

THE  
Juvenile Instructor

VOL. 56

JANUARY, 1921

NO. 1



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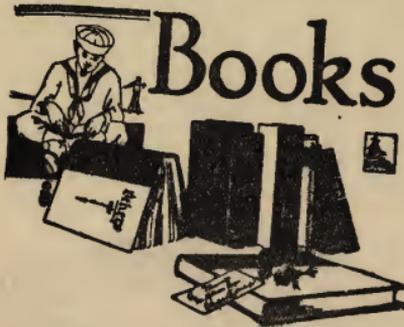
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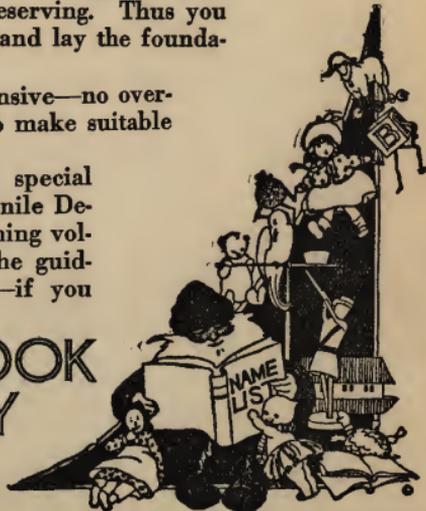
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SAY THAT YOU SAW IT IN THE JUVENILE INSTRUCTOR

# JUVENILE INSTRUCTOR, VOL. 56, NO. 1

Published the first of every month. Price \$1.50 a year, payable in advance.

Entered at the Post office, Salt Lake City, as Second Class Matter.

Acceptance for mailing at special rate of postage provided for in Section 1103, Act of October 3, 1917, authorized on July 8, 1918.

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## The Glad New Year

By Annie Malin

The New Year comes, the glad New Year,  
With promises of hope and cheer.  
Though none can say what it may bring,  
Still, hope within our hearts must sing  
An anthem full of praise to One  
Who guards and guides 'till life is done.  
With promises of hope and cheer,  
You come to us, O glad New Year!

The New Year comes, the glad New Year!  
Let's welcome it and drop a tear  
Upon the grave of Old Year's gloom,  
And on it plant a rose in bloom.  
We know that from our grief and woe,  
Heaven's choicest blossoms often grow.  
Through darkness we may see the light,  
For day must ever follow night.  
You come to bring us hope and cheer,  
We welcome you, O glad New Year!

## A New Year's Recitation

The New Year comes to us,  
So happy, young and gay,  
We wish all people every good  
To help them on their way.  
We're glad our homes are here.  
Where peace and plenty are,  
And hope our soldiers never more  
May need to go to war.

We praise and thank our God,  
For blessings from above,  
Our parents, brothers, sisters, friends,  
Their kindness and their love.

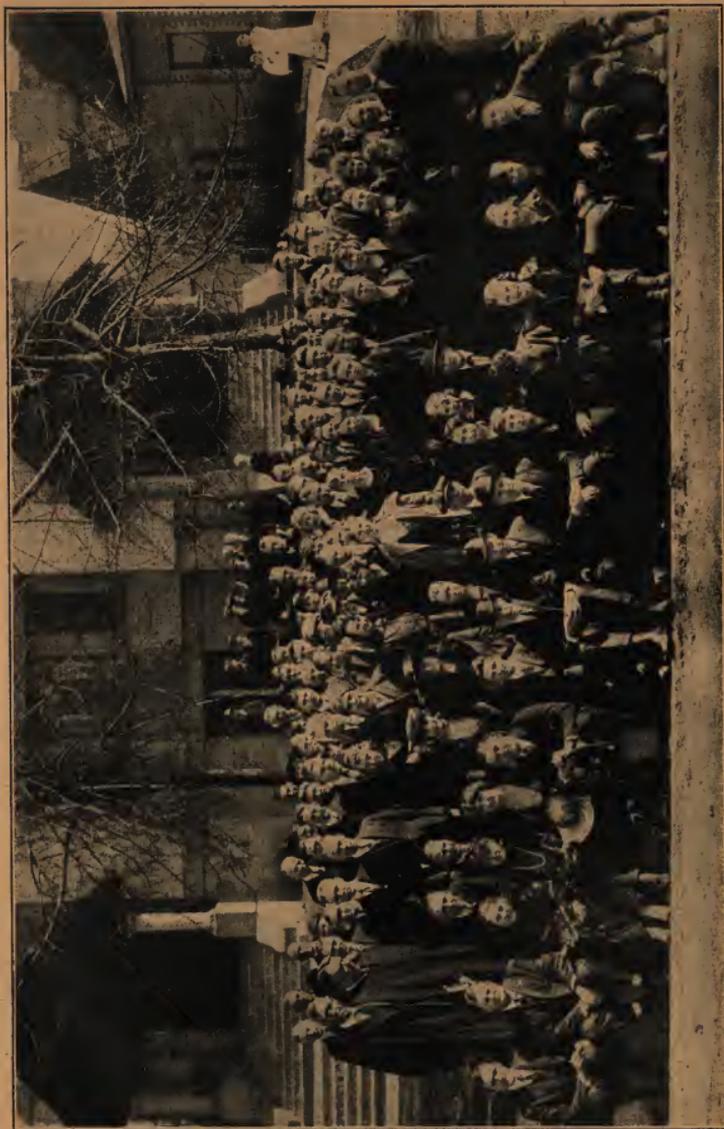
And our dear Sabbath School,  
Each teacher, classmate, guest,  
Our lessons and the Sacrament,  
And all that makes us blest.

May we be true and brave  
And faithful as we should,  
So every day throughout the year,  
Will find us doing good.  
Now you who hear me speak,  
Think what I've said—and then—  
Let all who can with honest heart  
Please say with me—Amen!

If desired to fix the attention of the little ones the last four lines may be repeated.

The Amen is made more impressive by the speaker raising the right hand.

—L. Lula Greene Richards.



PART OF ADVANCED THEOLOGICAL CLASS, ELEVENTH WARD SUNDAY SCHOOL, ENSIGN STAKE.

First row, sitting, left to right: C. Lamont Felt, First Assistant Superintendent; Jos. A. F. Everett, Superintendent. First row, standing, Oliver C. Dalby, Class Teacher, extreme left; Wm. Folland, Class Teacher, extreme right.

# JUVENILE INSTRUCTOR

Organ of the Deseret Sunday School Union

Vol. 56.

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## A New Year's Resolution

*By William Henry Peterson*

"We must hurry, or Sister Benson will have to waste her time waiting for us," said Beth Brown. "It is nearly time now that we should be there."

"It won't hurt Sister Benson to wait, and besides I want to tell you something," answered Agnes Watt.

"What is it?" asked Beth, forgetting for a minute what she had just said about hurrying. Then remembering, she added, "Let's walk fast while you tell me."

Agnes took hold of Beth's arm in a very confidential manner, and explained that she and a few of her friends were going up on the foothills to look for a good coasting place.

"Of course," she concluded, "we know you would like to go with us. We'll have great sport jumping ditches and climbing hills."

"I know you will have lots of fun, but I—"

"Don't start any of your silly excuses," interrupted Agnes. "You know you want to go; so do we, and were going no matter what comes up."

"I would like to go, but mother—"

"There you go again," sneered Agnes, letting go of Beth's arm. "You are always talking about mother."

"Why Agnes," said Beth. "I don't

think it is very nice of you to talk like that. I promised mama to come home as soon as practice is over, and I'm going to keep my promise."

"Keep your promise, and hurry home. I hope you stay there till you get as old fashioned as your mother."

"If that's the way you're going to talk, I'll not walk with you another step. If you don't like my mother, I am sure you don't like me," cried Beth.

"Like her, I should say not. Why, I think she is a great, big——." The name that Agnes called Beth's mother is too ugly and wicked to repeat, especially as the direct words of a little girl. So evil was it that it broke the friendship between the two girls. They parted, each going the rest of the way by herself. During the rehearsal Agnes sulked and acted disagreeably and Beth struggled to hold back the tears, which she managed to do until she reached home. When once inside her own home she threw herself upon the sofa and had a good cry.

Mrs. Brown thought at first that her daughter was ill or had been hurt. She had, but not as Mrs. Brown thought.

"Is my darling sick?" asked the mother, tenderly.

Beth shook her head. Mrs. Brown wiped away her little girl's tears and then asked:

"Have you been hurt?"

"No, mama," Beth said between her sobs, "I'm not sick, and I haven't been hurt—that is, not like you think, but my feelings are hurt. I'll never get over it as long as I live, I know I won't."

"It gives me pain to know that you are having trouble. Can I help you?"

"No," sobbed the girl.

"Come, Beth," said the mother kindly, "tell me what trouble you are having."

Beth dried her tears as best she could, and then related her unhappy experience with her little friend, Agnes Watt.

"She won't play with me any more; neither will the other girls, and worst of all she called you that awful name."

"She needs her ears slapped," exclaimed Donald. She can't talk that way about my mother and get away with it. I'll give her a piece of my tongue one of these days that will show her where to head in."

"No, Donald," said Mrs. Brown, "even if you were not talking about a girl, it isn't right to return evil for evil. We as Christians should return good for evil. A soft answer turneth away wrath, and a kind deed will return as a blessing to the doer."

"That's just what Brother Hansen told us in Sunday School," replied Donald. "That way of doing things may have worked all right at the time of the Savior, but it won't work now."

"Let us wait and see," answered Mrs. Brown. "Whatever was true in the days of the Savior is true today. Truth is eternal."

It was on December 29th that Beth came home crying. Two days passed, during which time the unhappy girl heard or saw nothing of her playmates. She helped her mother with the house work; played with the baby, and tried in every way to be cheerful. She said over and over to herself that

she didn't care. She liked her mother better than her playmates. Once in a while, however, she could not help thinking how nice it would be if Agnes hadn't said what she did.

Early New Year's morning the Brown family was interrupted at the breakfast table by someone knocking at the door. It was Mr. Watt.

"Happy New Year," he said as he was ushered into the sitting room. "I'll not sit down, thanks. I am on my way to the drug store."

"Anyone sick?" asked Mrs. Brown.

"Yes, Martha."

The Brown family was sorry to learn that Mrs. Watt was ill; and they were all anxious to know if there was anything that they could do to help. Even Beth felt like forgiving Agnes for her mother's sake.

"Is your wife seriously ill?" asked Mrs. Brown, going to the closet for her wraps.

"I do not know how serious her situation is. She has a terrible cold, and I am afraid of pneumonia. The doctor is out of town, and won't be back till noon. I am on my way to the drug store for some medicine."

"You hurry back as soon as possible, and I will go over and see what I can do to help Mrs. Brown."

"I know of no other person in the neighborhood who can help us as much as you can," said Mr. Watt as he left for the drug store.

Mrs. Brown found her neighbor's home shrouded in gloom and despondency. The fire was out, and because the day was cloudy the rooms were in semi-darkness. Mrs. Watt lay on the couch suffering in silence. Her breathing was short and labored, and her throat was so inflamed and sore that she could not speak above a whisper. Huddled in the corner sat Agnes. She was staring out of the window at a gray bird as it hopped about in the snow vainly endeavoring to find some food. Agnes was not crying, but it was evident that

she had been. Her eyes were red and swollen, and from time to time she would breath deeply. A gloomier picture could hardly be imagined than the one presented to Mrs. Brown as she entered her neighbor's home.

She did not yield to the feeling of depression which prevailed the Watt home. Neither did she begin to complain or rail against fortune. She did not add trouble to trouble by relating all the sad and miserable incidents she could call to mind. She went into her neighbor's home to make things better, not worse. Cheerfulness radiated from her being like sunbeams radiate from the sun. One hour of cheerful energetic work and she changed the condition of that home. She applied remedies which relieved the afflicted woman; she built up the fires; swept the floors, and was preparing the noonday meal, when the doctor arrived.

"Your wife will be on her feet again in a couple of days," said the doctor, after examining the patient.

"Is there any danger of pneumonia?" asked the anxious husband.

"I think not. Everything has been done for your wife that can be done for the present, thanks to this kind neighbor of yours." Here he turned to Mrs. Brown and said, "Mr. Watt can thank you that his wife is as well as she is. If you hadn't attended to her as you have done, she would have probably have been in the first stages of pneumonia."

"I am certainly pleased if I have been of any real assistance. It is no more than our Christian duty to help one another," said the helpful woman.

The doctor left, and Mrs. Brown went out on the porch to put on her rubbers before leaving. Agnes went out to her.

"I have something to say to you," she said. "Have you time to hear me?"

"Most certainly, Agnes," answered Mrs. Brown. "Go right ahead."

"Day before yesterday," said the girl, "I wanted Beth to go with us into the hills. She wouldn't go because you wanted her to stay home. We quarreled and I—" Agnes could say no more. She began to cry.

"I can't—I—"

"Never mind dearie," said Mrs. Brown, putting her arm around the repentent girl. "You need not tell me any more. I know what you want to say."

"You don't know it all," sobbed the girl. "My mother went out to get me. That's how she caught cold. When I think that it's my fault that mama is sick, and that you have been so kind and good to us, I feel so ashamed of what I said and did that I don't know what to do."

"Don't worry or cry any more about what you have done. All's well that ends well, and I am sure this is going to come out all right."

"But can you forgive me?" asked the girl.

"With all my heart," was the answer.

Two days later Mrs. Watt was up and around feeling almost as well as ever.

"Mrs. Watt is feeling pretty good today," said Mrs. Brown at the breakfast table.

"Agnes told me on the way to school today," said Beth, "that she is never going to disobey her mama again. And she said something about you, mama."

"She hadn't better say anything to me," snapped Jack.

"What did she say?" asked Mrs. Brown.

"She said, next to her mother, you were the dearest woman in the world."

"Great Scott!" exclaimed Jack. "What could make Beth Watt say that?"

Mrs. Brown looked thoughtfully at her son for a moment. "Think hard," she said, "Can't you guess?"



Contributed by Daughters of the Utah Pioneers

### Nauvoo Recollections

DEAR EDITOR:

I thought it might be interesting to the Sunday School children who take your magazine to read a short sketch of some of the recollections of one who lived in Nauvoo at the time of the martyrdom of the Prophets Joseph and Hyrum Smith, and the driving of the remnant of the Saints out of that beautiful city. I have been requested, from time to time, to relate what I have seen and know, that happened during that eventful and sorrowful period of time. When the word came from Carthage that our dear Prophet and his brother Hyrum were murdered in cold blood by a ruthless and wicked mob, all Nauvoo was in great sorrow and mourning.

My father and mother and our family cried and wept bitterly; and all the Saints were weeping bitterly; from every house came the loud sounds of lamentations and mourning. I heard them myself—for everyone rushed out into the streets to hear if it were really true; (and while I write this sad reminiscence I have to weep). I stood on the corner of Main and Mulholland Streets and saw the cortege, or procession pass that brought their bodies from Carthage to Nauvoo. They were taken to the Mansion House and laid there in state until the time of burial. I saw them in their coffins or caskets and saw their wounds. I saw them in life and sat on Brother Joseph's knee and talked to him face to face; Brother Hyrum also.

My father and mother, with two

children (myself and sister) landed at Nauvoo, at the foot of Main Street, in the year 1842; Brother Joseph and Hyrum met us there, and welcomed us with a holy greeting. Brother Joseph took my father and family to a little house that he owned on the corner of Main and Water or River Street as it was called. The house was on the corner north of the old Mansion House and across the street west of the New Mansion House, which was being completed at that time. The house where we lived then used to be called the "Allred House." My father bought two city lots of the Prophet,—one on Main Street, and one on Granger Street. He built a store on Granger Street, and after a hard struggle and overwork was taken sick with bilious fever and died in November, 1845, one year after the martyrdom of the Prophet.

I was well acquainted with mother Smith.

My father took us to see the mummies when we lived in the little house on the corner. Mother Smith's house was on the bank of the river across the street from the Mansion House. After the death of the Prophet we used to visit her nearly every day and take her flowers, etc. I knew Emma Smith well, and went to school in the Mansion House with the Prophet's children—Joseph, Frederick, Alexander and David.

The first company of Saints crossed the Mississippi river in the early part of February, 1846, but President Young, Willard Richards and George A. Smith remained until the 15th or later in the month.

The remnant of the Saints who were left, were under the necessity of remaining some months longer to try and sell their property to get an outfit.

My mother, then a widow with two little girls, were among the remnant. Having a little means, that she was in possession of at that time, she helped those she could until her purse was very nearly empty, and then had to keep a little for her own needs.

Soon we had orders to leave our homes and go out of the state. My mother was given notice to vacate and be gone in ten days, and if we did not, would be put out. We did not know where to go, and was at the mercy of a murderous community.

A committee was appointed to look after those who had no protectors and convey them over the river and locate them in safety until the battle was over, and provide them with food (rations) until the time that it

would be safe to bring them back to their homes. *We* were among that number, and on the ninth of September, same year, were taken from our home with just enough clothes and bedding for our needs, and rode in a lumber wagon down to the ferry (the lower Stone House), boarded a ferry boat, crossed the Mississippi, onto the Iowa side, was taken in a wagon 6 miles below Montrose to Nashville and remained there until November when we were conducted back to our home that the mob had made a camping place of, and rendered unfit for occupancy until repaired; but we had to undergo it all and make the best of it. At some future time I will write the particulars of my experience and clear recollection of that terrible time. I was through it all, and did not leave Nauvoo until 1850.

Your most devoted and loving friend,

—Christiana D. Pyper.

## Stepping Stones

By Newel K. Young

### V. A CRISIS HOUR

When I was fifteen years old I passed through an experience that shook my life to its very foundations. It was a severe test. We might think of it as an examination to prove my worthiness for manhood or life. God was the Judge.

We moved to Old Mexico during the fall of 1890, arriving at Colonia Dublan in January, 1891. The last of October, 1892, my sister Vilate was married. The simple celebration of her marriage was held at the home of a relative, as we were living in a tent. At this time Mother's spirit was broken and her heart crushed and bleeding, by betrayals and conditions that cannot be given here. During

the evening's entertainment Mother was suddenly stricken with pneumonia. The attack struck her down as though it were a flash of lightning. It seemed as deadly as it was sudden. Those attending her say that she seemed marked by death from the very first hour of her sickness. For years Mother's lungs had been weak. She had suffered from a dry, troublesome cough the whole year through.

Though Mother was a hopeful person, with unusual courage to suffer, she was too sorely smitten with grief, and bitter disappointment in those whom she had trusted most, to find the heart and spirit to make much of a fight to live. Yet, though hope had all but died, love kept her faith

and will alive; and she prayed for life to be a mother to her boys.

Vilate came to care for Mother and keep house for us boys—I was fifteen, Howard was ten, and Ed was eight years old. Mother grew steadily worse for two or three days. Seeing that her life was in peril, Brother Anson B. Call came with Bishop Winslow Farr and carried her in her bed from our tent to Brother Call's home, where she might have better care. He owned the best and most comfortably furnished house in the town, at that time. He and his wives, Thersa and Hattie, cared for Mother for weeks without hope of material reward, as faithfully and tenderly as ever a son and daughter cared for a mother. I pay this word of tribute to them here, and pray that God may bless them and their kind everywhere.

Still, Mother steadily grew worse. I know I should have been thoroughly chastened by her sickness. And I think I must have been anxious in a way; but I confess, with considerable shame, that I was not fully aroused to a sense of our need of her, and my duties to her. I can never forget the Saturday afternoon that I went to Brother Call's to see Mother; how I was startled by the fact that Mother was dying. I recall now how blue her finger nails were; how purple her lips; how weak she was; how feeble her voice; how faint the light in her eyes; and—how deadly the whole expression of her face! I was standing in the presence of the spirit of death and felt its power.

How keenly I was pricked to the quick with memories of my neglect of this little woman who had all but given her life for her children! For three years I had sought more and more my own selfish pleasure, and had grown more insistent upon having my own way. Just when I should have begun to help her bear life's

burdens that were too heavy for her frail body, I became a trial and a worry to her. I left her to cut the wood and to draw and carry the water. And, heedless of her teachings and pleadings, I was forming unworthy habits and becoming wayward. But this afternoon, as I went from her bedside, I gave my mind over to bitter regrets and harsh self-censure.

While doing my evening chores, two women who had been helping nurse Mother while I was there in the afternoon came and asked for Vilate's husband. I directed them to him. They talked to him in an undertone that I might not hear, and watched me to see that I did not approach them. After they had gone, Eugene (Vilate's husband) walked into the tent where Vilate was preparing supper. As I entered a minute later Vilate fell into a chair sobbing with grief. *I thought Mother was dead* and began crying. Eugene hastened to say, "Newel, your mother is not dead. She will be all right. But she wants Vilate and you boys to come to her bedside as soon as supper is over."

I was not to be deceived. I knew mother was dying, and that she had sent for us to give us her last goodbye and blessing. I told them to go on with supper, that I was not hungry, and that I would be ready to go with them when they had eaten.

Now I knew how *mean* and *cowardly* and *contemptible* it is for a boy to fail his mother in kindness and goodness. I was bowed with shame; and smitten with a sense of guilt. I almost felt that I was responsible for her death; it seemed as if my neglect of her and the suffering I had caused her was killing her.

I went down in the field and there in the darkness plead with God to forgive me and to heal my mother. I promised Him that if He would spare

Mother's life and let her live until Ed was twenty-one years old that I would always be good to mother, that I would always obey her, and that I would take care of her and make her happy. In this crisis hour my thought and sorrow was chiefly for my smaller brothers, and I took on myself the re-

sponsibility of their welfare and good.

We went to Mother's bedside where she kissed us goodbye and gave us her blessing and her last words of counsel. In my next paper I shall tell you of the Father's answer and the result of my promise, and the new responsibilities upon my life.

#### Worth Remembering

It is a good rule to be deaf when a slanderer begins to talk.  
 You would not think any duty small if you yourself were great.  
 By-and-bye is always too late.  
 Vanity is the quicksand of reason.  
 Let us fight evil thoughts with good actions.  
 It is the motive, the great purpose, that consecrates life.  
 'Twere better to strive and fail, than never to strive at all.  
 No ray of glory lights the breast that beats for self alone.



ORCHESTRA, ELEVENTH WARD SUNDAY SCHOOL, ENSIGN STAKE

Top row, left to right: Arthur Hurzeler, Jos. A. F. Everett, Superintendent School; John Kohnhorst, Irving Jenkins. First row, left to right: Leone Hulbert, Venna Monson, Laprele Maeser.

# EDITORIAL THOUGHTS

## JUVENILE INSTRUCTOR

Organ of the Deseret Sunday School Union

PRESIDENT HEBER J. GRANT, Editor  
 GEORGE D. PYPFER, Associate Editor  
 T. ALBERT HOOPER, Business Manager

Published Monthly  
 Price \$1.50 a year, payable in advance

Entered at the Post Office, Salt Lake City, as  
 Second Class Matter.

Acceptance for mailing at special rate of postage  
 provided for in Section 1103, Act of October 3,  
 1917, authorized on July 8, 1918.

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SALT LAKE CITY, - JANUARY, 1921

## The Pathway of Life

The pathways of life are more or less slippery. For we are entering upon a new life, upon new conditions, new habits. Our commercial and political life is full of temptation. He is indeed a strong man who stands firmly upon the ground he has chosen. The new temptations bring men more

frequently to financial, moral and religious mishaps. What shall be our attitude towards those of our brethren and sisters whom we think unfortunate?

It is very easy to say "I told you so." It is often egotistic to say "I warned him," "he has no one to blame but himself." We may very profitably ask ourselves if we are becoming self-righteous judges.

Jesus, our Lord, has given us the key to so many problems of life that we may safely look to Him for guidance. What was His attitude in such matters? On one occasion we read that He turned to Peter and said: "Peter, Satan hath desired to have you that he may sift you as wheat: But I have prayed for thee."

There was nothing in these words of our Savior to indicate the least self-righteousness. He does not warn Peter; He does not advise him to beware. Peter is up against strong temptations, for they must be strong if Satan was to sift a man like Peter as he would wheat.

What was Christ's remedy? A warning? A caution to beware? No, He prayed for Peter. If we prayed for our brethren more when they commit errors and are subject to severe temptations, we would conform more nearly to the Spirit of the Master.

Passing judgments upon our brethren carelessly, in our social intercourse in life, should be more and more a difficult task. This new age has in it, without doubt, more temptations than the world has ever before known. Men are tried in a multitude of ways that are new experiences to human nature.

Then we should remember that we are in the presence of God's promised judgments—the day when He is speaking to the world in wars, earthquakes, plagues and famine. He is shaking up the earth as it has never been shaken before, and we need not be surprised if His Saints come within the circle of His displeasure. He says He will have a tried people, and if at times we seem to escape hardship and trials and sacrifice, they will come to us sooner or later and we shall be

put under the test of God's discriminating purposes and it will be a most appropriate time for us to pray for one another rather than condemn and criticize one another. Judgments must be passed upon those who violate the laws of God and man; but there are those who are specially called to the responsibilities of acting as judges. Indiscriminate judgments are too often the results of gossip, and the spirit of self-righteousness.

### A Letter from Superintendent David O. McKay

Vancouver, B. C.,

December 7, 1920.

Superintendency and General Board of the Deseret Sunday School Union,

Dear brethren: It is a pleasure to devote the last few moments of our stay on American soil, to the duty of sending greetings and a brief report to you. You know how deeply I love you and the work to which you are devoting so much thought and effort. Thus far our journey has been extremely pleasant when one considers the sadness which one always feels in parting with home and loved ones.

We have arrived at each point on scheduled time. President Iverson had delayed the regular 6:30 meeting in Portland so that we could meet with Elders and Saints, and we had a splendid time together. The thing which has pleased me most in this mission is the interest which is being taken in Sunday School matters. Elder E. Conway Stratford, who is Secretary of the Missions, has been appointed to attend to Sunday School matters, and is taking hold of the work efficiently and with vigor. He is very anxious to conform to all the rules of our Board and will welcome advice and instruction.

You will be pleased to learn that there are already four Sunday Schools in the City of Portland, with a membership of about seven hundred, and the organization of a fifth school is now being contemplated.

We met a number of Elders along the line between Portland and Vancouver, all of whom manifested interest in their work. President Iverson appears to have matters well in hand, and it will be surprising if excellent results are not visible in this field.

At Vancouver we were delighted with the prevailing spirit. All the Mission-

aries and some of the Saints met us at the station and succeeded admirably in dispelling the gloom which a heavy downpour of rain and leaving our dear native land brought upon us. We held excellent meetings with the Saints and Elders. Elder Stratford called together all the Sunday School workers of this place and although the hour was very late, we went into considerable details concerning Sunday School matters.

We are due to sail at 2 p. m. Accept the assurance of our love for you and prayers for the success of the great work in which you are engaged. Brother Cannon joins me in these good wishes.

Affectionately yours,

David O. McKay.

### A Tribute to our General Superintendent

By President Hugh J. Cannon

Our Superintendent, David O. McKay, a man every line of whose face denotes firmness and courage, as immovable as Gibraltar when principle is involved, but withal a kindly man and one whose heart is full of sympathy and human tenderness and an unflinching love for all mankind. In no degree sanctimonious and with a highly developed sense of humor, he still has a deep appreciation of sacred things; refined and intellectual, he is yet one of the common people; a vital, dynamic power for good wherever he goes, he is still as humble as the little child whom we must all resemble in order to enter the Kingdom of Heaven.

Our Superintendent, a worthy successor of the notable men who have preceded him in this office, Joseph F. Smith, Lorenzo Snow and George Q. Cannon,

(Given at the reunion of the Board, held November 9, 1920.)

# TOPICS *of the* TIMES

## Horace G. Whitney

In the death of Horace G. Whitney, which occurred on the 23rd of October, 1920, another of Utah's stalwarts passed from this sphere of action and the *Juvenile Instructor* lost another valued contributor—one who



for some time past has furnished the interesting notes on the Topics of the Times.

Among other contributors who have recently passed away are Richard W. Young and Osborne J. P. Widtsoe. The loss of such men as these within so brief a time has been a distinct and almost irreparable injury to the community and because of their helpful

services to this magazine we feel that we are among those most affected by their demise.

Horace Gibson Whitney was born in Salt Lake City, January 6, 1858. He was the first born of Horace Kimball, and Mary Cravath Whitney, and grandson of Newel K. Whitney, the second Presiding Bishop of the Church of Jesus Christ of Latter-day Saints. His early life was much the same as other Western boys. His education was not neglected, for as a boy he was under the best local teachers the city afforded. At the age of fifteen he wielded a facile and even brilliant pen, and had imbibed a passion for reading, and read the standard works, Dickens being his especial favorite. He attended the Deseret University from which he graduated.

In 1873 Elder Whitney accepted a position as bookkeeper for a local firm and a year later entered the banking house of White and McCornick. He remained here for ten years during which time he was an active member of Zeta Gamma Debating Society and the Wasatch Literary Association in both of which clubs he became known as an essayist and satirist of no mean ability. In 1884 he became connected with the editorial staff of the *Salt Lake Herald*, occupying the position of City Editor; on September 1, 1887, on account of his business ability was given the position of assistant manager, and in 1889 the sole manager of that paper.

On January 1, 1889, Elder Whitney became business manager of the *Deseret News* which position he held until April 15, 1920, when failing health forced him to resign.

Since his early manhood Elder Whitney had taken an active interest in dramatics. In connection with his

duties as Editor and manager of the *Salt Lake Herald* and manager of the *Deseret News* he acted as Music and Dramatic critic and his reviews received National recognition. He was known as Dean of Utah Dramatic Critics. He was organizer, manager and leading spirit of the Home Dramatic Association, a local organization which produced many plays, and also supported many stars who visited Salt Lake. Notably among these were Couldock and Stoddart, names to conjure with in their day. Later he was one of the members of and manager for the Salt Lake Opera Company which delighted Salt Lake and other Utah audiences with the best light opera productions, and which was the training school for many singers who have since become stars.

He was also author of a brief history entitled "The Drama in Utah," which found much commendation both on account of the information it contained and the charming and intimate style in which it was written. He also was compiler of two volumes of "Temple Anthems," which have been widely used in the L. D. S. Church.

In 1909, while his two sons were on missions in Germany, Elder Whitney with his wife and daughter, went on a tour of Europe, where he spent much time in England and in Italy. In England he visited especially the scenes made famous by Shakespeare and Dickens, whose writings he greatly loved. While in Italy he spent some weeks attending productions of grand opera in various music centers, large and small.

With his entire family he visited Cassel, Germany, and witnessed the triumph of Lucy Gates in the Royal Opera House there. The party, including Miss Gates, paid a visit to the last resting place of Mendelssohn, at Liepsig placing a wreath on the grave of the great musician.

"Bud" Whitney, as he was affec-

tionately known to his friends, will long be remembered in the hearts of many Utahns as a member of a quartet of which the services were requested at perhaps thousands of Utah funerals, as well as on many other occasions. The other members of this organization were John D. Spencer, George D. Pyper, Will G. Patrick and Horace S. Ensign.

At the time of his sudden death Elder Whitney was Secretary and Treasurer of the Utah-Idaho Sugar Company. He had been associated with this industry since the beginning of its establishment in Utah. He was also Vice-President of the Home Fire Insurance Company of Utah, a director of Heber J. Grant and Company, of which he was manager and secretary for a number of years, a director of the Deseret National Bank, Hotel Utah, Home Benefit Building Society, and Bonneville-on-the-Hill Company. In addition to these he held a number of active ward and stake positions in the Church. He was superintendent of the Sunday School and President of the Mutual Improvement Association of the Eighteenth Ward for many years, and for 35 years was leader of the choir in the same ward. At the last General Conference he was sustained as a member of the General Church Music Committee.

Elder Whitney is survived by his wife, formerly Miss Marian Mumford Beatie, whom he married January 10, 1884, and three children, Horace Beatie Whitney, Frank Mumford Whitney and Mrs. Marian Whitney Felt. Surviving brothers and sisters are, Joshua R. Whitney, Clark L. Whitney, Lafayette T. Whitney, Mrs. Geo. D. Pyper, Mrs. John D. Owen, Mrs. Sidney Saville, Orson F. Whitney, Mrs. George T. Bourne and Mrs. Henry M. Dinwoodey.

Impressive funeral services were held in the Assembly Hall, Salt Lake City, Thursday, October 28, 1920, and the interment was in the City Cemetery.



# SUNDAY SCHOOL WORK

Superintendents' Department

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

PRELUDE.



SACRAMENT GEM FOR MARCH, 1921

The bread and water represent  
His sacrifice for sin;  
Ye Saints, partake and testify  
Ye do remember Him.

POSTLUDE.



CONCERT RECITATION FOR MARCH, 1921

(John, Chapter 10, Verse 16)

“And other sheep I have, which are not of this fold; them also I must bring, and they shall hear my voice; and there shall be one fold, and one shepherd.”

**Fast Day Program, March, 1921**

Text: Why do I believe that the Book of Mormon is divine.

Opening song: General Assembly, "In Our Lovely Deseret." (D. S. S. Songs, No. 114.)

Concert Recitation. Gospel of John, Chapter 10, Verse 16

**Suggestions to Teacher:**

The same informal conversational method employed last month can be effectively followed in bringing out thoughts of the class on this subject. From tests already made it is surprising to note how many logical, conclusive reasons are given even by the smaller folk as to why they have an established faith in the Book of Mormon. Included in the supporting evidence of the Divinity of the Book of Mormon are the following:

Biblical references to the book—Fulfillment of the prophecies contained in the Book of Mormon itself—The personal testimonies of the three witnesses—The testimony of the larger group of men who beheld the plates—Important discoveries in Central and South America giving conclusive evidence of the existence of a former civilization described in the Book of Mormon—The striking agreement between Indian and Hawaiian traditions with Book of Mormon history—The growing acceptance by men of science that the Indian is of Hebrew origin—The testimony of the divinity of the Book which comes through the Holy Spirit to those who seek to know the truth.

On the Sunday preceding Fast Day the teacher may effectively outline to the class some of the many angles of approach to this subject. They should be invited to think along these lines during the week to determine which of all these evidences have inspired and impressed them most to lead them to a belief in the divinity of the Book of Mormon.

**Ward Conferences**

Last year considerable correspondence passed between the General Board and Stake Boards regarding the holding of Annual Ward Sunday School Conferences. It was suggested at the time that the Stake Boards arrange with the Stake Authorities for the holding of these conferences and that they plan a program to be used uniformly throughout the Stake.

In some Stakes these conferences have been held at the same time as the regular Ward Conference; in other Stakes two of the auxiliaries have held con-

ferences together, viz., the Sunday School has taken the morning session and the other auxiliary the sacrament meeting.

It is the recommendation of the General Board, however, that the Stake Boards arrange to hold a two-session conference, if possible, independent of other conferences, making a Sunday School day of it. Permission of course to be secured from the bishoprics to turn over the time of the Sacrament Meeting, after the regular opening exercises, for the continuation of the Sunday School program.

It is suggested that where possible these conferences be held near the date of the organization of the school. This for historical significance.

There has been an urgent demand from the Stakes for a uniform program but the General Board feels that inasmuch as the responsibility of planning and holding these conferences rests with the Stake Boards, that they should plan their own programs as they see fit.

It is expected, however, that the Stake Boards will hold conferences sometime during the year for all of the schools in the Stakes. At these conferences the presentation of General, Stake, and Ward Sunday School authorities should be made a part of the program, blanks being supplied by the General Board for this feature.

As suggestions and not recommendations the General Board offers the following ideas or helps in planning a program suitable for these conferences:

- I. The following historical topics in their yearly sequence have important bearing on the growth of the Church. Any one of which, or more than one, could form the theme for an entire program:
  - The Birth of the Prophet Joseph Smith, December, 1805.
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  - The Priesthood Restored—Aaroic and Melchizedek, May—June, 1829.
  - The Organization of the Church, April, 1830. The Organization of the First Presidency, March, 1833. The Organization of the Quorums of the Twelve and the First Council of Seventy, February, 1835. The organization of the Auxiliary Associations of the Church.
  - The First Missionaries called to preach the Gospel, October, 1830.
  - The Vision of the Three Glories, February, 1832.



GROUP ILLUSTRATING GROWTH OF SUN DAY SCHOOL

The Word of Wisdom, February, 1833.

The Law of Tithing, November, 1834.

The Book of Doctrine and Covenants approved—a Law of Faith and Practice to the Church, August, 1835.

The Keys of the Gathering and the Restoration—Moses, Elias and Elijah, April, 1836.

The Dedication of the Temple site at Independence—the center Stake of Zion, August, 1831. The Dedication of the Kirtland Temple, March, 1836.

Salvation for the Dead, Nauvoo Temple, November, 1841.

The Martyrdom, June, 1844.

The Pioneers, July, 1847.

II. At the morning session of the conference the following playlet might be given to show the Origin, Growth, and Development of the Sunday Schools of the Church.

In order to illustrate the growth of our Sunday Schools, have a row of people on the stand, arranged as follows:

Kindergarten child (girl), pupil of Primary Department (boy or girl), pupil of First Intermediate Department (boy), member of Second Intermediate Department (boy), member of Theological Department (young woman), member of Parents' Class (woman), member of the Superintendency.

Note: The accompanying photograph will present the idea for positions.

1. Song, first verse and chorus of "Jesus Once Was a Little Child," by pupil of Kindergarten Department.
2. Song, first verse of "I Think When I Read that Sweet Story of Old," by pupil of Primary Department.
3. Song, first verse of "I'll Serve the Lord While I am Young," by pupil of First Intermediate Department.
4. Recitation: "And it shall come to pass in the last days, that the mountain of the Lord's house shall be established in the top of the mountains, and shall be exalted above the

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about to have another. He straightened up at once and said, "I can't help it if they will have them. Besides it's jolly fun to watch them."

"You don't seem to think it a bit funny when you have them yourself," Dorothy told him.

"That's different," he pouted. "Besides I only have one when something goes wrong."

"Maybe the fairy Blue-bell is right," Dorothy reasoned.

She was feeling quite grown up, now that she could take a small sister to school with her. She had entirely forgotten about the days when she used to have them herself. So she said very wisely, "Maybe if you could do as Blue-bell said, see the joke when things go wrong, you'd laugh instead of fussing and then they'd go right."

"Now you are preaching," squalled Tommy Tantrum. He was getting ready to have another. "Nothing makes me have one so quick as preaching does."

"I'll quit! I'll quit!" said Dorothy Elinor quickly. "Only for pity sake don't have one right here on the street."

Dorothy said nothing for several steps. She was wondering how the teacher would like to have Tommy Tantrum as a guest that day.

Dorothy Elinor was wondering so hard that she forgot to keep hold of Mabel's hand. And that was enough on Tommy Tantrum day. First thing she knew, Mabel was having a perfectly terrible tantrum right in her very best frock and slippers.

"You didn't keep hold of my hand!" Mabel screamed.

"Oh, please don't scream so," begged Dorothy. "Everyone will hear you."

Then she let go of Tommy Tantrum's hand so she could wipe Mabel's tears away. And then Tommy Tantrum had one. He screeched and he yelled, "Keep hold of my hand! Keep hold of my hand!"

They walked a few steps further and then Mabel had another.

"You're walking too fast! You're walking too fast!" she yelled. That set Tommy Tantrum off again and he screeched out that they were walking too fast.

"Oh, I don't think I ever shall get to school," sighed Dorothy. And after she got there she wished that she hadn't. The way those children behaved was most shocking.

First one child and then another would go off into a tremendous tantrum. Elizabeth Martin's brother was the first. He had one because he said his shoe hurt him.

The teacher took off his shoe and there was a buttonhook right in the shoe. Poor Bobbie had walked on it all the way to school. The teacher let him sit on her lap after that and it helped his foot ever so much.

All the time Tommy Tantrum was perched right up on the teacher's bob of hair. He was just about the size of a hair-pin and not half as heavy.

He sat there so as not to miss any of the tantrums. Whenever the teacher nodded her head or shook it he'd have to hold on tight to keep from falling off. Then he'd wink at one of the children and off they'd go into a tantrum. Then he'd laugh till he nearly fell off the teacher's head.

Sometimes she would put her hand up to feel if her hair was all right. Then he'd have to chase around pretty lively to keep away from her fingers. The teacher couldn't understand why those children laughed and whispered so much.

And the tantrums! Even Elizabeth Martin had one. And she was six years old. Much too old to still be having them.

When it came her turn to recite she refused outright. And she was so saucy and ugly about it the teacher had to spank her before the whole school.

Then Elizabeth tried to run home.

"It belongs to the fairy Blue-bell," he said.

"Blue-bell?" Dorothy asked. "Oh, I'd love to know her. Is she beautiful?"

"Maybe girls would think so," he said.

"Does she often come to see you?" said Dorothy.

"Yes, she's always tagging me about. She thinks I needn't have these tantrums if I just make a joke of everything. But flappity-doozle! what's the use when the mean, ugly button won't go through."

"Its because you get all fussed up," said Dorothy. "Now if you simply slip the hair-pin in the hole, like this, and then catch hold of the button, this way, and then pull it through—why, what is the matter with it? It won't come."

"See, I told you so," said he. "They always act that way. They're the meanest buttons."

"No, it's this hair-pin," said Dorothy, "it's too fine. Come up to the house and I'll find mama's glove-buttoner. It would be just the right size for your shoes. I don't suppose you'd be willing to trade would you? I'd love to have a fairy hair-pin to show the girls. It would be so cute for my doll too."

"Keep the old hair-pin," he said crossly. "It's no use to me."

"What does she mean by making a lark of everything?" asked Dorothy.

"Who, Blue-bell?"

"Yes, the fairy."

"Oh, making a joke of it. Oh, we're almost up to your house," added the little fellow.

As they spoke Dorothy Elinor's little sister came out. She acted all right at first. Then all of a sudden she flung herself on the ground and had a tantrum.

The Elf looked at her and grinned.

"They all act that way when I come," he laughed.

"Why do they do that?" Dorothy asked.

"Oh, I'm the Elf of Tommy Tantrums," said he proudly, puffing out his chest like a soldier.

"We only call them tantrums," said Dorothy.

"Flappity-doozle," said Tommy Tantrum. "That isn't fair. You ought to call them the whole thing, after me."

"I will," said Dorothy Elinor quickly. "I will after this. Only don't have another, please don't."

Mabel ran up and caught hold of Dorothy's hand.

"Why were you fussing, Mabel?" said Dorothy.

"Tause you didn't take me to stool wiz you," Mabel answered.

"I haven't gone yet," said Dorothy. "We'll go now."

"Oh, are they going to let you take the little children to school with you today?" Tommy Tantrum asked with glee.

"Yes," Dorothy said uneasily. "Teacher said we might each bring a small sister or brother—just one apiece, of course. Cause it's Friday afternoon and we're to have a program."

"Flappity-doozle! but that will be great fun. I'll have no end of sport today. Guess the teacher didn't know I'd be there." And Tommy Tantrum flung his cap into the air for joy.

Dorothy Elinor felt even more uneasy. If all the children should act as Mabel had what would the teacher do?

"Mother said she must be a very young teacher or she wouldn't try such a plan," Dorothy said and then added, "I hope you won't make them have tantrums—I mean *Tommy Tantrums*."

Dorothy Elinor corrected herself very quickly when she saw he was

# Children's Section



## Elf and Fairy Folk

By Ruth Moench Bell

### IV.—THE ELF OF TOMMY TANTRUMS

He was a cute little fellow even if he did have tantrums. And he was having one the very first time Dorothy Elinor saw him.

She was walking about under the Elf Tree kicking the dry, yellow leaves to hear them rustle. Presently she spied him. At first she thought he was some kind of new toad or bird lying on its back with its legs up. As she drew nearer, however, she could see that it was a tiny elf.

He was frowning and yelling as loud as an elf can yell, which isn't very loud, of course. You have to listen two or three times before you can hear one. He was kicking up his short, chubby legs as hard as he could kick.

It was exactly as Dorothy Elinor's small sister, Mabel, behaved. By this time Dorothy Elinor was feeling quite at home with Elf and Fairy folk so she spoke right up.

"Oh, you naughty, naughty Elf to have such a tantrum!"

For answer he merely straightened himself back and had another.

"If my mammy were here," said Dorothy Elinor, "she'd spank."

"Flappity doozle these shoes," said the Elf, sitting up, "I can't get them buttoned."

Dorothy Elinor wanted to ask what flappity doozle meant but she knew she must not be too inquisitive. She merely said, "How did your shoes get unbuttoned?"

"I caught them on an old twig.

When I was passing it reached out and caught itself right in the top button-hole. And when I went to jerk my foot the mean old flappity-doozle thing held on tight and unbuttoned my shoes."

"Perhaps you were angry and jerked your foot too hard," said Dorothy Elinor.

"Flappity-doozle! Who wouldn't get angry at an old twig that went about unbuttoning his shoes? Can you button them?"

He stuck out his tiny green shoe. The buttons were so small Dorothy Elinor could scarcely see them. She thought it would be thrilling to button an Elf's shoe. So Dorothy Elinor said very eagerly, "Why, of course I can! Have you a hook?"

"Nothing but an old flappity-doozle hair-pin," said the Elf.

"I suppose flappity-doozle is a swear word in Elf land," said Dorothy Elinor.

"No, it isn't," the Elf exclaimed. He was very angry. "My mother won't let me say swear words so I made up a word to rhyme with tantrum."

"But it doesn't rhyme with tantrum," said Dorothy.

"It does! It does! It does!" said he. And then he went right off into another tantrum.

"All right then, it does," said Dorothy quickly. "Only please come out of it."

Then she spied the hair-pin and she knew her mama always tried to get Mabel to think of something else so as not to be spanking her all the time. So she said, "Oh my! wherever did you get such a cute, tiny hair-pin?"

# KINDERGARTEN DEPARTMENT

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

## First Year

First Sunday, March 6, 1921

Fast Day exercises

Aim: To teach the Divinity of the Book of Mormon.

Suggestions:

Cut Book of Mormon pictures from class of Juvenile and mount, to use in class.

2. Lead children to tell who is in the picture.

3. What the boy Joseph is doing.

4. Where he is.

5. Why did he come here to pray?

6. To whom is he praying?

7. What do you think he wants to know?

8. Tell the story as it is given in the second year book, "Sunday Morning in the Kindergarten," pages 198-204. Show both pictures at the close of the story, and, while holding the pictures before the class, have teachers sing Joseph's First Prayer, p. 41 in S. S. book.

Second Sunday, March 13, 1921

Jesus Healing the Nobleman's Son

Text: First year's work in "Sunday Morning in the Kindergarten."

Suggestions:

Stimulate the child to tell whom we send for when we are ill. How many have been blessed by Elders of our

Church? Teacher may tell of some one she knows of who was healed. Then tell the story.

Third Sunday, March 20, 1921

The Last Supper

Aim: By partaking of the Sacrament worthily we express a desire to remember Christ and a willingness to keep His commandments.

Suggestions:

Teach the Sacramental song, page 208, in Kindergarten and Primary Song Book, by Francis K. Thomassen.

Lead the children to see why we partake of the Sacrament, and how we should partake of it.

Fourth Sunday, March 27, 1921

Easter Sunday

Lesson 48 and 49. Death and Resurrection

From the second year's outline in "Sunday Morning's Lessons in Kindergarten."

Aim: Christ is the Resurrection and the Life.

Suggestions:

Teach the Easter song from Patty Hill, "Nature's Awakening," or any song that will bring out the thought that there is no death. They only go away for a short time and then return.



KINDERGARTEN CLASS, GRANTSVILLE SECOND WARD SUNDAY SCHOOL

Teachers: Phyllis Johnson and Teresa Fredericksen

form of a clover leaf,—the formation of groups corresponding to the parts of the leaf, ten or twelve chairs in a group, neatly arranged.

After general assembly, the children are ready to go to their class rooms. The Primary boys and girls enter their room quietly, and each goes to the section of chairs which forms the group he or she was in last Sunday. There is no hesitation—previous arrangement of chairs and definite assignments to groups result in a quick and orderly seating.

The first thing to consider, after all are seated, should be: Is everybody comfortable? Smaller pupils should sit on smaller chairs (if latter vary in size). Their hands should be entirely free; hats, caps, and wraps should be gathered at your most convenient time, probably upon entering the room, or after children are seated, but never allowed to be held. Notice the temperature of the room. It should be plenty warm during the winter, yet well ventilated. One window may be raised a little and one lowered, to secure a circulation of air. An opening low in the room will admit fresh clean air while an opening high in the room will emit any unclean air.

Though we are hopeful that every class room has sufficient sunlight, yet the children should be seated so as to face away from it.

Rolls should never be called aloud excepting by new teachers who are not acquainted with the children in their groups. It would be well to have a roll card for each group. Then each teacher may mark her pupils as they enter (general assembly) or she may silently call the roll in her group. Then the cards may be gathered and compiled for the school secretary before she calls for the report.

If you choose to sing nature or season songs not bearing directly on the thought of the day's work, they should be sung at the very beginning of your work, then the following steps should be observed:

1. Devotional music—singing or in-

strumental preparatory to prayer.

2. Prayer.

3. Sacrament gem.

4. Song—bearing on and preparatory to the review.

5. Separation into groups. Only two or three chairs in each group should be moved or closed in to complete the circle. Be sure your circles remain regular and unbroken during this period of your work.

6. Review.

7. Lesson.

**Note:** The work from this point on should be from the combined groups.

8. Song practice: This may or may not be a new song, but it should most strongly point to and reinforce the aim of the lesson.

9. Closing song: This may be the same as No. 8 when all stand and in a thoughtful way sing the practice song. Pupils would then leave the class room with the lesson truth well in mind.

10. Benediction.

After the benediction the wraps may be passed by teachers or responsible pupils, or given to the boys and girls at the door when they are leaving. One thing, however, is very important—that you have a definite way of handling this phase of the work.

The class should leave the room quickly and quietly, one group after another, in single or double file, or some other definite way that is well understood by the children.

Now some teacher may say that if she has to keep all these things in mind, how can she think of her lesson? That is the point. You can't keep all these in mind at the same time and be successful. See to the physical part first, for that furnishes the environment which, in turn, helps largely to create the atmosphere for splendid successful work to follow. Then with nothing to distract or hinder, the well-prepared teacher—the teacher who has studied and has well in hand her material and who has prayed that she might reach the hearts of her boys and girls—will surely succeed and the Spirit of the Lord will be there to bless her.

The habit of criticising others may be turned to good account by the critic who is wise enough, after having discovered the best method of criticism, to turn the searchlight of analysis upon himself.

# PRIMARY DEPARTMENT

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

## WORK FOR MARCH

First Sunday, March 7, 1921

Uniform Fast Day lesson

Central Theme: Why Do I Believe that the Book of Mormon is Divine?

Review: The children were taught in the September and October lessons, while in the Kindergarten Class, about the coming forth of the Book of Mormon. Review the important facts of Moroni's glorious visitation, the flood of light that filled the Prophet's room, the story of the plates hidden up in Cumorah, and finally how they were given to the Prophet and translated.

Of course a child of six years can't understand much about divinity, but a child can appreciate whether a story is true or false. The aim of this part of the lesson should be to recall the story to their minds and then show them that the story is true because other men than the Prophet Joseph were shown the plates. The same angel (Moroni) came down from heaven and brought the plates with him, showing them to the three witnesses, Oliver Cowdery, David Whitmer, and Martin Harris.

Tell it about like this:

In the beautiful month of June, 1829, the Prophet and those who had helped him in the hard work of translating the Book of Mormon were very glad, for at last they had finished their hard piece of work. Joseph's father and mother came from their home to see him and with them came Martin Harris who a year before had helped Joseph in the work. Our Heavenly Father had told Joseph that three men were to be shown the golden plates so that everybody might know that what Joseph said about the angel's giving them to him was true.

One morning at breakfast they were so glad that they sang and prayed. Then Joseph, Oliver Cowdery, David Whitmer, and Martin Harris left the house. They went into a beautiful forest. There they prayed that the good angel might come and show them the golden plates. Because Martin Harris was not so good a man as the others, he said he had better go away. After he left the angel came down making the forest bright as the sun. He showed Oliver Cowdery and David Whitmer the plates and told them to tell everybody that Joseph Smith had told the truth.

Joseph then left and went a short distance where he found Martin Harris praying hard to the Lord. Joseph prayed with him, and soon the same good angel came and showed them the plates. Martin Harris also from then on told everybody that he knew Joseph Smith told the truth about the plates and that the Book of Mormon was true.

Application: Would you like the angel to show you the plates? Would you believe that Joseph Smith told the truth if the angel would show them to you? But you don't need to be shown them if you believe these three good men. Don't you believe that they saw the plates. If you do then you must believe that Joseph Smith told the truth.

First Sunday, March 6, 1921

Lesson 9. A Mother's Prayer

Text: Genesis 16 and 21.

Second Sunday, March 13, 1921

Lesson 10. Rebekah at the Well

Text: Genesis 24, 25:20-34.

Third Sunday, March 20, 1921

Lesson 11. A Sacred Promise

Text: Genesis 28 to 33, inclusive

Fourth Sunday, March 27, 1921

Lesson 12. Two Strange Dreams

Text: Genesis 37.

## MECHANICS OF CLASS WORK

By Mabel Cook

So much of your success each Sunday depends on the systematic, thoughtful, composed way you do things. The following suggestions may be helpful to some:

Before the 10:10 meeting, each Sunday morning, you should go to your class room and see to it that everything is in physical readiness to receive the children. The floor should be clean, the furniture free from dust, the pictures should hang straight on the walls, any table decoration, as cover or a vase of flowers should be neatly arranged, the chairs should be in their usual definite form. If you have group work (and wherever possible this most certainly should be) the chairs should be in the

4. Jacob preaches the gospel to the Nephites.
2. Sherem, the Anti-Christ.
  1. Sherem, a teacher of false doctrine.
  2. A learned man and a good speaker.
  3. He leads many of the Nephites away from the faith.
- III. Controversy between Jacob and Sherem.
  1. Jacob's knowledge concerning God and Christ.
  2. Jacob questions Sherem concerning his belief in the Scriptures.
  3. Sherem demands a sign.
  4. The sign is given—Sherem is stricken.
- IV. Sherem's confession.
  1. Sherem requests that the people be called together.
  2. His testimony and confession.
  3. Death of Sherem.
  4. Sherem's followers repent and reunite themselves with the true believers.

#### Fourth Sunday, March 27, 1921

Lesson 10. A Long Lost People Found  
Text: Book of Jarom and Book of Omni.

- I. Apostasy among the Nephites.
  1. Many of the Nephites become haughty, proud and rebellious.
  2. The Lord shows mercy to them and tries to bring them to repentance.
  3. Example set by the faithful.
- II. The Lamanites.
  1. A wild, savage people.
  2. War between the Lamanites and Nephites.
  3. The Nephites helped by the Lord.
  4. Many of the ungodly Nephites lose their lives.
  5. The word of the Lord fulfilled.
- III. Mosiah and his followers leave the land of Nephi.
  1. Mosiah chosen to lead the Nephites.
  2. The Nephites in search of a new home.
- IV. A long lost people found.
  1. Arrival of the Nephites in Zarahemla.
  2. A strange people.
  3. Condition of the people of Zarahemla.

#### V. Splendid missionary work.

1. Nephite teachers appointed to teach the people of Zarahemla.
2. The Nephites learn the story of the people of Zarahemla.
3. The people of Zarahemla unite with the Nephites.
4. Mosiah chosen king.
5. A temple erected at Zarahemla.

### Third Year—Life of Christ

#### LESSONS FOR MARCH

(Suggestions by George M. Cannon)

#### First Sunday, March 6, 1921

##### Uniform Fast Day Lesson for March

Text: Why do I believe that the Book of Mormon is divine? (Teachers are earnestly invited to study the suggestions given on this subject on page 15 this issue.)

#### Second Sunday, March 13, 1921

Chapter XIV of our text book covers the lesson for this Sunday, the subject being "The Lamb of God." In using this chapter care should be used not to give the children the idea that the Savior was an individual without force or energy. Read the chapter in the Bible describing the Savior's action in driving the money changers from the Temple; and explain that while He was kind, loving and ever helpful to all around Him, He did not tolerate sin and did not hesitate to rebuke it whenever found.

#### Third Sunday, March 20, 1921

Chapters XV and XVI in our text book; the subjects "The First Miracle" and "Beautiful Land and Sea"—descriptive of the part of the Holy Land.

#### Fourth Sunday, March 27, 1921

Chapter XVII in our text book, the subject being "In His Temple, Nicodemus"; also Chapter XVIII, "At the Well of Sychar."

Forgiveness is the most necessary and proper work of every man; for, though, when I do not a just thing or a charitable, or a wise, another man may do it for me, yet no man can forgive my enemy but myself.—Lord Herbert.

tions Luther made was that he had no authority to organize a new church. Discuss this from the standpoint of its interest to Latter-day Saints.

Fourth Sunday, March 27, 1921

Lesson 10. Need of Heavenly Restoration

Text: Chapter 10, "What it Means to be a Mormon," by Adam Bennion.

The class should be urged to look up the name of reformers in addition to Luther.

What countries other than Germany were directly affected by these reforms?

If any of these churches had been organized by direct command of the Lord, and if they had the full spirit of Christ's Gospel, what would have been their attitude toward others who did not belong to their particular Church?

"The Restoration," by O. J. P. Widtsoc contains much on the restoration that will interest the class.

Have the class study and read the following passages from scripture.

Matt. Chap. 24:3-4; Rev. Chap. 4:1; Rev. Chap. 14:6 and 7; Rev. Chap. 22:8 and 9; 1st Nephi 13:32; 34-36; 2nd Nephi 25:17-18; 2nd Nephi 26:14-16; Mormon 8:26; see Chapter 8 and 9 in "New Witness for God," vol. 1.

## FIRST INTERMEDIATE DEPARTMENT

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

### First Year—Book of Mormon

#### LESSONS FOR MARCH

The Story of the Nephite People

Note: February lessons should be numbered 5, 6 and 7.

First Sunday, March 6, 1921

#### Uniform Fast Day Lesson for March

Text: Why do I believe that the Book of Mormon is divine? (Teachers are earnestly invited to study the suggestions given on this subject on page 15 this issue.)

Second Sunday, March 13, 1921

#### Lesson 8. Lehi and His People in the Promised Land

Text: 1 Nephi 18:7, 24, 25; 2 Nephi 2:1-4, 12; 5:1-24. Jacob 1:9-12.

- I. In the promised land.
  1. What the colonists found.
  2. The work of plowing and planting.
- II. Jacob and Joseph.
  1. The two younger sons of Lehi born while Lehi and his people were in the wilderness.
  2. Jacob's love for Nephi.
  3. His vision of Christ.
- III. Death of Lehi.
  1. Prior to his death Lehi blesses his family.
- IV. Laman and Lemuel conspire to kill Nephi.
  1. Laman and Lemuel plan the death of Nephi.

2. Their wicked scheme frustrated.

3. The separation of Nephi and his followers from their wicked companions.

V. The Nephites build a city and a temple.

1. The Nephites settle in a place which they call Nephi.

2. They engage in farming.

3. They build homes, a city and a temple.

4. Nephi refuses to be made king.

VI. The Lamanites.

1. Cursed because of their wickedness.

2. Their terrible condition.

3. Their manner of living.

VII. Death of Nephi.

1. Nephi anoints a man to be king over his people.

2. Nephi commits the history he has kept to the care of his brother Jacob.

3. Death of Nephi.

Third Sunday, March 20, 1921

#### Lesson 9. The Man Who Did Not Believe in Christ

Text: II Nephi 6:1, 2, 8; 9:6-12, 19-27; Jacob 1:15-19; 2:1-20; 3:1-5.

- I. The Lord's prediction concerning Jerusalem and its people fulfilled.
  1. Jacob addresses the Nephites.
  2. He reminds them of the prediction which the Lord made concerning Jerusalem.
  3. He tells the people about its fulfillment.

Louis, and then on to Jackson County, Missouri. The journey was a hard and difficult one. The country was unsettled in many parts, and the missionaries traveled for days through rain and sleet without food and fire."—Elder Levi Edgar Young.

The following is from the autobiography of Parley P. Pratt: "After much fatigue and some suffering, we all arrived in Independence, in the county of Jackson, on the extreme western frontiers of Missouri and of the United States. This was about one thousand five hundred miles from where we started; and we had performed most of our journey on foot, through a wilderness country, in the worst season of the year, occupying about four months, during which we had preached the Gospel to tens of thousands of Gentiles, and two nations of Indians; baptizing, confirming, and organizing many hundreds of people into Churches of Latter-day Saints."

Point out the reason the Prophet Joseph and the brethren had a strong desire to preach the Gospel to the Indians. Look up revelation in Doctrine and Covenants 28:8 and 30:5.

Call attention to the prominent men who accepted the Gospel through the labors of these missionaries.

Have one of the pupils relate the incident of the conversion of Mr. Carter.

Show the trials and difficulties these missionaries encountered on their journey, especially in Missouri.

Emphasize the faith and diligence which characterized the labors of these missionaries which should be a source of inspiration to the boys and girls.

A brief sketch of the life of Parley P. Pratt may be found in Jenson's Biographical Encyclopedia, page 83. See "Autobiography of Parley P. Pratt," for more complete history of his life.

Parley P. Pratt commenced the "Millennial Star" published in England. He was author of the "Voice of Warning," "History of the Missouri Persecutions," "Key to Theology," as well as many tracts and poems. He filled several missions in the United States, in Great Britain and one in the Hawaiian Islands.

### Third Year—What it means to be a Mormon

#### LESSONS FOR MARCH

##### What It Means to be a Mormon

Suggestions by T. Albert Hooper

##### To the Teacher:

We stated in a previous issue that the

suggestions made in these columns are made with the hope that the teacher will use them merely as basic suggestions and prepare outlines that will adapt themselves to the individual peculiarities of the class.

Look up outside references and illustrative material and be in a position to cite the pupils to such outside work that they will realize that their teacher is thoroughly familiar with the subject in hand.

By the use of questions stimulate active thoughts in the minds of the pupils and an active participation will result in increasing interest in the class.

#### LESSONS FOR MARCH

##### First Sunday, March 6, 1921

##### Uniform Fast Day Lesson for March

Text: Why do I believe that the Book of Mormon is divine? (Teachers are earnestly invited to study the suggestions given on this subject on page 15 this issue.)

##### Second Sunday, March 13, 1920

##### Lesson 8. Martin Luther

Text: "What it Means to Be a Mormon," chapter 8.

Martin Luther is one of the most interesting characters in history. His work should be especially interesting to the Latter-day Saints. His work was inspired and helped to pave the way for the restoration of the Gospel in its fullness.

Have one or two of the class members look up some items on the Life of Luther in some history or encyclopedia.

In the "Outlines of Ecclesiastical History," by B. H. Roberts, you will find some excellent references to the work of this wonderful man.

Consider carefully the review questions at the end of the chapter in the Text. Assign topic 5 to a member of the class a week in advance and help that member find some data on the subject.

##### Third Sunday, March 20, 1921

##### Lesson 9. The Reformation

Text: Chapter 9: "What It Means to be a Mormon," by Adam Bennion. We again refer the teacher to Roberts' "Outlines of Ecclesiastical History." You will do well to read the entire section dealing with this subject.

One of the most important declara-

Emphasize the need of an organization. Where there are laws and commandments there must be officers and officials to execute them, that through organization the Church was established upon the earth, the Gospel preached to the nations of the earth, and we are taught in the ways of the Lord. Read Eph. 4:11-14.

All offices in the Church are necessary, as the members of the body are necessary to a perfect physical body and that the eye cannot say unto a hand, I have no need of you.

There is a place in the Church for each boy and girl to function. Each officer and member of the Church must carry responsibility, perform the service required of him. Read Cor. 12th chapter.

Have pupils give reasons for the Church being named, "Church of Jesus Christ of Latter-day Saints."

Read Eph. 5:23, 24. Acts 4:10, 12. Book of Mormon III Nephi 27:9-12. Doctrine and Covenants 115:4.

Discuss gifts and blessings to follow true believers. Acts 16:16, 18.

Third Sunday, March 20, 1921

#### Lesson 9. Church History

Pupils' Text: "A Young Folks History of the Church," chapter 9.

Teachers' reference, Evans' "One Hundred Years of Mormonism," chapter 6.

#### Suggestive Outline

- I. Persecution of the prophet.
  1. Time and place.
  2. Preparations made for baptisms.
  3. Work of the mob.
  4. The dam repaired and baptisms performed.
- II. The prophet arrested.
  1. Pursued by a mob.
    - a. The charge.
- III. The trial.
  1. Mr. Staal as witness.
  2. The Prophet acquitted.
- IV. Rearrested by officer of Broome county.
  1. Treatment by constable and mob.
- V. Trial at Colesville.
  1. Newel Knight as witness.
  2. Acquitted again.
  3. Escape from mob.
    - a. Assisted by former enemy.

Have the pupils relate the testimonies of Mr. Staal and Newel Knight.

No sooner was the Church organized than it met with opposition. Even in Fayette, where the Prophet had met with but little criticism, attempts were made to do violence to some of the new converts. When it was found that the

Prophet had organized the Church, they sought to interfere with its progress. There was also much opposition in Harmony.

Recall the persecution of Christ and His Disciples. Columbus was ridiculed and the finger of scorn was pointed at him, yet he had proclaimed a truth. Martin Luther and many other reformers met with opposition.

The Prophet was true and steadfast; he could not deny that which he knew to be true.

Have the pupils in their lives been ridiculed for their belief? Although we do not have mobs who hinder us from performing our duties, yet there seems to be some tempter that makes it rather hard at times to do the right thing. Show that the danger is just as real from the seemingly small enemies about us and within us striving to lead us astray and from performing our duties and to retard our development and growth in the Church.

Fourth Sunday, March 27, 1921

#### Lesson 10. Church History

Pupils' Text: "A Young Folk's History of the Church," chapter 10.

Teachers' References: "History of the Church," volume 1, commencing with page 118. "One Hundred Years of Mormonism," pages 121-123, also 135-138.

#### Suggestive Topics for Outline

- I. Conversion of Parley P. Pratt.
- II. The call to preach the Gospel to the Lamanites.
- III. Predictions concerning Lamanites (American Indians).
  - See II Nephi, chapters 3 to 6, also chapter 30, and Ether chapters 8 and 13.
- IV. Journey to Missouri.
  1. Labors near Buffalo, New York, Mentor, Kirtland and vicinity.
- V. Preaching to the Indians.
- VI. Parley P. Pratt returns to report.
  - "Now, recalling that the Book of Mormon is a history of the forefathers of the American Indians, it is quite natural that one of the first great acts in the history of the Church was to carry the message of Divine Truth to the Indians in the far west. The Prophet, therefore, organized a band of missionaries, headed by Oliver Cowdery and Parley P. Pratt, and sent them into the western wilderness to preach the Gospel. The journey of this company was the forerunner of the westward emigration of the Latter-day Saints. Their route lay through Kirtland, Ohio, thence through Indiana, by way of Indianapolis, to St.

Louis, and then on to Jackson County, Missouri. The journey was a hard and difficult one. The country was unsettled in many parts, and the missionaries traveled for days through rain and sleet without food and fire."—Elder Levi Edgar Young.

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### Third Year—What it means to be a Mormon

#### LESSONS FOR MARCH

##### What It Means to be a Mormon

Suggestions by T. Albert Hooper

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suggestions made in these columns are made with the hope that the teacher will use them merely as basic suggestions and prepare outlines that will adapt themselves to the individual peculiarities of the class.

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#### LESSONS FOR MARCH

##### First Sunday, March 6, 1921

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##### Third Sunday, March 20, 1921

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One of the most important declara-



JOSEPH PRAYING IN THE GROVE

L. A. Ramsey

## Joseph Praying in the Grove

[Suggestions for picture study, by J. Leo. Fairbanks]

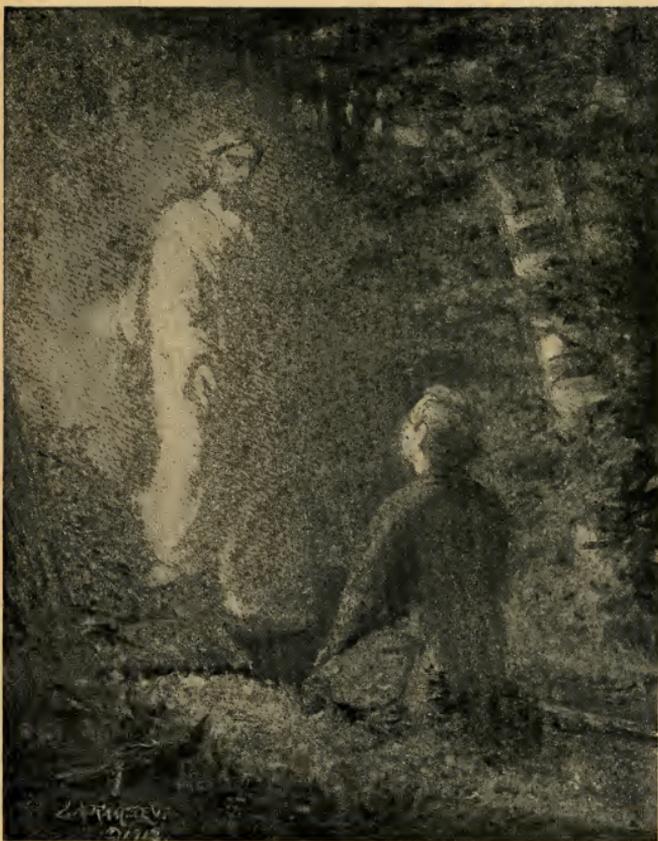
The author of this picture, L. A. Ramsey, is a local artist who is devoting his entire time to his art. He is thoroughly in love with the Gospel and its message to the world and is doing what he can to interpret the story of our Church through the medium of the fine arts.

There is no surer way of making the wonderful miracle of God's dealings with His people plain to understanding of the masses than through painting or sculpture. Brother Ramsey has attempted this.

One who does not possess the sincere faith of an artist would find it difficult indeed to express the worshipful devotion of the young Joseph as he kneeled in the woods before his Heavenly Visitor.

The spot is in the deep primitive forest near the young man's home. As shown it was untrampled after the tree was cut out, and weeds and young shrubs grew luxuriously under the tall trees.

The artist has skillfully hidden the figure which is the principal source of light. Some sunshine filters through the trees, but it is outdone in brilliancy by the heavenly light accompanying God's messenger.



L. A. Ramsey

MORONI SHOWING THE PLATES TO JOSEPH

## Moroni Showing the Plates to Joseph

[Suggestions for picture study, by J. Leo Fairbanks]

The picture here reproduced is the work of a Latter-day Saint artist, L. A. Ramsey, who has spent considerable time illustrating subjects connected with the history of our Church.

This field is wonderful in its possibilities. It is practically untouched because of many difficulties. As the Church grows in numbers and wealth there will be more and more demands for these fine pictures.

It takes an artist who believes in what he is expressing in order to give others the right idea. So it is going to take "Mormon" artists to give the feeling and proper interpretation to "Mormon" subjects.

Wherein has Brother Ramsey expressed our ideas in regard to the subject here represented?

What are some of the qualities we would require that are different to what other peoples believe?

Relate the story of the appearance of "Moroni" to Joseph Smith at Cumorah. Does this picture fulfil your idea of the subject? Allow it to bear its message for sometime. Study it. Do you not see more in it as you contemplate it? Does Moroni fulfil your idea of an angel? How is he different to the general method of representing angels? Does Joseph seem intent and humble?

What is the source of light? Is your attention called repeatedly to a particular part of the picture? What is it? Is that the subject? Is it well named?

2. Necessity of humility.
- IV. The barren fig tree.
  1. Why cursed.
    - a. Effect upon Peter.
    2. Power of faith.
  3. Necessity of keeping commandments.

#### Note 2. The Tribute Money.

"While the circumstances of the finding of the stater in the fish are not detailed, and the actual accomplishment of the miracle is not positively recorded, we cannot doubt that what Jesus had promised was realized, as otherwise there would appear no reason for introducing the incident into the Gospel narrative. The miracle is without a parallel or even a remotely analogous instance. We need not assume that the stater was other than an ordinary coin that had fallen into the water, nor that it had been taken by the fish in an unusual way. Nevertheless, the knowledge that there was in the lake a fish having a coin in its gullet, that the coin was of the denomination specified, and that that particular fish would rise, and be the first to rise to Peter's hook, is as incomprehensible to man's finite understanding as are the means by which any of Christ's miracles were wrought. The Lord Jesus held and holds dominion over the earth, the sea, and all that in them is, for by his word and power were they made."—Jesus the Christ. (Talmage.)

#### Note 3. The Barren Fig Tree.

"The blighting of the barren fig tree is regarded by man as unique among the recorded miracles of Christ, from the fact that while all the others were wrought for relief, blessing, and beneficent purposes generally, this one appears as an act of judgment and destructive execution. Nevertheless, in this miracle the Lord's purpose is not hidden; and the result, while fatal to a tree, is of lasting blessing to all who would learn and profit by the words of God. If no more has been accomplished by the miracle than the presenting of so impressive an object lesson for the instructions that followed, that smitten tree has proved of greater service to humanity than have all the fig orchards of Bethphage. To the apostles the act was another and an indisputable proof of the Lord's power over nature, His control of natural forces and all material things, His jurisdiction over life and dead."—Jesus the Christ. (Talmage.)

Fourth Sunday, March 27, 1921

Lesson 9. On the Night of the Betrayal  
Text: Matt. 28; Mark 14; Luke 22-23.  
Aim: True greatness is shown in do-

ing right when temptation is strongest; yielding to wrong always brings sorrow.

- I. The Last Supper.
  1. Peter and John's commission.
  2. The upper room.
  3. Christ's desire for the meeting.
    - a. Reason.
  4. Jesus washes feet of disciples.
    - a. Peter's protest.
    5. The betrayer.
- II. Loyalty as Peter felt it.
  1. A new commandment.
  2. Peter's assurance of devotion.
  3. Christ's admonition and prophecy.
- III. Gethsemane.
  1. Christ's agony in the garden.
    - a. "Not my will but Thine."
  2. The Disciples' showing.
  3. The betrayal.
    - a. Peter's defense.
    - b. Peter's lesson.
- IV. Loyalty as Peter acted it.
  1. His sleeping.
  2. His warning.
  3. His denial.
  4. His sorrow.

Illustrative: "It's easy enough to be pleasant when life flows by like a song," etc.

Application: What opportunities come to us to defend the right?

#### Note 4. The Last Supper.

"At last the end drew very near. The Thursday evening arrived, when in every house in Jerusalem the Passover was eaten. Jesus also, with the Twelve, sat down to eat it. He knew that it was His last night on earth, and that this was His farewell meeting with His own. Happily there has been preserved to us a full account of it, with which every Christian mind is familiar. It was the greatest evening in His life. His soul overflowed in indescribable tenderness and grandeur. Some shadows, indeed, fell across His Spirit in the earlier hours of the evening, but they soon passed; and throughout the scenes of the washing of the disciples' feet, the eating of the Passover, the institution of the Lord's Supper, the farewell address, and the great high-priestly prayer, the whole glory of His character shone out."—Life of Christ. (Stalker.)

### Advanced Theological

First Sunday, March 6, 1921

Uniform Fast day exercises

Second Sunday, March 13, 1921

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

**Lesson 8. The Church as an Evidence  
of the Book of Mormon**  
Chapter XXXVI

- I. The relation of the Church and the Book of Mormon.
  1. The Book of Mormon foretells the Church.
  2. Moroni foretells both.
  3. The Church the fruits of the Book of Mormon.
- II. Joseph Smith as the founder of the Church.
- III. As the one who brought forth the Book of Mormon.

Third Sunday, March 20, 1921

**Lesson 9. The Book of Mormon Style  
is Consistent With Its Claims**

"A New Witness for God," chapter XXXVII, Vol. III (Roberts).

- I. Unity of style.
  1. In translation.
- II. Diversity of style.
  1. Original writers.
  2. Abridgers.
- III. Nature of an abridgment.
- IV. Originality of names.
  1. Of men.

2. Other things.
- V. Customs in naming cities.
  1. In Book of Mormon.
  2. Among other peoples.

Fourth Sunday, March 27, 1921

**Lesson 10. Book of Mormon Govern-  
ment Consistent With Its Times**

"A New Witness for God," chapter XXXVIII, Vol. III (Roberts).

- I. Monarchies.
  1. Ancient.
  2. Book of Mormon.
  3. Modern.
- II. Republics.
  1. Nephite.
  2. Modern.
  3. American.
- III. Ecclesiastical government.
  1. Ancient.
  2. Nephite.
- IV. Complexity of structure of Book of Mormon.
  1. The three migrations.
  2. Books within books.
  3. Lack of modern chronological order.
  4. Consistent with its story.

## SECOND INTERMEDIATE DEPARTMENT

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

### First Year—Church History

First Sunday, March 6, 1921

#### Uniform Fast Day Lesson for March

Text: Why do I believe that the Book of Mormon is divine? (Teachers are earnestly invited to study the suggestions given on this subject on page 15 this issue.)

Second Sunday, March 13, 1921

#### Lesson 8. Church History

Pupils' Text: "Young Folks' History of the Church, chapter 8.

Teachers' Text: History of the Church volume 1, chapters 8 and 9; "One Hundred Years of Mormonism," pages 107-111; Talmage's "Articles of Faith." Lecture 2. Use map on page 36.

In the Second Intermediate Department we are making a special effort to urge teachers to make an outline of the lessons. Have an objective, know where you are going.

The following topics are suggested for the outline:

- I. Organization of Church of Christ in Primitive Church.
  1. Officers in Primitive Church.
- II. Organization of Church in this dispensation.
  1. Offices.
- III. Name given to Church.
  1. Significances.
- IV. First miracle.

In introducing this lesson have the pupils repeat the 5th Article of Faith. It would be well to have them memorize this. Have them name some of the offices that existed in the Primitive Church.

Note the consistent steps leading up to the organization of the Church:

- I. The great vision. (God revealing Himself to man.)
- II. The Book of Mormon.
- III. Restoration of the Priesthood.
  - Authority to baptize, and lay on hands for the reception of the Holy Ghost and confirm members of the Church.
- IV. The organization of the Church.

## 2. Necessity of humility.

## IV. The barren fig tree.

1. Why cursed.
  - a. Effect upon Peter.
  2. Power of faith.
3. Necessity of keeping commandments.

## Note 2. The Tribute Money.

"While the circumstances of the finding of the stater in the fish are not detailed, and the actual accomplishment of the miracle is not positively recorded, we cannot doubt that what Jesus had promised was realized, as otherwise there would appear no reason for introducing the incident into the Gospel narrative. The miracle is without a parallel or even a remotely analogous instance. We need not assume that the stater was other than an ordinary coin that had fallen into the water, nor that it had been taken by the fish in an unusual way. Nevertheless, the knowledge that there was in the lake a fish having a coin in its gullet, that the coin was of the denomination specified, and that that particular fish would rise, and be the first to rise to Peter's hook, is as incomprehensible to man's finite understanding as are the means by which any of Christ's miracles were wrought. The Lord Jesus held and holds dominion over the earth, the sea, and all that in them is, for by his word and power were they made."—Jesus the Christ. (Talmage.)

## Note 3. The Barren Fig Tree.

"The blighting of the barren fig tree is regarded by man as unique among the recorded miracles of Christ, from the fact that while all the others were wrought for relief, blessing, and beneficent purposes generally, this one appears as an act of judgment and destructive execution. Nevertheless, in this miracle the Lord's purpose is not hidden; and the result, while fatal to a tree, is of lasting blessing to all who would learn and profit by the words of God. If no more has been accomplished by the miracle than the presenting of so impressive an object lesson for the instructions that followed, that smitten tree has proved of greater service to humanity than have all the fig orchards of Bethphage. To the apostles the act was another and an indisputable proof of the Lord's power over nature, His control of natural forces and all material things, His jurisdiction over life and dead."—Jesus the Christ. (Talmage.)

## Fourth Sunday, March 27, 1921

## Lesson 9. On the Night of the Betrayal

Text: Matt. 28; Mark 14; Luke 22-23.

Aim: True greatness is shown in do-

ing right when temptation is strongest; yielding to wrong always brings sorrow.

## I. The Last Supper.

1. Peter and John's commission.
2. The upper room.
3. Christ's desire for the meeting.
  - a. Reason.
4. Jesus washes feet of disciples.
  - a. Peter's protest.
5. The betrayer.

## II. Loyalty as Peter felt it.

1. A new commandment.
2. Peter's assurance of devotion.
3. Christ's admonition and prophecy.

## III. Gethsemane.

1. Christ's agony in the garden.
  - a. "Not my will but Thine."
2. The Disciples' showing.
3. The betrayal.
  - a. Peter's defense.
  - b. Peter's lesson.

## IV. Loyalty as Peter acted it.

1. His sleeping.
2. His warning.
3. His denial.
4. His sorrow.

Illustrative: "It's easy enough to be pleasant when life flows by like a song," etc.

Application: What opportunities come to us to defend the right?

## Note 4. The Last Supper.

"At last the end drew very near. The Thursday evening arrived, when in every house in Jerusalem the Passover was eaten. Jesus also, with the Twelve, sat down to eat it. He knew that it was His last night on earth, and that this was His farewell meeting with His own. Happily there has been preserved to us a full account of it, with which every Christian mind is familiar. It was the greatest evening in His life. His soul overflowed in indescribable tenderness and grandeur. Some shadows, indeed, fell across His Spirit in the earlier hours of the evening, but they soon passed; and throughout the scenes of the washing of the disciples' feet, the eating of the Passover, the institution of the Lord's Supper, the farewell address, and the great high-priestly prayer, the whole glory of His character shone out."—Life of Christ. (Stalker.)

## Advanced Theological

First Sunday, March 6, 1921

Uniform Fast day exercises

Second Sunday, March 13, 1921

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

course does it become a degrading passion?

In this connection attention is called to question 6 previous lesson.

2. What about the contention that sensuous desire must be personal, that is, one must "lust after her" to invite rebuke?

Or, is there such a thing as an impersonal lewdness of mind?

3. What is the distinction between sexual desire and affection for?

4. In the light of the Sinai Decree are the two lawfully separable?

Or, in other words, is there a lawful place for sexual desire except in conjunction with true affection or love for?

5. Point out in what respects the per-

verted sexual desires of the human fall far below the mating instinct or impulse of many of the higher animals.

6. May there not be an accompanying mental infection incident to the prostitution of mind which is comparable with the loathsome infection incident to the corresponding prostitution of the body?

Carefully selected and discreetly handled illustrations or concrete cases may well be used to make the application in each instance.

**Note.**—Tact and good sense are indispensable to these discussions, and if deemed advisable separate classes for men and women may be used for the discussion of certain phases of the Seventh Commandment.

## THEOLOGICAL DEPARTMENT

*Chairman; John M. Mills, Geo. H. Wallace, Edwin G. Woolley, Jr. and Robert L. Judd*

### First Year—Ancient Apostles

#### WORK FOR MARCH

First Sunday, March 6, 1921

Uniform Fast Day Lesson for March

Text: Why do I believe that the Book of Mormon is divine? (Teachers are earnestly invited to study the suggestions given on this subject on page 15 this issue.)

Second Sunday, March 13, 1921

Lesson 7. A Marvelous Manifestation

Text: Matt. 17:1-21; Mark 9:2-10.

Aim: A testimony of the truth of the Gospel may be strengthened in many ways, but it cannot be obtained without purity and sincerity.

I. On Mt. Hermon.

1. The Holy Mount.
  - a. Location and splendor.
2. Lessons in self-denial.
3. Evening on the Mount.
4. The transfiguration.
5. Moses and Elias.
6. Effect upon the three Disciples.

II. Peter's testimony confirmed.

1. By miracles.
2. By seeing Heavenly beings.
3. By inspiration.
4. By testimony of the Father.

III. At the foot of Mt. Hermon.

1. The afflicted boy.
2. The Apostles baffled.
3. The evil spirit rebuked.
4. A contrast.

**Note 1. The Transfiguration.**

"His prayers received a splendid answer in the Transfiguration. That glor-

ious scene took place in the middle of the year of opposition, just before He quitted Galilee and set forth on the journey of doom. It was intended partly for the sake of the three disciples who accompanied Him to the mountain-top, to strengthen their faith and make them fit to strengthen their brethren. But it was chiefly intended for Himself. It was a great gift of His Father, an acknowledgment of His faithfulness, up to this point, and a preparation for what lay before Him. It was about the desire He was to accomplish at Jerusalem. He conversed with His reprecursors, Moses and Elias, who could thoroughly sympathize with Him, and whose work His death was to fulfil."—Life of Christ (Stalker.)

Third Sunday, March 20, 1921

Lesson 8. Lessons in True Leadership

Text: Matt. 17, 24-27; 18, 21-35; 24-26; Luke 18:18-30.

Aim: The true leader is he who renders the greatest kindness and the best service to his fellowmen.

1. A comparison.
  - a. "From whom kings of earth receive tribute."
  - b. So children of Father should be free.
2. Why paid.
3. How obtained.

II. A lesson in forgiveness.

1. Peter's question.
  - a. By what prompted.
2. The unmerciful debtor.

III. The Rich Young Ruler.

1. The reward of sacrifice.

"But these things which proceed out of the mouth come forth from the heart; and they defile the man. For out of the heart come forth evil thoughts \* \* \* these are the things which defile a man." Matt. 15:18, 19.

The passion of "lust" unkindled by thoughts lewd and unchaste—by imagery licentious and debauching—is defilement aimed at by the Sinai "Law of Cleanliness."

There may be no overt act—no outward observable signs yet the soul is being debauched by a consciousness teeming with the poison and filth of degrading desire.

It is in this that we observe the extreme fineness of the mesh of the Divine law as set over against human law.

The "seventh command" strikes at defilement in its beginnings and at its seat. It weighs direct against the very source of corruption. "Be thou not defiled" means spirit or soul defilement. "Be thou not taken in adultery" means "keep thyself unspotted"—debase not neither pervert the deepest laid and most sacred instincts of this human life.

This, men and women, is the "purging edict" of these "Divine Commands." This is the searchlight set on Sinai to sweep the lustful filth from the hearts of men through all the generations to come.

The crime of "adultery" has been so narrowed up—so smuged and smerged—so belittled and bedimmed, that today its poisonous trace and mark seems everywhere. And in this same everywhere it steals about unloved and unfeared.

By man's law this snake of lewdness is barely "scotched" when seen; and all the while it's being housed and nursed and allowed to play almost at will in the imaging chambers of the souls of men.

#### Questionnaire.

1. What reasons can you give for the order in which this commandment occurs? Or what relation does it bear to the preceding and the succeeding commandment?

2. What was the occasion for the Savior's pointing out the scope and meaning of this injunction?

Or what interpretation had been given this prohibition at the time of Christ?

3. Point out the principal differences between adultery "at law" and adultery as aimed at in the Divine Code.

4. What do you understand sexual morality to include?

5. What evidence have you that the seventh commandment was intended to

cover the entire field of sexual morality? Or point out what sexual offenses, if any, are not met by this edict?

6. Does the keeping of this commandment mean the suppression of sexual impulse, or does it refer to its control and direction aright?

7. What would explain the fact that mental lewdness or unchastity of thought is among the most common of moral ills?

8. Why is this condition so impossible of limitation by restraints such as are set up in criminal codes?

Sunday, February 27

Thou Shalt Not Commit Adultery.

Lesson Topic. Violations  
General Discussion.

1. Without overt act.

While it is that unchastity of mind only that expresses itself in an overt act that gives offense at law (human law), with the Great Law Giver the mind state itself is a violation of the Seventh Command.

For he that "looketh upon a woman to lust," etc., is already an adulterer. The conscious state—that imaged setting of unchastity in one's own mind is an offense in that it ignores and disregards the injunction to refrain—from defilement. In other words, it is defilement. It is the unclean—the adulterous condition of mind inveighed against in this order of restraint.

It is just that state of being wherein emotion gives way to degrading passion, and where affection steps aside for lust.

The crime of it all lies in this slip of consciousness to the lower or baser levels of feeling and desire. In this descent there is plainly observable a sickening moral slump of a human soul.

Impulse—wholesome and creative—instinctive and God-given—reaching up in its climb to the heights of pure desire and hallowed companionship—slips downward into the mire of sensuous yearning in a mad reach toward the mirage of the "debauch."

And so the law of God is broken and the soul of man defiled.

#### Questionnaire

1. Confronted by the fact that sexual desire is a normal, natural creator-planted impulse and that it accompanies the highest functioning of our physical life, how would you explain its condemnation and its classification as something debasing or even criminal? Or, at what stage, or, under what conditions does it cease to be an impulse natural, and wholesome, and moral; or beyond what point, or apart from what

# PARENTS' DEPARTMENT

Howard R. Driggs, Chairman; N. T. Porter, Henry H. Rolapp, E. G. Gowans, Seymour B. Young, Charles H. Hart, and George N. Child

## WORK FOR FEBRUARY

### Study of The Ten Commandments

By N. T. Porter

#### Division III. Humanities

Commandments Six and Seven

Sunday, February 6

Uniform Fast Day lesson

### Outline Division III. January and February

1. Order and Sequence of the Five Commandments included in this division.
2. Sixth Commandment. "Thou Shalt Not Kill."
  - a. Obvious necessity for such restraint.
  - b. Defenses or Immunity in taking life.
  - c. No limitation as to method and manner.
  - d. Death from neglect to provide or withdrawal of support.
3. Seventh Commandment. "Thou Shalt Not commit adultery."
  - a. Meaning and scope of.
  - b. Violations of.

Sunday, February 13

Thou Shalt Not Kill.

Death Through Neglect or Indifference.

#### Discussion

If man is chargeable with the death of his fellowman, though that death come by degrees or by the tortuous or prolonged route; if man is to be held though he is but the cause jointly of the death charged against him; what is to be said of death to a fellowman that comes through neglect or indifference as to his welfare on the part of another? Is that other chargeable under the sixth commandment? In other words, is man to an extent or degree "his brother's keeper?"

The difficulty with this phase of the problem of responsibility for death lies largely in its complexity. The innumerable variable factors entering into the question of neglect (particularly criminal neglect—and more particularly criminal neglect to the degree of responsibility), make a clear cut finding or conclusion next to impossible. Yet the facts are that the termination of life in many cases is directly traceable to a failure to provide for, or contribute to

its continuance on the one hand; or, an unmindful or indifferent positive act withdrawing support or provision on the other hand.

It is plain that no individual is charged directly with the lives of each member of his associate group. So, if there is to be considered a liability, the failure to discharge which, resulting in death, would charge the failing party with responsibility for, it must necessarily be a liability or responsibility arising, on the one hand, from a close or immediate relationship; or, on the other hand, from an undertaking to care for such as had established a relation of dependence.

In other words, it is not only possible but probably a fact that each, or at least most of us, stand in our lives in such relation to other lives, that should we fail through sheer neglect, or withdraw help through sheer indifference to, we would stand dangerously close to a defy of the command, "Thou Shalt Not Kill."

#### Questionnaire

1. What blood relationship would bring one within the range of responsibility referred to above.
2. Would kinship necessarily imply responsibility? Or, what about the factor of ability on the one hand and necessity on the other?
3. Is kinship or marital relationship an essential to responsibility?
4. Explain what assuming to care for, and causing the dependent and also others to rely means to you.
5. Cite and explain cases, if any, where there is no express or implied undertaking to provide, but, where the factors of absolute need—absolute ability to provide—knowledge of condition, etc., are present and the appeal of all these to one's humanity is such as to make one culpable if he fails to respond.

Sunday, February 20

Thou Shalt Not Commit Adultery.

Lesson Topic. Meaning and Scope of. Any doubt as to the meaning and scope of the Seventh Commandment is removed by the reference to the same, in the "Sermon on the Mount."

"Ye have heard that it was said, Thou shalt not commit adultery, but I say unto you, whosoever looketh upon a woman to lust after her hath committed adultery with her already in his heart." Matt. 5:27, 28.

meetings held in 171 schools or 53.4 per cent.

Teacher-Training meetings (1-2-3-4) held complete in 111 schools or 34.7 per cent.

Number of schools holding part of Teacher-Training meetings 112 or 35 per cent.

Number of schools not holding any Teacher-Training meetings, 97 or 30.3 per cent.

Segregating the Teacher-Training meetings the number of schools holding the 1st and 3rd sessions, 218 or 68.1 per cent; 2nd session, 157 or 49 per cent; 4th session, 113 or 35.3 per cent.

STAKE	No. of Schools	Schools Reported												
		Prayer Meeting		Sunday School		Supt's Weekly Council Meetings		Teacher-Training Meetings			Teacher-Train's Meetings Segregated			
		Yes	No	Yes	No	Yes	No	Complete	Part	None	1-3	2nd	4th	
Alpine	18	15	14	1	15	...	8	7	45	9	2	13	7	5
Bear River	21	7	5	2	7	...	3	4	...	2	5	2	1	...
Benson	14	12	11	1	12	...	9	3	4	6	2	10	5	4
Bingham	15	14	11	3	14	...	3	11	2	2	10	4	3	2
Blackfoot	16	6	5	1	6	...	2	4	...	2	4	2	...	...
Box Elder	13	10	10	...	10	...	7	3	10	...	...	10	10	10
Cache	8	8	6	2	8	...	2	6	1	5	2	6	2	1
Cottonwood	13	13	8	5	13	...	5	8	3	7	3	9	7	3
Ensign	7	7	7	...	7	...	4	3	2	5	...	7	2	2
Fremont	15	14	13	1	14	...	2	12	9	4	1	13	9	9
Granite	16	16	16	...	16	...	13	3	...	15	1	15	5	...
Hyrum	10	10	10	...	10	...	6	4	5	4	1	9	8	5
Jordan	14	13	10	3	13	...	9	4	4	3	6	7	7	4
Liberty	11	11	11	...	11	...	10	1	...	6	5	4	5	...
Logan	11	11	11	...	11	...	9	2	7	3	1	10	8	7
Nebo	13	13	12	1	13	...	9	4	3	...	10	3	3	3
North Davis	9	9	5	4	9	...	4	5	2	2	5	4	3	2
North Sanpete	13	9	8	1	9	...	4	5	3	3	3	6	4	3
North Weber	18	14	14	...	14	...	7	7	12	2	...	14	14	12
Ogden	11	11	11	...	11	...	8	3	9	1	1	10	10	9
Pioneer	15	14	14	...	14	...	8	6	7	6	1	13	11	7
Rigby	17	...	...	...	...	...	...	...	...	...	...	...	...	...
Salt Lake	13	12	11	1	12	...	10	2	...	7	5	7	3	...
Shelley	8	8	6	2	8	...	2	6	...	1	7	1	...	1
South Davis	9	9	9	...	9	...	7	2	2	4	3	6	5	2
South Sanpete	11	11	7	4	11	...	4	7	3	4	4	6	4	3
Utah	23	18	16	2	18	...	5	13	2	4	12	5	3	2
Weber	13	13	13	...	13	...	7	6	12	...	1	12	12	12
Yellowstone	15	12	8	4	12	...	4	8	5	5	2	10	6	5
Total	390	320	282	38	320	...	171	149	111	112	97	218	157	113

The Art of Friendship

"Life has two ecstatic moments, one when the spirit catches sight of truth, the other when it recognizes a kindred spirit."—Victor Hugo.

"The power of the magnet which draws to itself that for which it has an affinity is duplicated in every human soul. There is that within us which brings to light the good or the bad in others."

"Friendship must have its foundation in faith. If we open the door of the heart to all whispers and slanders, loyalty cannot abide. Love without trust is torment."

# Teacher Training Department

Milton Bennion, Chairman; Adam Bennion

## A NEW TEACHER-TRAINING TEXT-BOOK

The new teacher-training text book, "Fundamental Problems in Teaching Religion," by Elder Adam Bennion, superintendent of Church schools, is now on sale at the Deseret Book Company. Its preface hints the spirit of the book:

"That ever old question 'How to Teach' becomes ever new when made to read 'How to Teach Better.' This volume aims to raise those problems which every teacher sooner or later faces, and it attempts to suggest an approach by way of solution which will insure at least some degree of growth towards efficiency.

"The successful teacher ever views his calling as an opportunity—not as an obligation. To associate with young people is a rare privilege; to teach them is an inspiration; to lead them into the glorious truths of the Gospel of Jesus Christ is heavenly joy itself. This little volume hopes to push the door of opportunity a little wider than more of that joy may be realized."

"Perchance in heaven one day to me  
Some blessed Saint will come and say,  
All hail, beloved! but for these  
My soul to death had fallen a prey;  
And oh! what rapture in the thought,  
One soul to glory to have brought."

The chapter headings here set down indicate the scope of the work:

- Purposes Behind Teaching.
- What is Teaching?
- The Joys of Teaching.
- Personality.
- Attainment.
- Native Tendencies.
- What To Do With Native Tendencies.
- Individual Differences.
- Individual Differences and Teaching.
- Attention.
- What Makes For Interest.
- A Laboratory Lesson in Interest.
- The More Immediate Problems in Teaching.
- Organizing a Lesson.
- Illustrating and Supplementing a Lesson.
- The Aim.
- Application.
- Methods of the Recitation.
- Review and Preview.
- The Question as a Factor in Education.
- The Problem of Discipline.
- Creating Class Spirit.

Conversion—The Real Test of Teaching.

## Teacher-Training Survey

In the spring of this year (1920) special Sunday School conventions were held in the 29 Stakes shown in the following table.

In order to ascertain the condition of the Stakes visited and the establishment of Teacher-Training classes in all of the schools of the 29 Stakes the following survey was made.

Since the holding of these special conventions, group auxiliary conventions have been held in practically all the remaining Stakes in the Church, where the programs for each of the four monthly Teacher-Training meetings were demonstrated.

Teacher-Training work at one time may have been considered strictly a Sunday School movement. Today, however, the General Boards of all the auxiliary associations have approved and recommended the establishment of classes and through the Correlation Committee have prepared and distributed a pamphlet containing the program to be taken up at each of these four monthly Teacher-Training meetings.

1st and 3rd sessions, Normal Class, "How to Teach."

2nd session, Report and Business Meeting, "Whom to Teach."

4th session, Preparation Meeting, "What to Teach."

It is hoped and expected that each Sunday School in the Church will conform as quickly as possible to these recommendations and co-operate with the other auxiliary associations in unifying the Teacher-Training movement throughout the Church.

## Summary

Number of schools in the 29 Stakes, 390.

Number reporting on survey, 320.

The following per cents were obtained on basis of 320 schools reporting:

Prayer meetings held in 282 schools or 88.1 per cent.

Opening exercises carried out uniformly in practically all schools.

Superintendents' Weekly Council

This page contains six systems of musical notation for a piano accompaniment. Each system consists of a treble clef staff and a bass clef staff. The music is written in a minor key, indicated by a flat sign in the key signature. The notation includes various rhythmic values such as eighth and sixteenth notes, as well as rests and dynamic markings. The piece concludes with a double bar line at the end of the sixth system.

Juvenile to be eliminated and substituted by the following:

I Corinthians, 3 chapter, 16-17 verses.

"Know ye not that ye are the temple of God, and that the Spirit of God dwelleth in you? . . . For the temple of God is Holy, which temple ye are."

Appropriate short reading bearing on the subject.

The recital of that part of the Word of Wisdom referring to tobacco.

The following topics to be given in some three-minute talks.

The tobacco user as a chum, by Intermediate boy.

The tobacco user as a sweetheart, by Theological girl.

The tobacco user as an employee, by local business man.

The tobacco user as a father, by Theological boy.

The tobacco user as a son, by Parent's class.

The tobacco user as a husband, by lady member, Parent's class.

Song: "True to the Faith."

Ten minute talk on the non-use of tobacco from the standpoint of health,

efficiency, economy, physical and moral cleanliness, personal charm and spirituality.

School standing reciting slogan: "We stand for the non-use and the non-sale of tobacco."

Presentation and adoption of resolutions pledging support to the anti-tobacco movement.

### Resolutions

The following resolutions may serve as a guide: "We, the officers and teachers and members of the Deseret Sunday School, do hereby pledge our allegiance and support to the anti-tobacco movement inaugurated in this state and recommend to the superintendency of the Sunday School the appointment of a committee to cooperate with similar committees as provided for by the Social Correlation Committee."

Note: Respectfully urge upon local superintendents to exercise special dispatch upon this day in the conduct of the other features of the usual opening exercises.

## **CHORISTERS' and ORGANISTS'** **DEPARTMENT**

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

It is desired that the discussions at union meetings for January, February and March be confined to the outline prepared for the Sunday School Conventions "The Presentation of a New Song."

It may be taken up as a whole for three discussions, assigning the topics to different choristers at each union meeting or if preferred it may be divided into three parts under the heads:

Rhythm, melody, harmony. It is the

most important subject confronting our choristers, and it is thought that these discussions at union meetings will aid in the interest at the convention.

### NOTICE TO ORGANISTS

Every Organist is requested to bring a copy of this issue of the Juvenile Instructor to her Stake Sunday School Convention.

### Largo

*Dolce*



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." (Isaiah 2:2, 3.) By pupil of Second Intermediate Department.

5. Song, first verse of "Sweet Sabbath School More Dear to Me," by member of Theological Department, congregation joining in chorus.

6. Recitation: "And again, inasmuch as parents have children in Zion, or in any of her Stakes which are organized, that teach them not to understand the doctrine of repentance, faith in Christ the Son of the living God, and of baptism and the gift of the Holy Ghost by the laying on of the hands when eight years old, the sin be upon the heads of the parents:

"For this shall be a law unto the inhabitants of Zion, or in any of her Stakes which are organized;

"And their children shall be baptized for the remission of their sins when eight years old, and receive the laying on of the hands,

"And they shall also teach their children to pray and to walk uprightly before the Lord.

"And the inhabitants of Zion, also, shall remember their labors, inasmuch as they are appointed to labor, in all faithfulness; for the idler shall be had in remembrance before the Lord." (Doctrine and Covenants 68:25-29).

By member of Parents' Class.

7. Brief account of the origin, growth and development of the Sunday Schools of the Church, by member of the Superintendentcy.

III. Where a local Sunday School has been organized for at least ten years the following idea might be worked out to show the organization and growth of the local school.

#### Morning Session:

Songs and memory gems by Kindergarten and Primary Classes.

The first Sunday—who was the Superintendentcy, who the officers, number of pupils, other interesting data.

Information may be gathered from older people in the Ward and given by Intermediate pupils—or some very interesting older people may be used.

It is suggested that members of the first Sunday School present should be

singled out and given badges, or other insignia, passed to them by younger pupils.

The Growth of the School.

Have you a new home?

Additional members.

Additional classes or departments.

Any other fact of interest.

Subject matter to be treated by pupils or some of the older members—if by older members have it in story form.

#### Afternoon or Evening Session:

Subject matter prepared by Theological and Parents' Classes.

It is suggested that the aim of this session be to interest parents in the school and point out to them the need of their cooperation with and support of the school.

IV. A suggestion for an afternoon or evening program would be to have three talks treating (a) the boy, (b) the girl, (c) the parent, given specially to people capable of developing the relationship to each other and the part the Sunday School has to play in the lives of each. Special boys and girls choruses would add to the program.

#### Convention Questionnaire

In order to ascertain whether or not the material presented at the recent auxiliary conventions is being put into practice in the local schools, a questionnaire has been prepared and mailed to all of the Stake Superintendents to be sent in to the local superintendents. It is expected that these blanks will be filled out by the local superintendents and returned to the Stake Superintendent who in turn will recapitulate the results and send to the General Board.

In the Teacher-Training Department (this issue) will be seen a table showing the results of the work in the 29 Stakes holding special conventions last spring.

Of the 1,000 Sunday Schools in the Church it will be interesting to observe the actual number that are following out as far as possible the recommendations of the General Board for the improvement of the Sunday School work in the Church. Truly the great Sunday School cause is growing and improving each year.

#### SUGGESTIVE PROGRAM

Anti-Tobacco Day, January 23, 1921

Opening Song: "In Our Lovely Secret."

Usual opening exercises.

Concert Recitation provided for in the

the tiny fairies. Our tiny fairies are quite as uncertain in their behavior as your small brothers and sisters. Only they never have tantrums. I jingle by bells whenever I see the tantrums coming and then they laugh instead."

"Does Tommy Tantrum really try to slip into fairyland?" Elizabeth Martin asked.

"Oh, yes," said Blue-bell. "But when I ring my bells he puts his hands over his ears and runs away. Nobody can help laughing when they hear these bells."

"Ring them again, please, please," begged the children.

So Blue-bell rang them again. And then everyone of them was dancing in merriment.

"Let's play 'hide-and-go-seek' with the little tots," Blue-bell proposed.

And oh, what a difference! When the children came popping out before time everyone laughed and Blue-bell laughed and rang her bells.

"Now shall we play 'pussy wants a corner?'" said Blue-bell.

"Oh, yes," they all laughed. And when the tiny ones just couldn't stay on their corners everyone laughed all the more.

"Now we shall play our fairy game," Blue-bell rang her bells again. And the children spat their hands for joy.

"The big boys and girls are all men and cats and the tiny ones are wee little mice," said Blue-bell.

"Are the boys to be men and the girls cats?" Laura Jones asked.

"Some of the girls may be women if you like," said the fairy.

Then such a joyous frolic as they all had. Such scampering of mice to their holes—which were trees or corners or anything! Such a stamping of feet and mewing of cats!

Sometimes a mouse would run right towards a cat or a woman. If it ran towards a cat the cat would

play pounce on it and gobble it up. If it ran towards a woman she would pretend to be dreadfully frightened and jump up on to something and yell and hold up her skirts.

Sometimes the boys would pretend a mouse had run up their trousers' leg. Then how they would stamp to get it out.

Nobody minded in the least what a mouse did. Because, as Blue-bell said, you can't tell what a mouse or a little tot will do. And everything they do is funny.

When the teacher came out to ring the bell she couldn't believe they were the same children.

"Why here is a beautiful Blue-bell growing on our grounds!" the teacher said.

Of course it was Blue-bell standing very still. She never moved or winked an eye-lash when the teacher picked her and carried her in and put her in a vase of water.

Though I don't think Blue-bell enjoyed having her feet in water. Her bells rang so prettily whenever the teacher moved her. But of course only children hear fairy bells, so the teacher never guessed she had a beautiful fairy on her desk.

And such a change there was in that school. When anything went wrong one tinkle from Blue-bell brought the smiles and then everything went all right.

Elizabeth Martin's baby brother came nearly not smiling until it was too late. All of a sudden right in the midst of a lesson he found out his shoe had not been buttoned. And little Bobby Martin was a most particular boy.

Nobody ever had any peace till his shoes were buttoned. If a spot were on his little frock he'd cry the minute he saw it. When he ate bread and honey they had to put the wash cloth on a stool beside him so he could take one bite and then wash his hands.

She ran all around the room several times. The teacher ran after her. Only Elizabeth was crying so hard she couldn't find the door.

After Dorothy Elinor said her piece Mabel wanted to say one. She marched right up to the front as brave as could be. But when she got there she could only think of one line.

"A birdie with a wellow bill." She always called yellow—wellow. And that's all she could say. Then she scampered down to Dorothy Elinor and squeezed her so hard everybody laughed. Of course Mabel didn't like to be laughed at so she had another tantrum.

At recess the big children ran away from the little brothers and sisters and wouldn't allow the tiny tots to play with them. So there were more tantrums.

All during recess the sun had been behind a cloud and there was a drizzling rain. Pretty soon, right while the tantrums were at their worst, the sun fairly popped out. It made the prettiest rainbow. One end seemed to fall just behind the schoolhouse.

While the children were watching it and being happy over the bright colors one tiny piece of dark blue fell out of the rainbow and blew over toward them.

"Oh," cried the children, "it's a fairy."

"Flappity-doozle," said Tommy Tantrum, "it's Blue-bell. She's always tagging me about. Now I'll have to go. There's no fun when the tantrums are over."

Then he was so cross at Blue-bell for spoiling his fun he threw himself on the ground right in the mud and water and had one more first class tantrum—a regular farewell Tommy Tantrum, before he went.

Blue-bell only laughed and jingled her blue-bells at him. The bells had the softest tingle. They sounded far, far away. You had to listen and be

ever so still or you couldn't hear them at all.

"Oh, can flower bells ring?" the children cried.

"If they are fairy flower-bells they can," the lovely fairy answered.

"I am the fairy of joy," she smiled. "Blue-bell is my name. I plan all of my dresses to resemble this flower. Then when any one sees me and I do not wish to be seen I stand very still. They think I am only a flower. If they should touch one of my bells it would ring and then they would know I was a fairy."

All the children were gazing at her pretty blue-bells and wishing she would ring them again. She must have guessed their wish for she gave a little swing that set all of the bells in motion. And oh, how sweet they sounded!

It made the children so merry they couldn't keep from laughing.

"Were you having a joyous time when I came?" Blue-bell asked.

Then they all remembered. They had not been enjoying themselves. They had all been in tantrums.

"We can't have any fun," said Philip Doran, "because the little children are here. And they upset all our plans and spoil everything."

"Oh, then I see you really did need me," smiled Blue-bell.

"They don't play the game!" Carl Barton broke in. "They won't pay any attention to the rules. If we play hide-and-go-seek out they come giggling before we have a chance to say 'touch the goal for all around me.' If we play 'pussy wants a corner' they all leave their corner at once and laugh till they fall down. It's no fun playing with children."

At this Blue-bell laughed so heartily that all her bells joined in and made the gladdest music that the children couldn't help laughing too.

"We have a game in fairyland," said Blue-bell. "We play it just for

the tiny fairies. Our tiny fairies are quite as uncertain in their behavior as your small brothers and sisters. Only they never have tantrums. I jingle by bells whenever I see the tantrums coming and then they laugh instead."

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Nobody ever had any peace till his shoes were buttoned. If a spot were on his little frock he'd cry the minute he saw it. When he ate bread and honey they had to put the wash cloth on a stool beside him so he could take one bite and then wash his hands.

If they didn't do that he'd run to the wash-basin as many as twenty times while eating one slice of bread and honey.

He got so he wouldn't eat soft eggs or drink cocoa because they were so liable to get on his clothes. And candy and jam had no charm for him because they made his fingers sticky. He almost gave up eating and playing so as to keep himself clean.

When he found his shoe was unbuttoned he began digging his fists into his eyes and kicking against the seat. Blue-bell had to jingle her bells several times before he heard. And then he acted as if the bells tickled his heart for he began to laugh right out loud.

"Sister," he laughed, "look at the joke! You forgot to button my shoe."

Even the teacher and Blue-bell laughed. The teacher handed him the very button-hook she had taken out of his shoe and told him to button it himself.

Dorothy and Elizabeth knew what that meant. They knew there would be a fuss. But there he sat on the school-room floor and kept them all laughing.

When a button wouldn't come through he'd shout, "Ho, ho, I'll tatch you next time." And when the hook just wouldn't go round the button he'd laugh and say, "Ho! Ho! I'll try you again."

Blue-bell was so pleased with him that she gave him one of her tiny bells—and told him that whenever things went wrong just to ring that bell and then he'd laugh and things couldn't help going right.

All of the boys and girls wanted bells but Blue-bell couldn't spare so many. So she told them to just imagine they heard the merry tinkle and then laugh and keep on laughing and the tantrum would scamper away.

(TO BE CONTINUED)

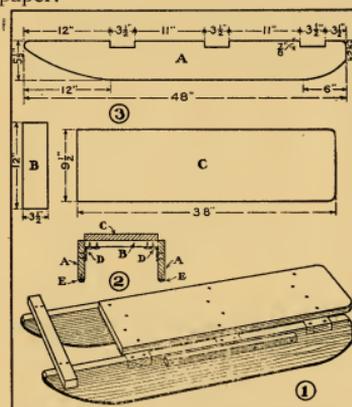
## HANDICRAFT

By A. Neely Hall

### HOMEMADE SLEDS

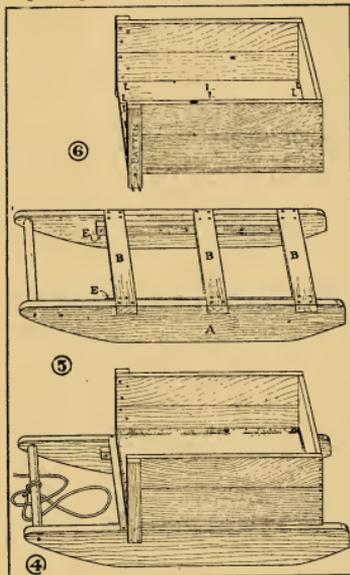
It doesn't require much gumption to build a substantial sled, nor does it require tools and working material that the average boy cannot obtain; so there is no reason for your not owning a sled if you want one.

Figure 2 shows a cross-section of the sled in Figure 1. Cut a pair of runners by the pattern of A (Fig. 3), three connecting crosspieces by the pattern of B, and the seat by the pattern of C. Boards  $\frac{7}{8}$  inch thick can be used. The notches in the top edge of the runners are cut to receive the ends of crosspieces B. Cut the ends of the notches with a saw, and split out the wood between the saw cuts with a chisel. The curved ends of the runners can be cut with a saw, then planed up and smoothed with sandpaper.



To assemble the sled, slip the ends of the crosspieces into the notches in the runners, and fasten them with nails. Then, to brace the runners, fasten a 2-by-2-inch iron angle brace in each of the corners formed by crosspieces B and runners A (D, Fig. 2), screwing these braces to crosspieces B and runners A.

With the runners braced, the next thing to do is to put on the shoes. Of course, you can omit shoes, but the sled will slide better with them. Iron hoop-strips, or strips of sheet-iron ob-

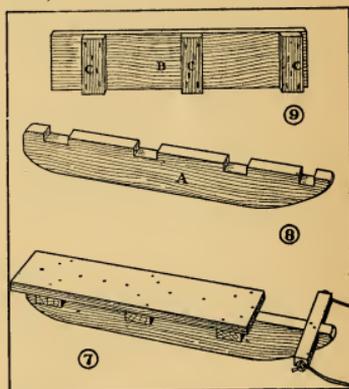


tained at a sheet-metal shop, can be punched for nails, and nailed to the edges of the runners. But the best kind of shoes are made of strips of half-oval iron, bent to the shape of the runners, drilled at the ends, and screwed to the runners. You can get these strips at a blacksmith-shop or through one of the large mail-order houses that sell hardware specialties. If you cannot drill the strips yourself, have a mechanic do it for you.

Nail or screw the sled seat to the runner crosspieces. Nail a strip across the bow ends of the runners for a foot-bar, and nail a strip to each side of the runners for handle-bars. Then your sled will be ready for painting.

The sled shown in Fig. 4 has runners of the size of runners A (Fig. 3), and crosspieces of the size of B (Fig. 3). Instead of using iron brac-

es for the runners, the strips E (Fig. 5) are nailed to the runners close up against the under side of crosspieces B. A strip can be nailed across the runner ends for a foot-bar, or a piece of broom-handle can be put to fit between the ends, as shown. The sled seat is made of a box of the width of the sled (Fig. 6). Remove one end, and batten together the loose board ends as shown, using battens long enough to extend several inches below the box bottom. Nail the box bottom to crosspieces B of the sled, and nail the lower end of the side battens to the sled runners.



The single-runner in Fig. 7 requires a skillful coaster to manipulate, as it upsets easily. It is intended for use upon ice or crusted snow. Lying prone upon the single-runner, the coaster keeps his balance by dragging his feet. To protect his shoes, he should wear skates, and allow the toes of these to drag upon the ice.

Make the runner out of a 2-by-6 (A, Fig. 8), using the pattern of Fig. 3 to cut it by. Seat board B (Fig. 9) has three battens nailed across it (C), of the right width, and in the right positions, to fit the notches in the runner top. Spike the seat to the runner. Set the foot-bar (Fig. 7) in a notch cut in the bow end of the runner.

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## A Little Puritan

By Edith M. Larrabee

On this October afternoon, Remembrance was in the clearing behind the little log house which was her home. Along the street before her, she could see other log or frame houses, for this was in 1673, in the settlement of Roxbury, one of the first towns in Massachusetts. Behind lay the woods, resplendent in their autumn glory.

Remembrance was gathering the gray berries of the bayberry plant whose wax would be made into candles. For this purpose the berries must be picked between the fifteenth day of September and October, a task which was allotted to the children, but which Remembrance found no hardship as she enjoyed being out of doors these pleasant fall days. Then, too, after the berries were boiled, she liked to see the wax made into the pretty green candles which were stored away for use during the long winter evenings.

Just now Remembrance felt that she must do a great deal to help the family, for yesterday her father had broken his leg. There were no skilful surgeons here and the setting of the bone

had been done in the way best known to these early people, so that it might be a long time before he would be able to work again.

Besides his suffering, the accident meant privation to the family, for much of their food supply depended upon the game which he shot. Remembrance was used to hard times in her seven years of life. She had been born in the wilderness soon after the arrival of her parents, who were among the company of John Winthrop. Her name, Remembrance, was in memory of her mother's old home beyond the sea. In those pioneer days it was difficult to obtain a living, but the hardship was shared by all the families in common and her father had always been able to work before this accident.

Remembrance thought of the words which her mother had said to her just before she left the house:

"You must do all you can to help me look out for your father and for your little brother and sister."

Busy with her task, Remembrance strolled along until she was behind the new house next beyond her own. This had been built by Joel Curtis, a young man, who, with his wife and child, had



HER FATHER HAD BROKEN HIS LEG.



SHE WAS GATHERING GRAY BAY BERRIES.

recently come to this colony. While the house was in construction he had been living with relatives, but had raised a crop of corn in the plot beside his home.

Nearly all of the townspeople had held aloof from this man on account of his expressed sympathy for Roger Williams, a minister who had been banished from the town of Salem in the winter of the previous year on account of his religious teachings. In those days men thought that their own beliefs were the only right ones and had no patience with anyone who differed from them. Though Mr. Curtis attended the religious services regularly and had never openly disagreed with his neighbors he was regarded with suspicion as one who had wrong views.

Remembrance had often heard him discussed. "We must look out for him", her father had once asserted. "We can't have him scattering his false ideas."

Remembrance had wondered what would happen when he came to live in the new house so near to them. Of one thing she was sure. She must avoid him in every possible way.

Though she continued her berry picking she glanced occasionally toward the new house and the yellowing stalks of corn which had not yet been cut. As she did so she saw sev-

eral cows come running down the village road and turn in to this corn patch.

The few cows in the community were all kept in a common pasture with one man appointed to drive them back and forth. Remembrance knew that they must have broken loose from their feeding ground and that something must be done at once, for every pioneer child understood the value of corn. If no one else had seen the cows, she must drive them out herself.

Then she hesitated. What ought she to do? If Mr. Curtis was a bad man with wrong beliefs, was it not the right thing to allow his corn to be destroyed? This was her Puritan reasoning.

If there were only someone to consult on the matter. The cows were already nipping the corn. After all, it seemed a shame to let this man lose his winter's food. Perhaps it was best to be kind even to one who did not believe as others did.

Remembrance dashed toward the corn plot. She would drive out the cows and someone might discover that they were loose and take them home.

With a wild bound she sent them scattering into the road. Then as she turned, she saw Mr. Curtis himself just coming from the woods beyond, carrying two wild turkeys which he had shot.

"The cows were eating your corn!" she exclaimed breathlessly.

"So I perceive, and you did me good service by driving them out. Let me see. Your name is Remembrance Dudley, isn't it?"

"Yes, Sir."

"And your father was hurt yesterday."

"Yes, sir." This man's voice was kind and pleasant. He did not appear at all wicked. Instead, Remembrance felt that she should like him.

"Just wait until I look after those cows and then I'll see what I can do for you." Mr. Curtis hurried away.

"It's time I went home," Remembrance thought, looking at the declining sun. She was not allowed to stay away long for fear wolves might come.

Should she tell her parents how she had helped Mr. Curtis, she wondered. If she had done wrong they would punish her. Perhaps—oh, the dreadful thought—it would be brought up in the meeting. Yet, to her trained conscience, to hide the truth would be no less a sin.

When she reached home she found her mother already growing anxious.

"I stopped to drive off the cows," she stammered. "They were in Mr. Curtis's corn. I thought perhaps I ought not to do it because he had wrong beliefs." She glanced timidly at her father who lay on a bed which had been made for him in this room.

Those were days of bitterness and hostility toward people of opposing beliefs. The man's reasoning may not have differed greatly from his child's, or perhaps he allowed his hatred of the other man's views to dominate all reasoning. Yet strict Puritan though he was, he was not without feelings of humanity.

At this moment there came a knock on the door. When the mother answered it, Mr. Curtis, himself, stood on the threshold.

"Your little girl did me a great service," he declared, relating all, "and

in return I wish to present you with these turkeys. I shall also be most glad to furnish you with game while your husband is laid by."

For a second the woman paused.

"This is very good of you," was her answer. "We thank you sincerely."

"It's only a friendly act," and without stopping for more words the caller was gone.

Remembrance still stood waiting for her father's reply.

"You have done no wrong, Remem-



"YOUR LITTLE GIRL DID ME A GREAT SERVICE."

brance," he told her. "It is always right to do a helpful deed. Besides," he acknowledged, "this man has shown himself neighborly in return."

Now Remembrance was happy. She would not be punished after all. In that age of stern convictions she had learned that kindness, even to one of a differing belief, was not out of place.

## Happyland

By H. Oxley Stengel

### VI.

When the first page was finished the children clapped their hands but settled snug and quiet when Wee Airy gave commands for "Silence!" Then a little elf whose voice was sweet and clear read Chapter Two aloud to all—just as *you* read it here.

#### CHAPTER TWO

"I'll tell of a *day* in Happyland and I guess that *that* will show what the land is like to a fellow—who's half past nine, you know. It's sort o' like this:—waking up early when the sun first shows in the sky and thinking 'how *great* to be living' and then a *cold plunge* and 'goodby' to feeling all sleepy and lazy. I'm ready for both play and work—'cause *I* don't think *I* could stay in 'Happyland' if I felt *I* ever could shirk.

"My tasks are chopping the fire-wood and hoeing the garden, and say! I honestly think that a feller can get as much fun in this way, (if he *tries*) as in a gym class room, and it was much nicer out doors than in on the 'Happy day' I am describing, and on *such* a day it's a sin to be shut up. So I guess Mother was glad that I 'got out of bed right' as she laughs and says when I don't grumble and try to be kind an' polite. The wood was all piled before breakfast and the garden was weeded by noon—so the fellers and I took all our tackle (it was then 'round the middle of June). We went off to the brook for some fishing and waded and then had the luck to find a tree loaded with cherries and to see a flock of wild duck. When I got home with a string of three minnows and a hat full of cherries and flowers—for my little sister who loves them—I'd had just the hap-

piest hours ever since daylight. And I think Happyland (in summer time anyway) is found when you crowd work and play from early dawn and don't lay abed after the sun has shown its head."

(To be continued)

## Little New Year

By Annie Malin

"Happy New Year," I hear him called,

But really I can't see  
How any boy in all the world  
Can very happy be

Who never hangs his stocking up,  
Nor has a Christmas tree.

Christmas has gone; when next it comes,

He's too old to enjoy  
The happy times that are in store  
For any common boy,  
He wouldn't want a drum or ball,  
Or any other toy.

An' so I say I'd hate to be,  
That "Happy New Year" boy;  
I'd rather be just my own self,  
An' Christmas cheer enjoy,  
This year he's little, next he's gone  
An' had no Christmas toy.



By Ann Randall,  
Age 14. Pine, Arizona.



## THE CHILDREN'S BUDGET BOX

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

Best original verses of not to exceed twenty lines.

Best original stories of not to exceed three hundred words.

Best amateur photographs, any size.

Best original drawings, black and white.

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

Verses or stories should be written on one side of the paper only. Drawings must be 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.

### The Moon

The moon is a fat man,  
He smiles upon us all;  
He lights up the dark paths,  
So we will not fall.

His gentle face that lightens  
The sky most every night,  
Sends us down good tidings  
That every thing's all right.

Age 11.

Mary Griffiths,  
Smithfield, Utah.



Photo by Virginia Thatcher,  
Age 16. Box 114, Logan, Utah.

### A Sleigh Ride

The snow was falling lightly,  
In the stillness of the night,  
And the tinkle of the sleigh bells  
Filled our souls with great delight.

We were happy, very happy,  
As we glided o'er the snow;  
And the moonlight through the snow-  
flakes  
Showed our faces all aglow.

But our happiness soon ended,  
The moon's light began to wane,  
Dark clouds gathered in the sky,  
The fleecy snow turned into rain.

We began to shiver and to pull  
Our coats up round our ears,  
And our happy glowing faces,  
Sadly melted into tears.

Then in deepest melancholy,  
Home we started down the lane,  
Each one voting sleigh rides failures,  
When the snow turns into rain.

Vera Hansen,  
Age 13. Elwood,  
(Tremonton R. F. D. No 1.)



Photo by Leota Stoddard,  
Age 11. Downing, Idaho,  
Box 62, Route 1.

### Susie's Christmas Gift

Little Susie was pushed along the crowded street. She was shivering with cold and she had no place to go, but a little, old shack, and more than likely her drunken and angry father would be there to scold and whip her, for she had not secured any work or sold any of the few articles she had to sell. He had told her not to come home (if home it might be called) until she had.

As she passed one of the shop windows she stopped, looking wistfully at the beautiful toys within. Her eyes rested on a beautiful doll. She re-

membered with tears in her eyes her last Christmas. They had then owned a pretty little cottage, but her father had drunk so much since her mother's death, that their home had been mortgaged and finally taken away from them. The only thing her father cared for now was drink.

She wondered if Santa would bring her any presents this year—but no, she had barely mentioned it to her father and he told her there was no Santa, to never mention it to him again, which she resolved never to do although she had not lost any faith in Santa.

This was the night before Christmas. It grew colder and the snow began to fall thick and fast. She thought it just as well to go home as to freeze there. She hurried home and to her intense relief her father was not there. It was so cold she went to bed.

She had prayed very little since her mother's death, but she still remembered how to pray a little, so she asked God to help her daddy to be a better man and that Santa Claus bring her the pretty doll in the store window, for her mother had told her there was a Santa Claus and she believed it to be so. She did not know, however, that her father had come up to the door, while she was praying, and on hearing her had stopped to listen.

For a minute or two after Susie finished praying he stood there so ashamed he felt like running and hiding. He realized now what he had been doing. He raised his face and said, "With Thy help, O Lord, I shall be a better man."

Christmas morning dawned bright and clear. As Susie woke up, the first thing she saw was a beautiful decorated Christmas tree and on it many pretty toys among which was the pretty doll she had been looking at the night before and Susie knew that her prayer had been answered.

Mamie Hair,  
Age 14. Provo, Utah.



Photo by Lillie Hansen,  
Age 15. R. F. D. 1, Box 107,  
Tremonton, Utah.

### Dad

Dear old dad, who chops the wood, would work all night if he could, but he works the livelong day, planting grain and raking hay.

He works and works till his skin is brown, never stopping till the sun goes down. When morning comes he builds the fires, dear old dad he never tires.

Then he goes to work again in windy weather and in rain; so you see how father works, who never stops and never shirks.

And when he's getting old and gray with wrinkles in his head, unless he's rich and all of that, he gets no praise till dead.

They have mother's day for mother which makes her feel so glad, so when you're sometimes thinking, please try to think of dad.

Age 12. Theora Erekson,  
Vernal, Utah.  
R. F. D. No. 1.

### Santa's Surprise

Peeping from the covers were two tiny heads,  
Soundly sleeping in their trundle beds;  
Neither of them knew that Santa was there,  
With long curly beard and snow-white hair.

With a twinkle in his eye he looked all around,  
From one place to another, till the stockings he found;  
He peeped into each, then a look of surprise,  
Came over his face, also tears in his eyes.

From those little stockings he pulled out with glee,  
Two little pies, signed "from Ted and me,"  
Nor did he forget them when giving his pay,  
But filled up their stockings and hurried away.

Age 15.

Lela Berry,  
Kanarra, Utah.



Baby Bess.  
Age 7. Drawn by Leah Rasmussen,  
Ferron, Utah.

### The Brooklet

Down through a green and shady  
nook,

Out past the meadow flows the brook.  
Its rippling water seems to say,  
I'm happy all the livelong day.

In the evening just at set of sun,  
When the cows come home and the  
work is done,

I steal to the cozy little nook,  
And murmur my happiness with the  
brook.

Phyllis Packham,  
Blackfoot, Idaho,  
R. F. D. No. 2.

Age 11.



Photo by Francis Moore,  
141 No. Wash. Ave.,  
Ogden, Utah.

Age 13.

### The Fishing

Jack and Bob were brothers. One day their father told them if they would get up at four o'clock the next morning, he would take them fishing. So of course they got up when he called them, although it seemed very early. They were soon dressed and on their way. When they arrived it

was light enough to see. And they soon had a number of nice large fish.

The best part of the trip was when they got home and had some of the fish for breakfast.

Noel Vawdrey,  
Draper, Utah.

Age 8.



Bingham Canyon,  
Photo by Doris Masters,  
Age 13. Bingham Canyon, Utah.

### The November Puzzle

As I sit by the window with my Juvenile trying to solve the November puzzle. I see *Janet* who is a gracious gift of God, and who was born in *Payson*, Utah. Janet romped and played with her little brother *Aaron*. All at once she said, "Let us go to see papa who is a big *banker*. Janet who is a very busy girl said, "Mother, dear, when I grow up I am going to be a *milliner*, and make and sell hats. Of all the birds God created, *Janet* loves the *parrot* best, because it can talk for her, and now my puzzle is solved.

Alden Ayling,  
Lewiston, Montana.

Age 10.

### The Fox and the Geese

A hungry fox one cold, bleak day,  
Passed a farmhouse by the way,  
There he saw some fine fat geese,  
Said he, "I'll have a jolly feast."

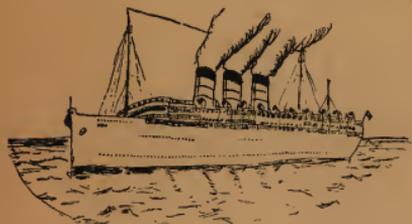
Said the cunning fox grinning with  
scorn,  
"I'll show you where there's lots of  
corn."

The geese knew he was very sly,  
And if they went they'd surely die.

"I thank you very much, Mr. Fox,"  
said they,  
"But we do not care for any corn to-  
day,"

And so the sly fox lost his prey,  
And walked quite angrily away.

Heloise Virginia Kearl,  
51 Ellsworth Ave.,  
New Haven, Conn.  
Age 11.



Drawn by Hugh Nibley,  
Age 10. Portland, Oregon.

### A Day in the Temple

One day last spring my mother took me and my two brothers and my sister to the Salt Lake Temple to be baptized for the dead. We left home early in the morning. It was cold and stormy. We had to travel 50 miles and got there at nine o'clock. But when we got in the Temple it was nice and warm and everybody was kind and cheerful. The happiest time of all was when our turn came to get in the big font. Altogether we were baptized for 190 people that day, and it made us very happy to know we had set so

many people free. After we were through, Brother B. Morris Young took us through the Temple. It was very beautiful. It was one of the best days we ever had.

Claude Snow,  
Age 10. Provo, Utah.



Drawn by Rebecca Gentry,  
Age 11. St. Thomas, Nevada.

### My Twin Brothers

I have twin brothers, the doctor said,  
Say, I'm really sick-a-bed,  
I am sorry, boys aren't any good they  
say,  
But my twin brothers aren't that way.

One's as dark, as dark can be,  
The other is just opposite, you see;  
One's like my papa, one's like my  
mama,  
So I'm sorry as can be,  
For neither one of them looks like  
me.

Thelma Buys,  
Age 14. Eureka, Utah.

### Christmas Eve

The softly, falling snowflakes,  
From heaven are sifted down;  
And in the gathering twilight,  
Make earth a pearly gown.

'Tis Christmas here on earth tonight,  
The day that Christ was born;  
And through the blinding darkness,  
The light broke, bright as morn,

And as we bow our heads tonight,  
To Him,—we hear again  
The sacred chimes of Christmas bells;  
"Peace on earth, good will toward  
men!"

Pearl R. Taylor,  
Alma, Idaho.

Age 14.

### Puzzle for September

No correct answers.

### Puzzle for November

#### Solution

Janet	Banker
Aaron	Milliner
Payson	Parrot

### Winners

Alden Ayling, Lewiston, Montana.  
Aline Durfey, Beaver Dam, Utah.  
Mary Griffiths, Smithfield, Utah.  
Rita Hayward, Rupert, Idaho.  
Mary Hansen, Hillspring, Alberta,  
Canada.  
Ivan Jones, Hooper, Utah.  
Florence Lambert, 253 Pixton Ave.,  
S. L. C.  
Doris Masters, Freeman Gulch, Bing-  
ham Canyon, Utah.  
Francis Moore, 141 N. Wash. Ave.,  
Ogden, Utah.  
Erma Newman, Rigby, Idaho, No. 2.  
Claude S. Snow, 487 N. 3rd E., Provo,  
Utah.  
Pearl R. Taylor, Almo, Idaho.  
Virginia Thatcher, Box 114, Logan,  
Utah.  
Noel Vawdry, Draper, Utah.  
Elbert White, Summit, Utah.

Viola Anderson, Heyburn, Ida.  
Elliott Ahlstrom, Jerome, Ida.  
LaVaun Benson, Darlington, Ida.  
Marie Bailey, Shelley, Ida.  
Mildred Barnes, Ogden, Utah.  
Edward Boyer, Wolf Point, Montana.  
Thelma Brown, Harrisville, Utah.  
Erma Bell, Soda Springs, Ida.  
Zelma Bisel, Woodland, Utah.

Laverl Barnhill, Tacoma, Wash.  
Lucile Chipman, St. John, Utah.  
Violet Carmack, Crofton, Ky.  
Deola Cox, Blackfoot, Ida.  
Arthur Dewey, Deweyville, Utah.  
Verneze Frazier, Oakley, Utah.  
Melba Ferguson, Hayden, Utah.  
Alta Georgeson, Warland, Wyo.  
Norma Gibby, Ogden, Utah.  
Bruce L. Gibb, Hill Spring, Can.  
Shirley Gudmundsen, Burley, Ida.  
Alta Harrison, Afton, Wyo.  
Merette Harrison, Afton, Wyo.  
Vivian Houskeeper, Delta, Utah.  
Ward Israelson, Hyrum, Utah.  
Alice Irons, Hurricane, Utah.  
Edith Isom, Hurricane, Utah.  
Mildred Isom, Hurricane, Utah.  
Evan E. Jensen, Myton, Utah.  
Ada Jenkins, Bingham, Utah.  
Lois Johnson, Thistle, Utah.  
Woneta T. John Chilly, Ida.  
Erma F. Jones, Milburn, Utah.  
Olive J. Kellams, Petersburg, Indiana.  
Irma King, North Logan, Utah.  
Frank Litizzette, Salt Lake City, Utah.  
Rula Larsen, Jerome, Ida.  
Gordon Larsen, Preston, Ida.  
Viletta Ludvig, Nounan, Ida.  
Lawrence Madsen, Silver City, Utah.  
Lydia McMurtrie, Nounan, Ida.  
Blanche Montague, Salem, Utah.  
Mary Marler, Chicago, Ill.  
Robert McOmie, Salt Lake City, Utah.  
Virginia Nielsen, Idaho Falls, Ida.  
Ruth Madsen, Silver City, Utah.  
Genevieve Miller, Claresholm, Can.  
Leona Neuter, Lulu, Fla.  
Anna Nelson, Preston, Idaho.  
Wanita Olsen, Ashton, Idaho.  
Alzada Standifird, Mesa, Ariz.  
Lydia Stevens, Oakley, Ida.  
Judd Smith, Burley, Ida.  
Ida Skousen, Thatcher, Ariz.  
Willard Swenson, Afton, Wyo.  
John Spencer, Sandy, Utah.  
John S. Staples, Coalville, Utah.  
James E. Staples Coalville, Utah.  
Antionette Sedlak, Milwaukee, Wis.  
Wilford E. Sawyer, Cleveland, Ohio.  
Irma Spackman, Freedom, Wyo.  
Jonathan W. Snow, Detroit, Michigan.  
Irwin Taylor, Almo, Idaho.  
Clarence W. Theobald, Toquerville, Ut.  
Marie Taylor, Almo, Idaho.  
Clarence Wise, Downey, Ida.  
Ida Wallis, St. George, Utah.  
Laura Walker, Ogden, Utah.  
Marcellus Pack, Kamas, Utah.  
Verba Probst, Ogden, Utah.  
Fern Pape, Garden City, Utah.  
Pearl Patterson, Salt Lake City, Utah.  
Sanna Dessie Patterson, Holbrook, Ariz.  
Mildred Robinson, Fairfield, Ida.

# TOWNS AND CITIES

BY WALTER WELLMAN

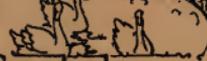
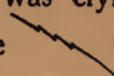


Prizes of books will be given to the first ten of those under seventeen who correctly solve the above puzzle, and send us the best original drawing, or photograph, or the best article of not to exceed two hundred words, or poem of not to exceed twenty lines on any

subject. Answers must be in by February 1, 1921, and 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.

## Somebody and the Princess



**T**HERE was a great commotion in the Palace of the King of Patacackia. It was a beautiful , with towers and gardens and a great marble  and a fountain with  But in one of the splendid rooms Somebody was crying so loud that everybody came running like  to find out what was the matter. And who was it, do you suppose, but the little Princess Maud herself! The  had one hundred and seventeen  and two hundred and seventeen dresses. She had a little gold  to wear on her head and a gold chair to sit in and a gold  to eat her bread and milk out of, but she was crying so hard that her tears were like the  out on the lawn. "My Queen-mama is going away!" she sobbed. "My Queen-mama is going away, and there will be nobody to take care of me and nobody to help me and nobody to love me any more!" "Let us try her with a  of candy," said the First Maid of Honor. So they brought her a  of candy, but

she only cried the harder. "Let Ann Bridget show her the Royal ,

," said the Second Maid of Honor. So Ann Bridget, the nurse, showed her the Royal ,

but she only cried the harder. "Let her sit on the gold throne in the Throne-room," said the third Maid of Honor. So they let her sit on the gold 

in the Throne-room, but she only cried the harder. Then the nursery 

flew open and in came the Queen -mama! She took the 

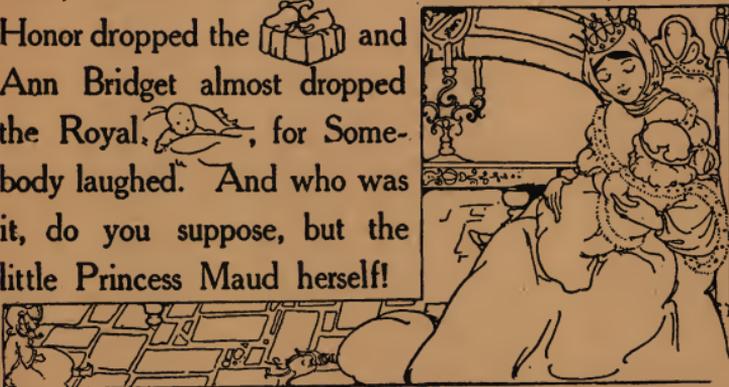
on her knee and wiped away her tears and said, "Listen, my little 

-daughter. I am going away, and it will be a hard time for you. But there will always be somebody to love you and somebody to take care of you and somebody to help you. Will you keep your 

open and remember to tell me who all the somebodies were, when I come back?" Then the First Maid of Honor dropped the 

and Ann Bridget almost dropped the Royal, ,

for Somebody laughed. And who was it, do you suppose, but the little Princess Maud herself!





# THE FUNNY BONE

## Too Many of His Kind

"Is he a live wire?"  
"No, he's a short circuit."

## Almost Stationary

First Farmer: "That Smith boy who used to work for you wants me to give him a job. Is he steady?"

Second Farmer: "Well, if he was any steadier he'd be motionless."

## Different

"Tommy," said his mama tearfully, "it gives me as much pain as it does you to punish you."

Tommy (also tearfully): "Maybe it does, but not in the same place."

## One More Jolt

Sambo: "Say, boss, how do you all do yore cooking here?"

Cook: "By electricity, of course."

Sambo: "Well, you should have given dem beans another shock."

## The Point of View

Sanitary Inspector: "This pig's pen is too near the house for good health."

Martinson: "I don't know. That pen's been there for twelve years, and I have not lost a pig."

## Had Done His Share

An old gentleman in a railroad waiting-room, annoyed by some youngsters playing tag around his feet, exclaimed, "Stop that racket, children!"

"Well, I like that!" said the mother in a loud, angry tone.

"Now, look here, madam," said the old gentleman, "I've raised three families of children and not a single child was ever allowed to annoy people."

"Well," replied the irate lady, "if you've raised three families you've certainly done your duty and I'll thank you to allow me to raise mine."

## The Remedy

"Oh, dear me, how the hours drag! I wish they'd hurry."

"Why not apply the spur of the moment?"

## Swift Repartee

"Pardon me, if I bore you," said the mosquito.

"Well, how does that strike you?" said the man, with a well-directed slap.

## Can't Be Beat

Casey: "When ye're licked in a foight ye ought to say ye've had enough."

Pat: "Shure, if Oi can speak at all O'im not licked yet."

## A Problem for Social Workers

Teacher: "Who can tell me why the cuckoo lays its eggs in other birds' nests?"

Pupil: "Because of the house shortage."

## A Complaint Counter

"But why do they make the apartments so small?"

Real estate agent: "That, Madam, is so the tenants will have no room for complaint."

## Natural History

The lesson was in natural history, and the new teacher had chosen the interesting but complex, subject of the cat. "Now, children," she said, "tell me what sort of clothes pussy wears."

No reply.

"Come, come," said she, determined to extract the right answer by naming everything that pussy didn't wear, "does she wear feathers?"

A pained expression crossed the face of a little boy in the front row, "Please, ma'am," he asked pitifully, "ain't you ever seen a cat?"

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