjoyed the mountain scenery, and as it was harvest time in that part of Utah we saw many large cuttings of grain and hay.

We arrived in Logan about 4:30 in the afternoon, and drove around some to see the city. Many folks spent three days in the Temple and I had a good

time visiting around and caring for my younger brother who went along.

We left Logan Saturday morning at 6 o'clock and had a most pleasant journey arriving home at 4:30 a. m.

Jennie Fall,
Age 12.
Box 54,
Rigby, Idaho.



By Arnold Adair
Age 9. Tropic, Utah.



Photo by Margaret Fisher
Age 8. Rigby, Idaho.

Buster

Buster was a little dog. He was very small and all the children of the town thought him very cute. Buster was very smart. He could do many tricks. His master, Donald Smith, thought very much of his little pet.

One bright summer morning, Donald went to town and brought home a very nice little collar for Buster. And in a few days Buster had learned what the collar was for. I will tell you how he found it out. One day, shortly after the noon meal, Buster stood looking at Donald as if asking what the collar was for and Donald replied, "It is for you to wear on your neck, and it shall always be yours." At that Buster seemed to understand what the collar was for and he never again worried about having the collar on his neck.

Days passed by until winter came

and Donald thought he would take Buster for a walk, and so they started off. They had not gone far when they were crossing the car track and the car was coming.

"Come off the track Buster," cried Donald with excitement. But he could not understand. So poor little Buster was run over by the car. Donald missed him very much—not just Donald but all his friends.

Carma Ballam,
Age 12. Hyde Park, Utah.

The Phonograph of Life

Life is a phonograph; we are the parts thereof. Some people, like the needles, are continually pricking all with whom they come in contact. Others do their work without a word of complaint. They always do their very best to keep life together and therefore are the screws or nails. Washington, Napoleon, Lincoln, Roosevelt and many others, who have aided in the building and upholding of nations, form the most perfect, beautiful and substantial of all frame-works for this wonderful phonograph. Upon the shoulders of Edison and those, whose inventions have helped civilization and made us greater, rest the responsibility of the machinery. If one piece of it should work without harmony or become unable to work entirely, the entire phonogoraph would be a failure. The grouchy people make the best of squeaks, for they most always do so when something is out of order. Last, but not least, are the records, which are valued highly by their owners. This place is filled by such as Milton, Homer and Shakespeare, who have "given the world the best they had," therefore making the souls and lives of those who hear them more noble and perfect. Listen to these records that you may benefit by them. Are you a screw, nail, needle or record? Learn your place in life and

keep it; for life is a phonograph and we are the parts thereof.

Age 14. Therma Scoville,
321-22nd St.,
Ogden, Utah.



Photo by Helen Worthen
1479 So. 9th East St.,
Age 11. Salt Lake City.

The Swallow's Nest

Last summer, while we were at the farm, two little swallows came flying around and in the house. By and by they began to place mud on one of the rafters of the harness house.

We children watched, and what do you think happened? The birds built a nest of mud, and then they lined it with feathers.

One day I climbed up to the nest to see what was there, and I found four little speckled eggs.

After that one or the other of the birds sat on the nest; and one day we heard a noise in the nest. We looked and there were three little birds. What ugly little birds! They

were grey fuzzy little creatures with big yellow mouths.

We would get in the harness house behind the harness and watch. The old birds would come flying up to the nest then open would come three big, yellow mouths, and there was a great noise. Soon they were feathered out, and it was only a few weeks until they began to fly.

One day the old birds flew away and the little birds went with them, and we never saw them again.

Age 9. Hilma Robinson,
Paragoonah, Utah.

My Mother

'Tis just the thought that she's growing old

That fills my eyes with tears.

'Tis silver hair mixed with the gold
Explains her hard passed years.

'Tis just the careworn forehead
And those true and gentle eyes
That bring back kind words she has said

Through tears and bitter sighs.

Then when my heart was weary
And ached with grief and pain,
That same sweet smile said, "Deary,
There's sunshine after rain."

'Tis the pretty songs that mother sang
As she at the old piano sat,
'Tis the sweet voice that gently rang,
That I shall ne'er forget.

The grandest soul that ever lived
My God sent from above,
No blessing could my Father give,
Like my darling mother's love.

Age 13. Lenna Jacobson,
Bloomington, Idaho.

Dolly Dimple

I am writing a little story about my doll, Dolly Dimple. One day she got an invitation to go to a doll party, and as she had never been to a party before, I decided I would let her go.

She had to have a new spring coat and hat, so one Saturday my teacher made her a coat and hat which were very pretty.

Then she had plenty of nice dresses and was all ready to go to the party, and when the day came she went.

The table was decorated with pink roses. The refreshments were wafers and cambric tea and strawberry ice cream.

Then after lunch the dolls played some games and Dolly Dimple had a very merry party until it was time to go home. Bernice E. Houghton,
Age 9. Promontory, Utah.

A Prayer

I thank Thee, Father, kind and dear,
For all Thy blessings to me here.
Be 'round about me through the night,
That I may rise with morning light.

I thank Thee for the Gospel Plan—
Help me to grow to be a man,
That I may all Thy truths defend,
To help Thy work my efforts bend.

Thanks for our homes and parents, too,
And for our Leaders staunch and true;

May we to them all kindness show
Thy Priesthood honor here below.

Bless every girl and every boy,
May each grow up to know real joy;
That all may come to dwell with Thee
Throughout the great Eternity.

Kay Hammond,
Age 11. Moab, Utah.

Boy's Prayers are Answered

One day I was herding cows and pigs. I was riding a horse named Tango. When the time came to drive the cows and pigs up I went around them and drove the cows in the corral. I went to drive the pigs across a big bridge and one of the pigs tried to run away. I whirled my horse and his hind feet

slipped off the bridge and he keeled backward into the water. When I felt him falling I climbed on his neck and was thrown up on the bank under his head. Tango jumped up dripping with water and ran to the stable, but I was unhurt.

I am glad the Lord hears a little boy's prayers because in our morning prayers we ask Him to protect us and I know that he did that day.

Calvin Lott,
Age 9. Joseph, Utah.

An Acrostic

Of the Juvenile this rhyme I will write,
For it fills my soul with truth, faith,
and light.

J—is for Joseph a Sunday School boy,
U—is Uarda with heart full of joy.

V—is for Vera, we love her you know.
E—is for Eleanor in the front row.

N—is for Nellie, who never is late.

I—is Ilif, who is sitting by Kate.

L—is for Lucy, who sits in the choir.

E—is for Earnest, who should sing
higher.

I—is for Ida, a teacher we love.

N—is for Nora, who wears a white
glove.

S—is for Selma respected by all.

T—is for Thera now growing so tall.

R—is for Rulon so stately and straight.

U—is for Uvada the first at the gate.

C—is for Clara a classmate so dear.

T—is for Thelma with heart full of
cheer.

O—is for Orpha, returned to her home.

R—is for Ruth, with Naoma did roam.

Age 10. Ella Marie Taylor,
Box No. 115, Almo, Idaho.

Johnnie's Poultry Fame

Johnnie had a speckled hen
That laid an egg each day.
He treasured up each one he got,
And put them all away.

His mother told him he should sell
 All those o'er five days old;
 But he knew best, as is the case,
 With young things, I am told.

He kept on hoarding up his eggs,
 Until he had saved ten;
 And then one morn he rose to see
 And count them o'er again.

But what had happened in the night?
 We now must sorry be,
 For keeping them within that room,
 Had hatched them all but three!

He now became a poultryman
 And raised those chickens well,
 Since he has now a poultry flock,
 He bids you all farewell.

Weston N. Nordgran,
 Age 15. Monroe, Utah.



Photo by Helen Bassett
 Age 14. Box 74, Kane, Wyo.

Grandmother's Garden

Oh! Why is Grandmother's garden
 so dear?

Because of the Flowers grown in it
 each year.

The peonies the poppies all the year
 round

Just make a carpet all over the ground.

The roses the snowballs, in their
 gowns of white,

Make you think of God in his crown
 of light.

They make you feel happy, the whole
 summer day.

They make you want to be just as
 pure as they.

Lillian Staker,
 Age 12. Teton, Idaho.



Photo by Minnie Baker
 Age 16 Roy, Utah.

Righting the Wrongs

Keith and Robert were two little brothers. One day, when the boys were playing, they saw a crowd of boys across the street. In the midst of the crowd a poor little boy was being mocked because of ragged clothes. Keith and Robert knew this was wrong. When they found he had neither home nor friends they took him to their home. Their parents decided to keep him until he was grown.

Keith bought himself a little pin that had a white flower on it. Robert

bought one also. The little pins had these words written under the flowers: "Our Aim is Righting the Wrongs."

These boys grew to be men and the little pins helped them to right all the wrongs of the world they could.

Dorothy Robinson,
Age 9. 75 South 4th West,
Logan, Utah.



"MY LITTLE BROTHER"

Photo by Maurine Cowley
Age 10. Venice, Utah.

The Black Lamb

Two years ago, while we were at the ranch, papa told me I could go to the nearest sheep herd and see if I could get a lamb. There was a herd about four miles from our place. I went on my little saddle pony, the longest ride that I had ever taken

alone. When I got there, the men were busy marking the sheep. I got in the pen to help catch the lambs, but had only been there a few minutes when an old ewe jumped and hit me on the nose with her head and knocked me over. I went out of the pen, and in a little while one of the men picked up a little black lamb, marked it and turned it loose. Then one of the men told me that I could have it, as he thought it was an orphan.

We caught the lamb, and I carried it home, and raised it as a pet. I still have the black lamb, which is now a grown ewe.

Byron Robinson,
Age 10. Paragoonah, Utah.

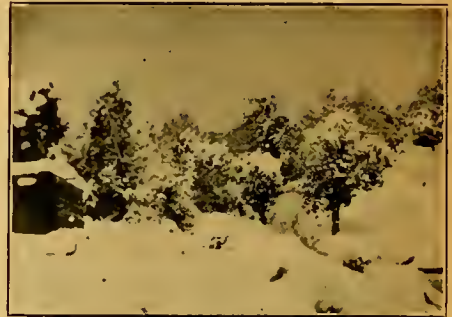


Photo by Sara Bloomfield
Age 11. Toadlena, New Mexico.

His Daily Good Turn

It was a cold, stormy day. The school had just been dismissed, and the children were dreading to start out in it. Tom came up to his sister, Marjorie, and told her to hurry and come home because he had to go to a Boy Scout practice and they should be there on time. Marjorie hurried and they were soon on their way. When they were almost home Marjorie cried, "Oh, I forgot my Arithmetic Book, and we are going to have an examination in it tomorrow." She started to cry and her brother said, "Oh, don't

cry, Margie, I'll hurry and go back and get it for you."

"But you'll get so cold, and you'll be late to practice."

"Never mind, I'll run and keep warm." So he started out. When he returned, he was very cold, but he did not stop to get warm. He went right on to the Ward house. When he got there he went to the Scout Master and explained to him why he was late. The Scout Master put his hand on his shoulder and said, "That's all right, Tom, and you've done your daily good turn, besides."

Luella Wheeler,
Age 10. R. D. No. 5, Box 215,
Murray, Utah.

Evening Reflections

When my evening work is done
I like to sit and ponder,
Over the good old days gone by
And where I used to wander.

Hand in hand we used to go
Over hill and meadow;
And oh, how nice to row a boat
Right up and down the river.

Merrily, merrily all day long,
On we used to go,
Singing cherrily some little song,
As we wandered too and fro.

Then as the sun went slowly lown
O'er the western hill,
We'd turn out footsteps homeward,
Across the little rills.

And now I think how nice 'twould be!
To be a child again,
When you and I were such good
friends.

And wandered through the glen.
Arlean Hanks,
Age 16. Clearfield, Utah.

The Story of Coal

I was once some moss in Pennsylvania. One day I felt something come over me and it was dark. Each day I was crushed down harder and harder till at last I felt as if I would never see sunlight again.

But one day I saw a glimmer of light. Later a man came. He took some dynamite out of a box nearby. A few minutes later I felt a stinging blow and I was all broken up. I was taken in a cart to the tippel. From there, I was taken to Toronto, Canada. They took me to a large market place. Finally I was put into a wagon with much other Anthracite coal and hauled away. I was taken to a place owned by Mr. Carter. Pretty soon he came and put me into a bucket and took me in the house. He put me into the stove where I grew very hot. Finally I became a red coal. Part of me escaped as gas and the balance slid into the ash pan. The gas was blown all over the world and the ashes were dumped on the ash pile.

Irma Erekson,
Age 12. Murray, Utah.



"CHICK! CHICK!"

Photo by Lulu Fisher
Age 12. Rigby, Idaho.



Drawn by Arthur Dewey
Age 13. Deweyville, Utah.

The Eggless Cake

John and Mae ran for the barnyard, to gather some eggs, for mother to make a big birthday cake.

It was the first of March, John's birthday, and oh! they expected to have such a splendid time.

When they reached the barn they saw all the ducks, geese and turkeys on the bank of a small pond below. John was first to break the silence, after watching the winged creatures for a while.

"I wonder what's the matter. Let's go and see." The eggs were forgotten and they started for the pond.

They were so surprised they gazed in wonder at seeing twelve little ducklings sailing on the water. The big mother duck had summoned all her friends together to watch her baby ducks swim.

Fifteen minutes passed before they turned toward the house.

Forgetting the eggs they ran to the house to tell their mother. When they reached the house, they found an eggless cake, in the oven baking. Mother had become so tired waiting for the children, she had made the cake without any eggs.

Laura Swenson,
Age 15. Box 143,
Afton, Wyo.

The Seasons

It's rather hard to tell which time
Is pleasantest for all,
Whether in winter, or in spring,
In summer or in fall.

In winter we have lots of fun,
For we can coast and skate,
And tho' Old Jack Frost stings our
toes,
We like it all first rate.

And in the spring most of us like
To watch the flowers appear,
To hunt bird's nests, and butterflies—
That's the best time of the year.

And in the summer's golden days,
We hunt wild flowers, sweet;
And go in swimming and fishing,
too—
That time is hard to beat.

And in the autumn of the year
I think most of us like
To pick, and press the colored leaves,
And go on a nutting hike.

So, you see, most of the year around
It's a swell time for a boy.
It's rather hard for us to tell
Which time we most enjoy.

Jean Burnham
Age 14 Redñesa, Colo.

A Day on the Ice

It was just the kind of a day for a skating party and all the young folks of the town were busily engaged gathering up their skates. Bridled and saddled horses were lined up along each fence. It certainly looked as though a large crowd intended going skating. Shouts of "Mother, where is my cap?" "Where can my jacket possibly be?" "I am positive you have misplaced my gloves!" came from each house.

One by one the boys and girls hur-

ried out to their horses and stood impatiently waiting for the others.

At last they were all ready and with a cry of, "Let's go!" they were off to the ice pond. Of course there were the girls' skates to put on, and it was "Here, Joe, loan me your key. I was in such a hurry I came off and forgot mine." "Alice, have you your skates on? Well just sit here and I will have them on in a minute," shouted from one to another. One by one their skates were fastened on and with a glad cry they all arose to the ice. It certainly seemed to be a merry crowd. No one was slighted in the games which were played and in the skating circles. They skated until every one was tired and then decided it was time they were wending their way homeward. With slow strides they skated to their starting point, removed their skates and mounted their horses, bidding the ice farewell and promising to be back soon.

All the way home they talked of the good time they had had and hoped mother would have a good dinner awaiting them.

Silva Gibson,
Enoch, Utah.

Age 15.

A Story of My Travels

When I was in California with my parents, we visited the Alligator Farm at East Lake Park. There were many alligators, both large and small, but there was one old alligator that drew my attention. He had been their greatest fighter until he lost half of his lower jaw in a fight. After that he was harmless.

When they fed him they had to poke his food down his throat with a long rod. They had taught him to shoot-the-chutes. They would push him up with a stick, and when he got up there, he'd groan, and down he'd come! The guide wanted me to ride him, but I was afraid. He said it didn't have

any teeth and couldn't bite me, but I was afraid to ride it. When we visited the Ostrich Farm, though, I rode on an ostrich.

Jeanette Herron,
Age 9. 244 Reed Ave.,
Salt Lake City, Utah.

Our Prayer at Mother's Knee

There is a time, at the close of day,
When our heads begin to nod,
That we kneel down at mother's knee,
To lift up our thanks to God.

"I thank Thee for mother, kind and true,
And for my father, dear,
For brothers and sisters and home so bright;
For thy kind and loving care.

"Keep me safe throughout the night,
That when the morn is nigh,
I may rise refreshed to do the will
Of my Father who lives on high.

"Father I thank Thee for this bright day;

And pray that another may come
I ask Thee to lead my steps aright,
Till I shall be taken home."

Florence Robertson,
Age 14. Box 202,
Emmett, Idaho.



THE "G" AT PLEASANT GROVE
Photo by Martin Dittmore
Age 13. Pleasant Green, Utah.



Drawn by Oriole England
Age 15. Box 133, Arimo, Idaho.

Winter

King Winter has the crown today,
The merry sleighbells ring,
We hear the shouts of girls and boys,
For winter is the king.

The trees bend low with recent snow,
The boys much sport are taking,
Preparing for a snowball fight,
While others are out skating.

Yes, there are many winter pleasures,
And many comforts dear
But days are getting longer
And Spring will soon be here.

For although we all love winter,
And the pleasure it may bring,
We'll all be glad to welcome back,
Our flowers and birds of Spring.

Mabel J. Brown,
Age 10. Rigby Idaho.

Partial List of Winners

We stated last month that we would name additional prize winners for the February puzzle. Here are the names:
Minnie Baker, Roy, Utah.
Carma Ballam, Hyde Park, Utah.
Helen Bassett, Kane, Wyoming, Box 74.
Sara Bloomfield, Toodlena, New Mexico.
Jean Burnham, Redmesa, Colorado.
Maurine Cowley, Venice, Sevier County, Utah.
Irma Erikson, Murray, Utah, RD No. 3, Box 36.
Lulu Fisher, Rigby, Idaho.
Margaret Fisher, Rigby, Idaho.
Arlean Hanks, Clearfield, Utah.
Blanche Humphreys, Sterling, Idaho.
Lenna Jacobson, Bloomington, Idaho.
Lulu Kunz, Bern, Idaho.
Calvin Lott, Joseph, Utah.
Florence Robertson, Emmett, Idaho, Box 202.
Byron Robinson, Paragoonah, Utah.
Dorothy Robinson, 75 South Fourth West, Logan, Utah.
Hilma Robinson, Paragoonah, Utah.
Therma Scoville, 831 Twenty-Second Street, Ogden Utah.
Lillian Staker, Teton, Idaho.
Jennie Tall, Rigby, Idaho, Box 54.
Luella Wheeler, Murray, Utah, Box 215, R. D. No. 5.
Helen Worthen, 1479 South Ninth East, Salt Lake City, Utah.

Honorable Mention

Marie Bailey, Shelley, Idaho.
Millie Bateman, Almo, Idaho.
Isabelle Benson, Sandy, Utah.
Ammon Benson, Moreland, Idaho.
Clifton D. Boyack, Delta, Utah.
Milo Golden Campbell, Widtsoe, Utah.
Cloyd Delton Campbell, Widtsoe, Utah.
Garland Christensen, Ontario, Oregon.
Retta Clayton, Morgan, Utah.
Grant Cook, Tremonton, Utah.
Rae Floyd, Bloomington, Idaho.
Lorene Hamblin, Cumberland, Wyoming.
Edna Halls, Ogden, Utah.
Ruth Hicks, Grantsville, Utah.
Wm. J. Hines, Moab, Utah.
Paul Hunt, Roseworth, Idaho.
Bertha Jolly, Tropic, Utah.
Josie Kynaston, Bountiful, Utah.
Clara Moore, Spanish Fork, Utah.
David S. Murphy, Moab, Utah.
Edna Richards, Malad, Idaho.
F. Wayne Roskelley, Fairfield, Utah.
Huby Ruesch, Hurricane Utah.
Alice Sessions, Farmington, Utah.
Thora Webb, Pinedale, Arizona.
Olive Whitaker, Hatton, Utah.

TOWNS IN UTAH

BY WALTER WELLMAN

THE NAME
OF EACH BOY
AND GIRL CAN
BE ARRANGED
TO SPELL
A TOWN
OR CITY
IN UTAH.

ALICE VOLL
STELLA CADE
DAN LARG
EVA SKILLY
TOM TENNOR
MAG HIRB
ART CICEDY
EVE R. GRINER
AMYANN BOCHING










Prizes of books will be given to the first ten of those under seventeen who correctly solve the above puzzle, and send us the best original drawing, or photograph, or the best article of not to exceed two hundred words, or poem of not to exceed twenty lines on any subject. An-





















swers must be in by June 1st, 1922. All contributions are subject to the rules provided in "The Children's Budget Box." Address Puzzle Editor, Juvenile Instructor, Room 202, L. D. S. Church Office Building, Salt Lake City, Utah.
























The Wonderful Journey of Peter and Little Dog Trip

5



WHOO-OO! How cold it was!  shivered and little  Trip shivered, for they had no fur . Ice and snow were everywhere, but there were no . The  shone, but there was no . "It is the snowfield on the top of the ,

" said little dog Trip. "And we shall never get across it!" cried . "Trust me," said . So away they went till they came to the White Bear's , and there was Mr.  sitting on the  fanning himself with a palm-leaf , and Mrs.  inside at the  with the little , each with a  and a  in his . "Warm, Mr. Bear?" asked . "Warm!" said . "You would be warm if you had shoveled at that snowbank with your  for two hours to find the -dumplings." "But are the  under the snowbank?" asked . "Yes," said Mr. Bear. "Mrs.  made them and set them out to cool and there came a snow storm in the night and buried them and I am too hot in this fur  to dig them

out." "Dear, dear!" said . "But my master and I are good at shoveling and we have no fur . Do you give us each a  and sit there with your  and we will find the  for you." So Mr. Bear gave them each a  and they dug and they dug till they were as warm as  and tchick! Peter's  struck against a ! And lo and behold, there were the , as good as if they had just come out of the , and the  beat their  on their  and danced for joy. "One good turn deserves another," said . "Is there anything I can do for you?" "We'd like to get across the snowfield," said . "Nothing easier," said . "We'll all go for the walk. I will take one  of you and Mrs.  shall take the other and the  shall trot along behind." So Mr. Bear took  and Mrs. Bear took  and the  trotted along behind, and before you could say Jack Robinson they were all safe across.





THE FUNNY BONE

But Lucky For the Chickens

John—"Did you hear about Rastus' bad luck the other night?"

Jim—"No. Tell me about it."

John—"The door blew off his chicken coop, and all the chickens went home."

Tough Luck

Agent—"But, mum, it's a shame to let your husband's life insurance lapse."

Lady (over wash-tub)—"I'll not pay another cent. I've paid regular fer eight years and I've had no luck yet."—The Traveler's Beacon.

His Hearing was Good

Aunt Nellie—"Well, Bobbie, dear, did you see Santa Claus last Christmas?"

Bobbie—"No auntie; it was too dark to see him but I heard what he said when he knocked his toe against the bedpost."—London Tid-Bits.

Knew One Thing

Visitor—"How do you do, Tommy! I've come to stay at your house a week, and I am sure you can't even guess who I am?"

Tommy—"I'll bet you one thing."

Visitor—"What?"

Tommy—"I'll bet you're no relation of father's"—Watchword.

Wake up, Gentlemen!

The sale was one of horses, and lot after lot went for very poor prices. At last a sad, sorry-looking animal was led into the ring.

"Now gentlemen," said the auctioneer, "what offers for this horse?" Will somebody start the bidding?"

There was a pause. Then a voice came slowly from somewhere in the middle of the crowd

"Two dollars," it said.

"Gentlemen! Gentlemen!" protested the auctioneer, tearfully. "The horse is alive."

Not a Fair Game

Two small boys were puzzling their brains to invent a new game. At last one of them said, eagerly, "I know, Billy, let's see who can make the ugliest face."

"That's not fair!" was the reply. "Look what a start you've got."

The Wrong Angle

"What! Giving up already, my boy?" said a gentleman to a youthful angler. "You must bring a little more patience with you another time."

"I brought enough patience with me, mister," came the reply, "but I didn't bring enough worms."

No Cause for Worry

"Have you a speed limit here?" cautiously asked a tourist who was driving a car of suspicious vintage, as he entered a burg in Kansas.

"Yep," drawled the constable, casting one look at the machine. "But don't worry, mister; you'll never be able to make it."—Legion Weekly.

Those Playful Firemen

"These firemen must be a frivolous set," said Mrs. Dumpling.

"Why?" asked her husband.

"I read in the paper that after the fire was under control the firemen played all night on the ruins. Why didn't they go home and go to bed like sensible men, instead of romping about like children?"

You Would Hurry, Too.

Tommy—"Hallo, Jimmy, where are you going in such a hurry?"

Jimmy—"I'm going home."

Tommy—"Something good going on there?"

Jimmy—"Well, ma's going to spank me."

Tommy (in surprise)—"But why are you in such a hurry?"

Jimmy—"Cause if I don't get home at once, pa will be in, and he'll do it."

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- H36—Heavy weight, bleached cotton..... 2.15
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 - R 611U Heavy Wt. Unbleached Cotton.... 2.15
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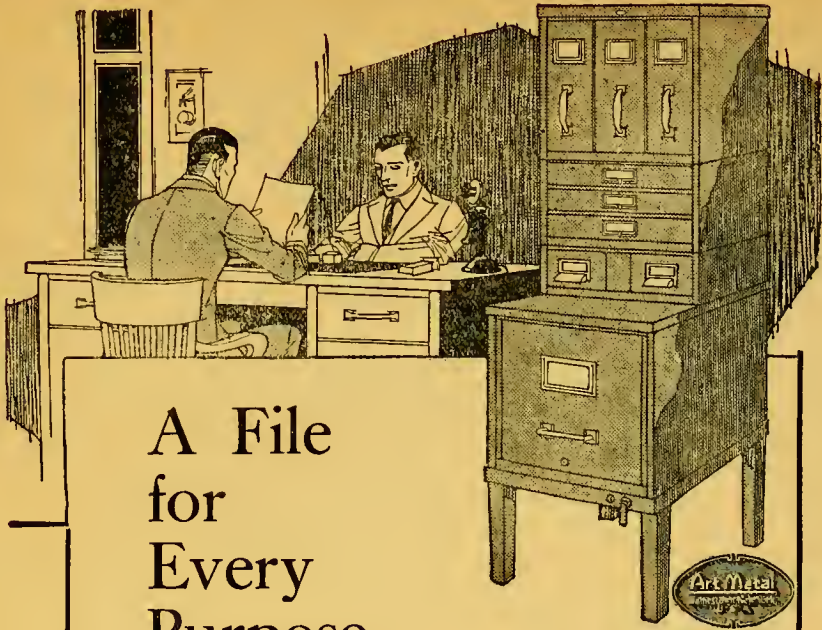
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