

IMPROVEMENT ERA.

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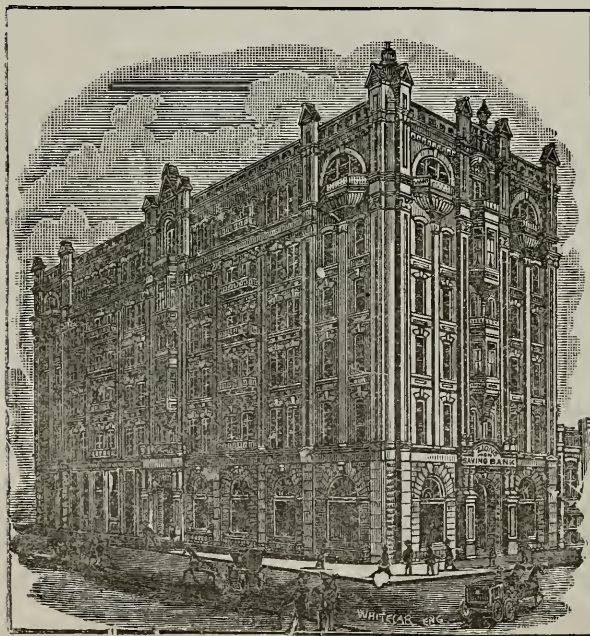
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“WHAT LIFE MEANS TO ME.”

BY WILLIAM HALLS.

In the *Cosmopolitan*, June, 1906, Edwin Markham, the great poet and humanitarian, has an article under the above title. This article may be read with profit, as indicating not only the state of the author's mind, but also the conditions of the minds of many educated thinkers. He states that as a boy he was “wondering over the world and its mystery,” and as a man of forty, “still as of old wondering unsatisfied over life and its inexplicable meanings.” “The man finds more mystery than the boy ever dreamed of. The boy was touched with a sense only of the world mystery, while the man has added to that a sense of the unintelligible mystery of existence.” “I found myself in a class of creeds and doubts.” “My reason rejected their petty ‘schemes of salvation’ and their crude guesses of God.” “I came to see that the idea of Humanity is the core of religion, the core of the spiritual fact.” “It was easy then to see that Fraternity in action is the holiest of all ideas—is the spirit of all gospel, and the fulfilment of all revelation.” “These triumphant convictions sponged out the old billboards of religion.” “The Hebrew ‘old clothes’ of religion, serviceable in their day, perhaps, were carted away to the dust

heaps; and little was left but the radiant indignation of Isaiah and the martyr-love of Jesus."

What an awakening! After "wondering over the mystery of the world; over life and its inexplicable meanings," and "the unintelligible mystery of existence," for forty years, his eyes open to see that "Humanity is the core of religion;" that "Fraternity in action" is the all-in-all. All religion disappears; the Hebrew old clothes carted to the dust-heap. That is to say, all the revelations, manifestations, and dispensations of God to man, as recorded in the Hebrew scriptures, and we have none but Hebrew scriptures, are eliminated from historical fact, and consigned to the domain of mythology.

In carting away our old clothes, he leaves us naked; he finds us in error; he leaves us in ignorance; he merely shifts our standpoint; he finds us in doubt, and leaves us in uncertainty. But he tells us, "Perhaps life will be seen to have reason and symmetry, when looked at from some watch-tower in eternity." He asks, "As to man's place in the world order, Is he merely a higher animal? and does he find the principle of his life in the nature-passions and carnal battles of the wilderness? Is he a brother to the wolf, finding his only hope in the brute struggle for existence?" He answers these questions only hypothetically.

He says, "When man appeared upon the planet, the ages of animal evolution ended, and the ages of spiritual evolution began." In regard to the creation, and man's place in the world-order, I will quote "Visions of Moses, as Revealed to Joseph the Seer, in 1830:"

And now behold I say unto you, that these are the generations of the heaven and the earth, when they were created, in the day that I the Lord God made the heaven and the earth. And every plant of the field before it was in the earth, and every herb of the field before it grew. For I, the Lord God, created all things of which I have spoken spiritually before they were naturally upon the face of the earth. And I, the Lord God, had created all the children of men. For in heaven created I them; and there was not yet flesh upon the earth, neither in the water, neither in the air. And I, the Lord God, formed man from the dust of the ground, and breathed into his nostrils the breath of life, and man became a living soul, the first flesh upon the earth. Nevertheless, all things were before created, but spiritually were they created and made according to my word. For it was spiritual in the day that I created it. For it remaineth in me the sphere in which I created it.—*Pearl of Great Price*, chapter 3.

We learn from this that instead of man being preceded on the earth by ages of animal evolution, that man was the first flesh upon the earth, and that not only man, but all things, both animal and vegetable, were created spiritually before they were placed upon the earth, and everything remaineth in the sphere in which it was created. That is to say, that by no process of evolution can a vegetable become an animal, nor one order of animals become another order. Every spirit being created in the form of the body it should receive; this answers the question. "Is he a brother to the wolf?" However, the different orders of creation advance in glory and intelligence, they will advance in their respective spheres. The theory of transmigration of souls is not true; and is not contemplated in the order of creation.

Speaking of the world, God, and providence, Mr. Markham says:

Men everywhere are asking, Where is God? They see no God, says a wise thinker, because they see no social providence. Millions upon millions go down in squalor, disease, poverty and misery. So men are asking, Where is God? The answer is, God is where men find him. His providence is where men organize providence. God is in the world, in the raw materials of providence; in the primary elements of providence. But in the ultimate and social sense, there is no providence. There is no providence ready made for men. Let men find providence where they found the steam engine and the telegraph; where they found the reaper and the printing press. Let them organize providence in society, and they will have a providence. Providence is latent.

According to this theory, Humanity has no providence outside of itself. Here the Brotherhood of man and Fraternity of action are strongly emphasized; while the Fatherhood of God and a divine providence are entirely lost sight of. The Brotherhood of man without the Fatherhood of God seems like a circle without a center, or a solar system without a sun.

Brotherhood implies Fatherhood. Brotherhood implies limitations; but when we cross the border into the domain of Fatherhood, we find no limit, no place to rest. Luke, in tracing the genealogies of the fathers, when he comes to Adam, says, "Which was the son of God," and stops, but the mind goes on.

The Brotherhood of man, however necessary to the well-being of society, fails to fully satisfy the human mind. Man needs an ideal not found in his fellow-man; he craves some one to lean

upon, superior to himself. Christ, when conceived in his true character, is man's ideal, and through him we reach the Fatherhood of God, and stop; but the mind still goes on.

To cut humanity off from the Fatherhood of God is contrary to natural law, as far as we by experience and observation are able to interpret it. Nothing in nature exists in absolute independence. Though earth is an organized planet, perfect in its sphere, revolving in its own orbit, in seeming independence, possessing all the elements of life necessary to sustain its creatures, if these elements were not stimulated by the solar rays, this latent life would be inoperative, and all earth's inhabitants would die. Though the earth depends on the sun for light, the sun is not the ultimate source of light; it, too, is dependent on some source still more remote. This law holds in all nature. There is no exception, as far as we know. As it is in the physical world, so it is in the spiritual. "But there is a spirit in man: and the inspiration of the Almighty giveth them understanding." (Job 32: 8.) As the earth, without the stimulating rays of the sun, is dead physically, so humanity, without the light of heaven, is dead spiritually.

Spiritual law and physical law correspond. There is no progress nor development in isolation; all the planets move in their order, in unison, in obedience to law. "The earth abideth the law of a celestial kingdom, for it filleth the measure of its creation, and transgresseth not the law." (Doc. and Cov., page 308.)

As the latent energy in the earth, to be effective, must be quickened by the solar rays, so the spirit in man must be quickened by the inspiration of the Almighty, to give it understanding. Jesus says, "I am the light of the world: he that followeth me shall not walk in darkness, but shall have the light of life." (John 8: 12.) "And the spirit giveth light to every man that cometh into the world; and the spirit enlighteneth every man through the world that hearkeneth to the voice of the spirit. And every one that hearkeneth to the voice of the spirit, cometh unto God, even the Father." (Doc. and Cov., page 293.)

The spirit is receptive, and is impressed by media outside of itself. The eternal principles of good and evil are ever present, and man is given power to choose. Every means of life and death are within his reach.

Wherefore, men are free according to the flesh; and all things are given them which are expedient unto man. And they are free to choose liberty and eternal life through the great mediation of all men, or to choose captivity and death, according to the captivity and the power of the devil.—Book of Mormon, page 64.

Man has no power in himself, independent of the co-operation of heaven. Jesus said to Pilate, "Thou couldst have no power at all against me, except it were given thee from above." "No man can come to me except the Father which hath sent me draw him; and I will raise him up at the last day." The Spirit of God is striving to impress the spirit of man with good thoughts, and desires, and to lead him to life, and the evil spirit is striving to lead him to death. Man is not responsible for the primary principles of good and evil. He has no power to create the conditions by which he can be saved; these conditions are predicated on eternal law, and by his agency he has the power to comply with these conditions, and place himself in harmony with the law.

Mr. Markham says, "Let men find providence where they found the steam engine and the telegraph; where they found the reaper and the printing press." That is a wise suggestion. "Every good gift, and every perfect gift is from above." (James.) The Spirit of God impresses the minds of men with the truths of earth, pertaining to time, on the same principle as he impresses them with the truths of heaven, pertaining to eternity. As men seek they find: the things of earth or the things of heaven, all come from God.

And I looked and beheld a man among the Gentiles who was separated from the seed of my brethren by the many waters; and I beheld the Spirit of God, that it came down and wrought upon the man; and he went forth upon the many waters, even unto the seed of my brethren who were in the promised land.—Book of Mormon, page 26.

Here Columbus is impressed in regard to a matter pertaining to the earth. The Lord works among men according to their faith, as they heed the promptings of his Spirit. He gives them the best conditions they will accept. They bring trouble on themselves by disobedience to law. "The earth is defiled under the inhabitants thereof, because they have transgressed the laws, changed the ordinance, broken the everlasting covenant. There-

fore hath the curse devoured the earth, and they that dwell therein are desolate." (Isaiah 24.)

Mr. Markham sees the need of a better condition of society, but gives no definite suggestions. He says, "I cannot predict the form of the better social order of the future. Perhaps no system now proposed by imaginative thinkers would meet the intricate needs of men." "But it seems certain that the power within evolution is pressing onward to the birth of an organic social system."

He seems to believe, though contrary to a world-experience (without the co-operation of heaven), that out of the "core of religion," inherent in humanity, will be evolved an ideal social system.

We may judge what will be by what has been. In the light of history, what has been the condition of those who believed in God and providence, compared with the condition of those who were unbelievers. Which class had the most peace and greatest liberty?

In the *Pearl of Great Price*, chapters six and seven, we read of Enoch who lived before the flood; he was a preacher of righteousness, and under the inspiration of the Almighty gathered those who believed, together, and formed a society of which it is said: "And the Lord called his people Zion, because they were of one heart and one mind, and dwelt in righteousness, and there was no poor among them." Here is an ideal society. While all the rest of the people who were unbelievers were in strife and trouble, and were finally all destroyed.

After the flood, passing the history of Melchizedek, Abraham, Isaac and Jacob, who, through faith in God, had peace and prosperity, we come to the Hebrews in the wilderness. Here the Lord offered them, through Moses, the gospel, and the same blessings he gave to Enoch and his people, but they would not receive them, and the higher priesthood and gospel were taken away. Yet with only the lesser priesthood and law of carnal commandments, under Joshua and Judges, though often yielding but an imperfect obedience, the providence of the Lord was over them. He fought their battles, and maintained their freedom, and they were the most virtuous, moral, fraternal, and peaceful of any of the peoples in

those regions. And it is remarkable that in proportion as they departed from the order of heaven, their liberties slipped from them in the same ratio. To deny the fulfilment of the promises of the Lord to Abraham and his providence over the Hebrew race, is to deny the plain facts of history.

According to the record given in the Book of Mormon, of the ancient peoples of this continent, the same conditions prevailed here as on the eastern continent. The Jaredites had peace and liberty just in proportion to their faith in God and obedience to his laws. And when they turned from the Lord, as skepticism increased, strife increased, till they destroyed one another and became extinct.

The history of the Nephites and Lamanites is a plain example of the good effects of faith, and the evil effects of skepticism. The Nephites who believed in God were a white and delightful people, and in times of their greatest devotion attained a high state of civilization. While the Lamanites, who did not believe in God, were a dark and loathsome people, and frequently sank to a state of barbarism. After the Savior organized his church among the Nephites, they had continued peace for over two hundred years:

And it came to pass that there was no contention in the land, because of the love of God which did dwell in the hearts of the people. And there were no envyings, nor strifes, nor tumults, nor whoredoms, nor lyings, nor murders, nor any manner of lasciviousness; and surely there could not be a happier people among all the people who had been created by the hand of God.—Book of Mormon, page 545.

This people believed "in God the Eternal Father, and in his Son Jesus Christ, and in the Holy Ghost." They had repented of their sins, and been baptized by water and received the Holy Ghost by the laying on of hands. They were taught by apostles, prophets, and teachers who were inspired from heaven.

It seems plain, at least from divine history, (and we see no good reason to doubt its authenticity) that only those who have been guided by inspiration from heaven have had peace, freedom and equality. And all history, sacred and secular, seems to testify that every kingdom, empire, aristocracy and republic, founded on man's wisdom alone, has failed to give peace, liberty and equal-

ity; for, is it not true that however they have risen in wealth, civilization, culture and power, the harmony of the picture of their glory and greatness has been marred by the heel of the splendid tyrant on the neck of the squalid slave!

Unregenerate human nature has not changed: "Cursed is he that putteth his trust in man." The only hope for humanity is in God, who has spoken in our day to Joseph Smith, and through him organized the Church of Jesus Christ of Latter-day Saints. The Spirit of God is moving in the hearts of the people, and many are receiving the truth as taught by the hundreds of elders of the Church who are preaching repentance to the world. The leaven is working, by which a people will, in due, time be prepared for the coming of the Lord. Zion will be built up like unto the Zion of Enoch. Peace will be given to men, not by the Hague Tribunal, nor by peace congresses and peace societies, whose efforts, though very commendable, in the interest of peace, are as feathers thrown against the wind. Peace will come when men repent of their sins, and turn to God, and obey the gospel of Christ, and give allegiance to that "Wonderful Counsellor, The Mighty God, the Everlasting Father, The Prince of *Peace*."

Mancos, Colorado.

LAUGHTER AIDS DIGESTION.

I have visited in homes where the members of the family would come to breakfast with long faces, stretching, gaping, discontented, surly and cross. Everybody seemed tired or disgusted or had some tale of woe or trouble to tell. When conversation took the place of the gloomy silence, it was depressing. Nobody made an effort to say anything pleasant; no one tried to be cheerful or to look agreeable.

If the meal hour were more generally looked forward to as a joyful occasion,—as the best kind of mental recreation,—as a chance for the brightest conversation, for humor, and for mental exercise and refreshing, there would be much more happiness and much less crime and misery in the world. There is no medicine for the stomach and liver like laughter at meals.—*Success*.

UMENTUCKEN—LAMB OF THE MOUNTAIN.

BY MAUD BAGGARLEY.

Umentucken tossed the heavy black hair away from her face, and, shading her eyes with one little brown hand, gazed towards the ocean, which looked green and angry, even in the distance. White-caps marked the place where the waters of the Columbia joined the old Pacific—now anything but pacific.

The storm had raged all night. Umentucken, snug and warm in her bear-skin robe and blankets, could not sleep for very joy as she listened to the roaring of the Columbia, the shrieking of the wind, the sound of the pouring rain, and to the crashings of the falling fir trees.

Her father's tepee was in a sheltered spot and no harm, she knew, would befall them.

At day-dawn she had fought her way against the wind to Smith's Point, where she now stood like a little bronze statue, with face turned sea-ward, her anxious eyes scanning the river for a glimpse of the little boat which had carried her father away the preceding day.

The sun shone fitfully, fog shrouded the mountains, and about noon a drizzling rain began to fall. Umentucken, abandoning her post on the height, scampered back to the tepee and mother whom she found busily engaged in packing camping outfit, and otherwise preparing for the trip to the valley.

The mother was a Flathead Indian whose uncle had sold her when she was but eleven years of age to Umentucken's father, a famous guide, trapper and scout. He renamed her Virginia, in honor of his native state, and married her immediately—the marriage being performed in the usual Indian manner.

Virginia left her people to accompany the white man, but left them unwillingly, begging and pleading to be allowed to remain.

Finding that her prayers and tears were wasted, she, at length became reconciled to her lot, and in time grew very fond and proud of her handsome white husband, forgot her own people, and only remembered to cherish an intense hatred for the "snack-injuns" as she termed their dreaded foes, the "Snakes."

* * * * *

Umentucken was delighted with the journey homeward.

The weather cleared, the wide, shining Columbia was left behind, and the trapper with his little family struck boldly across the Nehalems in order that they might the more quickly reach their little log hut on Tualitin Plains.

They had been at home but three days when the scout rode up to the house leading a horse with an empty saddle.

"Hello, Tuck!" "Want to come with 'pap' to Oregon City?" he called.

"Oh, yes! yes!" came the eager answer, as she ran out and was swung into the saddle.

On reaching the city, the trapper went at once to the "mission house" where he left Umentucken, so that he might be free to transact his business.

The Presbyterian missionary and his wife were charmed with the shy, fawn-eyed Indian child, and begged to be allowed to take her east with them where they were soon to go on account of the wife's failing health.

The scout readily consented, thinking it best for the little daughter, and only wishing that he could do as well for her numerous brothers and sisters.

When he returned without Umentucken, and her half savage mother was at length made to comprehend that she had been robbed of her daughter, as she had been robbed in the far away past of her childhood, she behaved like a madwoman. Setting out, she walked every step of the long distance to Oregon City to recover her child—too late—the missionary had sailed for the Isthmus and had taken the little half-breed girl with him.

Like a wounded tigress she crept back to her home and young.

Meanwhile, the little Umentucken cast off her shyness and romped from bow to stern of the large ship, from cook's galley to the upper deck, and made friends with all on board.

The big, good natured captain carried her on his shoulder, pointed out the sea-gulls which sported in the water, and laughed boisterously when she asked if the bad man's fire under the water caused the waves to look so green and queer.

The cook was the captain's rival, and his presents of large, round, ship-biscuits, (hard-tack) won him a very high place in the affections of Umentucken. The seasick passengers looked with languid interest upon the Indian child when the weather was calm, but when it grew rough and the clumsy old ship tossed heavily, they forgot her very existence.

After a tedious voyage they reached the Isthmus and crossed it on the backs of donkeys. After a weary journey overland, they went on board another ship and sailed for New York.

Years passed away. The minister gave his foster child every advantage of education and travel, until at length the little log cabin on Tualitin Plains and the long journey on the oceans seemed a half-forgotten dream—when she thought about them at all.

When Umentucken (or Olive as she was now called) was twenty years of age, two things happened that changed her from a thoughtless, happy child, into a woman—her foster-mother died, and a girl friend called her an Indian.

"Am I really an Indian, father," she asked, one evening as they sat alone by the fireside.

"Your own father is a white man, your mother an Indian, but that need never trouble you, dear. No one here knows it, Myra's words were only a random thrust," he answered.

"But father," she cried, "since she called me an Indian, I have been trying to recall the scenes of my childhood, my father, my mother, and I feel that my place is with mother, now that she is growing old."

"Did she know that my father was going to give me away?"

"No, dear, and I have heard that she walked to Oregon City to take you away from us, and when they told her that we were on the ocean, she said never a word but turned and walked away."

"And they stole me from her! Oh, how cruel!" cried Olive, and, laying her head on the old man's knee, she wept bitterly.

"There, there, little daughter," said the minister, soothingly, as he smoothed the bowed, grief-stricken head, "she would soon forget, she had other children, and an Indian woman has not the fine feeling that characterizes the women of our race."

"Our race," repeated Olive slowly, "you forget that I am an Indian. I shall go to my mother, and teach her the things I have been learning all these years, and help my brothers and sisters to become like the boys and girls of my acquaintance. You have said truly no one knows that I am an Indian. If I can rise, so can my people, and with the help of God they shall!"

"But, would you leave your poor old foster-father alone, Olive," said the minister in a trembling voice.

"Not for any one on earth, father, but my mother, and she has done without me all these years. Father, think how you would feel if some one should take me away from you, without even letting me say good-bye, and suppose you should never see me again."

"You are right, child, the path of duty for you leads to your home and Oregon, and we must part, but—how shall I do without you?" and the minister wept.

With the minister's blessing, Olive started once again on a long journey, but this time with face turned homeward and—alone.

The memory of that home-coming she carried to the grave with her. The log hut, its broken windows stopped with rags, with a "wood pile" in front of the door; the dirty, unkempt children; the unventilated, untidy house, and—a strange woman to be called mother.

The poor Indian mother was all smiles and attention. This pretty young girl was her little Umentucken—her baby that she had lost so long ago—her baby that had come home because she wanted to be with her poor old mother. Olive's heart filled with pity and tenderness, in a flash of intuition she understood what the long separation had meant to her mother, and—she clasped her to her breast.

That night Olive was given the only sheet in the house, and it was taken from the mother's bed in a pitiful attempt to make her child comfortable.

In the months that followed a transformation was wrought in and around the little cabin on Tualitin Plains. The windows were repaired, the wood pile removed, flowers, trees and vines planted, and the house rendered a model of neatness within.

The settlers built a little school-house of logs near Glencoe, in which Olive taught the children of the settlement—both white and red, until a good man claimed her for his wife.

Waterloo, Salt Lake City, Utah.

THE GOD OF GOLD.

BY ALFRED OSMOND, PROFESSOR OF ENGLISH, BRIGHAM YOUNG UNIVERSITY.

(*For the Improvement Era*).

God of gold, I will not love thee.
All the world may sing thy praise;
But the King who rules above thee
Has condemned thy sordid ways.

How did'st thou become exalted!
Cans't thou trace thy royal line
Back to where some god revolted
'Gainst thy regal right divine?

Bloodless, soulless, lifeless demon,
Art thou not a base-born slave?
Would'st thou rule these noble freemen
Whom a God has died to save?

Come with me into this hovel,
Gaze in aching eyes of pain.
Here where loathsome lepers grovel
Test—oh test thy golden chain!

Bind disease in fatal fetters;
Drive these feasting fiends away.
Write 'relieved' in flaming letters
Here where tortured victims lay.

Death has conquered mighty nations;
Hell commands a mighty host.
Vanquish these, or God's creations
All proclaim thy cause is lost.

Ah, I see thee cringe in meekness—
Yield to right—give up thy power;
Serve the world in faith and meekness,
And receive thy heavenly dower.

As a *servant* thou hast ever
Been a friend of age and youth;
As a *master* thou cans't never
Guide man to the source of truth.

Provo, Utah.

THE PROPHETIC VALUE OF SECTION TWO.

MALACHI 4: 5, 6—SECTION TWO, DOCTRINE AND COVENANTS.

BY JOHN A. WIDTSOE, A. M., PH. D., DIRECTOR DEPARTMENT OF AGRICULTURE, BRIGHAM YOUNG UNIVERSITY.

II.

THE ANTIQUITY AND NATURE OF THE GOSPEL.

The statement in Malachi affirms that Elijah “shall turn the hearts of the fathers to the children.” In Section Two, this is changed to read, “And he shall plant in the hearts of the children the promises^u made to the fathers.” Here again is a deliberate change from the Biblical version, which must have been made in conformity with some definite knowledge of past and of coming events.

Every reader of Section Two stops for a moment to ask himself “What are the promises to the fathers to which reference is here made?” The half-grown boy, Joseph, perhaps asked himself the same question. No evidence on record shows that the Prophet understood the meaning of this passage, at the time it was given. In fact, the records appear to prove that only years afterward did Joseph and the Church receive definite information concerning the “promises made to the fathers.”

“The fathers,” as used in Section Two, unquestionably refers to all the ancestors of men even to the first father, Adam; and the implication is that certain promises were made to the earliest progenitors of the human race.

In June, 1830, and afterwards, the Prophet received several revelations that deal directly with conditions existing in the days of Adam and his immediate successors. These revelations are now comprised by the Writings of Moses, in the *Pearl of Great Price*. The information is there given that Father Adam, after having left the Garden of Eden, was visited by holy angels who taught the first man the principles of salvation. He was told that, though, through the atonement of Jesus, all the dead would be resurrected, yet, that exaltation in the eternal life could be obtained only through obedience to certain laws instituted by God. The fundamental laws were enumerated as faith, repentance, and baptism by immersion in water. In the words of the Writings of Moses: "All men, everywhere, must repent, or they can in nowise inherit the kingdom of God * * * ye must be born again in the Kingdom of Heaven, of water and of spirit, and be cleansed by blood, even the blood of Mine Only Begotten; that ye might be sanctified from all sin, and enjoy the words of eternal life in this world, and eternal life in the world to come, even immortal glory. * * * This is the plan of salvation unto all men, through the blood of Mine Only Begotten, who shall come in the meridian of time."*

So indispensable are these laws to complete salvation, that the first man, who had just come from the presence of God, was obliged to submit to them. Adam asked for baptism, and was brought under the water, and out of it, and thus he was baptized. Later, the gift of the Holy Ghost was conferred upon him.† It was made emphatically plain that no person can obtain salvation without yielding obedience to the first gospel laws.

Many men have refused to accept the gospel, and many millions have died without hearing it. The Prophet Enoch asked the Lord if the door of salvation was closed against such individuals. The answer came that Jesus "hath plead before my face. Wherefore he suffereth for their sins; inasmuch as they will repent in the day that my chosen (Jesus) shall return unto me, and until

* Moses, 61: 57, 59, 62.

† Moses, 6: 64, 66.

that day they shall be in torment.”* This and other statements in the recorded words of God to Adam and the early patriarchs show that the “fathers” were taught the gospel ordinances, and were promised eternal salvation, if obedient to the gospel, whether living or dead.

The chief promise made to the fathers, referred to in Section Two, were, then, that by yielding obedience to the gospel ordinances every person can attain eternal life, and that this acceptance can be made in this life or in the hereafter—that is, that the chance of salvation is always open. No greater promise can be made to humanity. At the time this revelation was given, no church on earth held such a doctrine.

That Elijah really did plant these promises in the hearts of the children is shown by his commission to the Church to begin the work for the dead, and his emphatic declaration that if the work were not done, the earth would be utterly wasted at the last day.

Did Joseph, on the historic evening of the 21st of September, 1823, have any conception of the antiquity and universality of the gospel, as tacitly recognized in Section Two? The words of the angel, when subjected to close scrutiny, appear more and more emphatic of truths that were later revealed to the Church through the Prophet Joseph. He who gave Section Two spoke from a fullness of the gospel knowledge.

TEMPLES AND THE DEAD.

Malachi declares that Elijah “shall turn the hearts of the children to the fathers;” but the angel Moroni made the prophecy more definite by saying that “the hearts of the children *shall* turn to the fathers.”

In view of what has been said in the preceding section, this prophecy must refer to the vicarious work for the dead who did not hear or would not accept the gospel while on earth. The promise of salvation is to all individuals who will repent and conform to the ordinances of the gospel, whether they are alive or dead, or whether the acceptance is made today or an eternity from now. The laws of life in the here and the hereafter are not, according to “Mormonism,” essentially different.

* Moses, 7: 39.

To what degree, then, has this prophecy been fulfilled? Have the hearts of the children been turned to the fathers? The history of the Latter-day Saints shows that no prophecy made in connection with the work of the Prophet Joseph has had a more striking fulfilment.

Early in the history of the people there was talk of temple building. Complete understanding of the place of temples in the Church was not possessed by the early Saints; yet in obedience to God's commands, strenuous endeavors were made from the beginning to build temples to the Most High. The building of the temple projected for the center stake of Zion, could not be undertaken after the expulsion of the Saints from Missouri. However, about the time that some of the people were leaving their property in Jackson county, others were laying the corner stones of a temple in Kirtland, Ohio. On March 27th, 1836, the Kirtland temple was dedicated amidst wonderful spiritual manifestations. The climax came on April 3rd, when many heavenly beings appeared in the temple to Joseph Smith and Oliver Cowdery, and gave to the Church various degrees of authority necessary for its perfect up-building. Last among these, as if emphasizing all that had gone before, was Elijah, who re-established the authority to perform the necessary work of salvation for the dead, and made it an absolute duty for the Church to perform such work. The constant persecutions to which the Church was subjected, delayed the work which was to have been done in the temple. About a year after the dedication, the people were obliged in part to flee from their Ohio homes, and thus from their temple work.

Again, on April 6th, 1841, the undaunted Saints laid the corner stone of another temple. This time, the spot chosen was Nauvoo, Illinois. In the fall of 1841, a baptismal font, patterned after the font in Solomon's temple, was placed in the partly completed basement. The Prophet Joseph declared that this font was built expressly for baptisms for the dead. Moreover, work for the dead was actually here performed. This proves that one of the great functions of temples is to perform vicariously the ordinances of salvation for those who have died. On April 30th, 1846, the Nauvoo temple was finally dedicated; but as the Saints were being driven from Illinois at the time, no work was done in it after the

final dedication. Endowments had been given, however, before this time.*

On the day when the Latter-day Saints came to Utah, the site of the temple in Salt Lake City was designated. On April 6th, 1853, the corner stones were laid. Pending the completion of this temple, the Endowment house, a temporary structure, was erected in Salt Lake City, in which work for the dead, as well as for the living, was performed. Before the completion of the Salt Lake temple, three other smaller temples were built in Utah. The St. George temple was dedicated on January 1st, 1877; the Logan temple on May 17th, 1884; the Manti temple on May 21st, 1888, and, at last the Salt Lake temple, on April 6th, 1893. In these temples work for the dead has always been done. Thus it may be seen that temple building has always been remembered by the Church restored by Joseph.

The amount of work done by the Saints, for their dead fathers, is already very large. Up to the present, millions of ordinances, including baptisms and endowments for the dead, have been performed in the various temples.

These certain historical facts are indisputable evidence of the fulfilment of the prophecy that, dating from Elijah's coming, the hearts of the children should be turned towards the fathers. If Joseph Smith had been an impostor, it is remarkable that this prophecy has been and is being so literally fulfilled; and it is even more remarkable that the eighteen-year-old boy should have invented a prophecy that fits so completely into the genius of "Mormonism."

As in the previous instances cited, the prophecy is another proof of the divinely prophetic nature of Section Two.

THE ETERNAL BROTHERHOOD OF MAN.

The personage who gave Section Two, spoke with a full knowledge of coming events; but to the boy Joseph the words could foreshadow only most dimly the glorious principles that were later, through his instrumentality, to be given to the world. Only as the years rolled on, and history was added to history, was

* For verification of the dates, see Jenson's Church Chronology.

the comprehensive, prophetic value of Section Two, understood by the people.

Belief in the salvation for the dead of necessity compels belief in other doctrines. If work is to be done for the dead, the dead must now live in some unknown place. Thus is implied the doctrines of life hereafter and eternal life. In the promise made to the fathers, as revealed to Joseph in the Writings of Moses, it is explained that all the beings on this earth had an existence before this life. Thus with no unnecessary stretch of imagination can we of this later age read into Section Two the doctrine of the brotherhood of man, beginning in the eternities of the past, and never ending. The doctrine of the eternal nature of intelligence is a foundation stone in the structure of "Mormonism," and one which distinguishes this Church from nearly all other systems of earthly belief.

Likewise the gems of other doctrines, well known to the people, may be discovered in the words of Moroni. These may be found by any thoughtful reader. This writing attempts only to outline the more apparent testimonies. The angel spoke as we might have spoken, had we had the history of the past eighty-three years in our possession.

"THE EARTH WOULD BE UTTERLY WASTED."

Section Two closes with the statement that "if it were not so, the whole earth would be utterly wasted at its coming." Read with the context, this means that, if the hearts of the children, after the coming of Elijah, do not turn to their progenitors, to fulfill the promises made to the fathers, the earth will be utterly wasted at the coming of the last day.

The dreadful punishment here mentioned—the complete failure of the earth's purpose—if Elijah's commission is not honored, implies that salvation for the dead, with all that it embraces, is among the most essential parts of the latter-day work delegated to man. At first sight, it might seem that if this and successive generations have faith, are repentant and submit to baptism, and later obey the word of God, accept the work for the dead, they should be exalted at the last day, whether previous generations have done so or not. Not so, however; for, if the dead are not remembered,

the earth will be utterly wasted. This can only mean that God's purposes with regard to this earth and its inhabitants will have been frustrated. Solemn, sombre, terrible and again prophetic are the closing words of Section Two.

After the Church had been organized, and the first and simpler laws had been given to it, the Lord seemed to cause the mind of Joseph to dwell intently upon the subject of the salvation of the dead. Especially after the appearance of Elijah in Kirtland temple, did the matter occupy the mind of the Prophet. Official utterances on the duties of the Saints with respect to their ancestors are found especially in sections 127 and 128 of the Doctrine and Covenants. The Prophet recognized the principles connected with universal salvation as of the utmost importance, for he says, "*This most glorious* of all subjects pertaining to the everlasting gospel, the baptisms for the dead." Further on, he says, "The earth will be smitten with a curse unless there is a welding link of some kind or other, between the fathers and the children—without them we cannot be made perfect, neither can they without us be made perfect." This teaches without equivocation that our salvation is jeopardized unless the work for the dead is properly and fully done.

In the light of revealed knowledge, the importance of this subject is easily understood. The plan of salvation was not formulated in order to provide eternal life for a few handfuls of spirits. On the contrary, it was intended for the salvation of a family of spirits numbering many millions of members. The earth-experience was necessary for the development of the spirits towards a God-like state of superiority. The laws of the gospel are eternal and irrevocable. Every spirit to be saved, must believe, repent and be baptized, before he enters properly upon the road to eternal life; yet there can be no justice in withholding salvation from those who died on earth without hearing the gospel, or from those who, at any future time, in the hereafter, may acquire faith, repent, and desire baptism. Nevertheless, and this is of first importance, the outward ordinances corresponding to inward changes are of this earth, and rightfully belong to this earth, and must be performed here. There is no baptism by water on the other side; there are there no endowments of the kind that form the door to

the Kingdom of Heaven. Therefore, every person who has passed away from earth without entering the Church, must have the work done for him by proxy. Then, when he, in the other world, accepts the truth, the vicarious work done for him is accepted by him, and his membership is complete. The matter is almost wholly one of eternal law. Further, the logical conclusion of this doctrine is that *every* dead person must have temple work done for him, so that if at any time his heart draws near to truth, he may find it possible to join the saved.

If, now, this work for the dead has not been done at the last day, what shall become of the waiting spirits, who perhaps, on the other side, have declared their willingness to accept the gospel? They are not legal members of the Church; and can not become such unless an earthly ordinance is performed. The purpose of the plan of salvation is blocked; the mission of the earth and her children has not been completed; the efforts of God and righteous men have largely been wasted. Even more terrible is the fact that in such an event the glory of God is obscured, for the Father of All, glories not in saving a few of his children; his joy is full only when the hosts of earth-spirits shout hosannas to the King of kings in gratitude for their citizenship in the Kingdom of Heaven.

On the last great day, then, when the Lord shall come in final review of the earth-work, if the eternal law has not been complied with which gives unending life to all his honest children, living or dead, what can the Master do? There can be no kingdom without members; the work is incomplete; at least a part of it must be done over, and the earth, so far as its destined glory and its righteous children are concerned, will be utterly wasted.

Thus, the ending of Section Two is beautifully prophetic of the glorious doctrine that the mercy of God extends to all his children, and that they shall all be saved as soon as they are willing to comply with the ordinances of the gospel, but that to the last they are dependent upon earth-ordinances for legal entry into the Church. The law is the same for all—living or dead.

Did the boy Joseph comprehend this principle fully, when the angel Moroni first spoke to him? The question seems absurd. The

Prophet's history indicates that his appreciation of this principle came slowly, many years after the momentous evening of September 21, 1823.

CONTINUOUS REVELATION.

Some timid reader, who fears to use his talents in attempting to understand the will of God in his spoken word, may feel that in this discussion too much has been drawn from the few brief words of Section Two. True, this Church is built upon revelation, and it is known that God can and does speak whenever his people need help. However, the best of our knowledge leads us to believe that the heavens are opened only when it is necessary. God requires of his children that they study his word; and, when the fulness of meaning has been brought to their understanding, new truths may be expected. In the revelations given to the Prophet Joseph Smith lie the germs of numerous truths that the Church has not yet converted into general knowledge. It is not reasonable to expect that the Lord shall continue to speak from the heavens, while much of his word already spoken remains but half understood by the people. It is not God's way.

On the other hand, it is the duty of every searcher to read the scriptures with a prayerful heart and a thoughtful mind, and apply his results, as the spirit may direct, for his own needs or for the comfort of his fellows. There is no need to be timid about studying the divine word deeply, if it is done in the right spirit.

The works of every writer of note are critically examined by scholars. Every sentence or word is considered, in order that the full meaning and intent of the author may be made clear. If this be done with the works of mortal beings, how much more necessary it should be to do the same in the study of God's words.

That so much may be read into Section Two, is of itself an evidence of the prophetic value of revelation. It shows how God chooses to enlighten his people.

CONCLUSION.

Every word of Section Two is pregnant with prophecy. If any other revelation of equal length may be compared with it in

the intensity of compressed doctrine, it has not been brought to the attention of the people.

The greatest, or grandest and most fundamental of the doctrines of the Church are foreshadowed in the few words that constitute this revelation. The thoughtful reading of Moroni's message, provokes the mind to a reflection upon the principles and the historical events about which clusters that which is dearest to every devout follower of the Prophet Joseph.

Joseph Smith, the boy of little learning, could not have constructed, by his own power, the splendid epitome of faith of the Church of Jesus Christ of Latter-day Saints, found in the few simple words of Moroni. Standing as it does, the solitary monument of the first twenty-four years of the Prophet's life, Section Two becomes one of the most wonderful evidences of the divine inspiration of Joseph Smith, the "Mormon" Prophet.

Finally, the pre-eminent lesson of Section Two is that the work for the salvation of the dead is the keystone of the gospel arch. Let this principle be taken away, or let it become a dead letter among the people, and the keystone is removed, and the arch crumbles and falls, an unorganized mass of doctrinal blocks.

Have we temples enough? Do we use sufficiently the temples that we have?

(THE END.)

Provo, Utah.

ECCE HOMO.

G o to the tomb in thought, and, musing there,
O n bended knee breathe out a fervent pray'r.
O n bended knee await a blessing sweet;
D rawn by his love, we'll worship at his feet.

F ew were the joys that waited on this way:
R ound that pure life, so brief in earthly stay,
I see the Love so lofty, so divine,
D oing for aye the Father's will, "not mine."
A h! who may gauge the bitterness of heart?
Y on Garden, and yon Cross had each a part.

CHARLES CLIFT.

Nuevo Col, Ingles, Lisbon, Portugal.

WHY I KEEP THE WORD OF WISDOM.

BY S. F. KIMBALL.

Arizona's rainy season generally occurs during the summer months, and after the water has subsided, the farmers in that section of the country usually spend a few days repairing dams that have been damaged by the floods. One hot summer day I was hauling rocks for the Mesa dam, on the Salt river. The wind was blowing quite hard at the time. The rushing of the waters over the dam, mingling its voice with the moaning and sighing of the wind, almost makes one believe that he hears beautiful music, or human beings crying, singing or talking.

I had just driven my team into the river with a load of rocks and unloaded them, and was in the act of taking a chew of tobacco, when, to my great surprise, I heard a voice saying, "Don't chew any more tobacco." I looked around to see if I could see anyone close by, and then drove away for another load. While doing so I felt like a big simpleton, for allowing myself to believe such apparent nonsense as hearing a voice repeat those words, since there was no one within a hundred yards of me. I gathered up another load, and drove back to the same place, and threw it onto the brush, on the dam. I had come to the conclusion that the Arizona wind and water had perpetrated a huge joke on me. My tobacco was a great comfort to me, and I felt that I did not wish to be deceived by the elements of that hot and sultry country. I then looked all around again, to make sure that no one was near, and just as I was biting off a chew, I heard the same voice, only in a little louder tone, saying, "Never take another chew of tobacco as long as you live."

I hardly knew what to think, but said to myself, it is not the

wind and water this time, but really and truly a human voice. In years gone by I was not a man to believe in such things, and had been severe in my criticism of others in relation to such matters; but now I had something to think about sure enough. I continued my work until noon, at the same time discussing this subject in my mind. I said nothing to the boys about it during the dinner hour, although they could see that I was considerably agitated over something. I knew that by telling them about it, it would make me the laughing stock of the whole crowd. In the afternoon it was hard for me to keep from taking a chew, and there was quite a strong influence working with me by this time. It was bringing all kinds of arguments to bear upon this subject, and trying to convince me that it was my imagination pure and simple, and that the wind and water combined, had a good deal to do with it. There were other things that made it hard for me to overcome this habit. I had an appetite for liquor, but had not touched it for about two years, and was determined never to taste it again, as long as I lived. Under these circumstances I felt that it would be more than I could bear, to put my old friend tobacco behind me. I understood what a curse the liquor habit is, and felt that if I could overcome it, I would be doing very well. I believed that by using tobacco it would help me to overcome the greater evil.

When I had driven my team into the river with my last load, that afternoon, I had convinced myself that I had heard no voice at all, and had also made up my mind to take a chew of tobacco, if it were the last act of my life. The gnawing, craving and hankering after it was almost driving me crazy. I then took it out of my pocket for the third time, and just as I was going to take a chew, I heard the same voice again, plainly and distinctly, saying, "Solomon, never touch tobacco again as long as you live."

I made up my mind to do as I was told, let the consequences be what they may. I said nothing about it to anyone, except my wife, who was a good Latter-day Saint. From that time on, the craving for tobacco gradually left me, but the appetite for liquor began to get in its deadly work, just at a time when I needed help and encouragement the most. It seemed to me like the powers of darkness had begun to gather around me, thicker than ever. For

two years I had made the effort of my life to overcome my weaknesses, and live the life of a Latter-day Saint, but it seemed like fate was against me. I commenced to fast and pray and humble myself mightily before the Lord, crying unto him day and night, to deliver me from this cursed viper. I had to use all the energy and will power that I could possibly muster in order to resist this terrible disease that was getting the upper hand of me. There was no Keeley cure in those days, and we were left to ourselves, unless we could get help from above. I would dream of drinking it nights, and thirst for it in the daytime. One evening, after fasting for twenty-four hours, and spending a goodly portion of that time in praying to the Lord for help, his Spirit whispered these words to me, "If you will observe the Word of Wisdom, the liquor habit will leave you."

This to me was like a clap of thunder out of a clear sky. I had been drinking a good deal of strong tea and coffee up to this time, and it seemed so strange to me afterwards, that I should overlook so important a revelation as was the Word of Wisdom upon this subject. If I had obeyed its teachings when I left Pinal and joined the Mesa ward, two years before, what a blessing it would have been to me in many respects! I obeyed the instructions received, and from that day until the present time, I have never drunk a drop of intoxicants of any description, neither have I used tea, coffee, or tobacco. In less than two months after this, I could master all these habits pretty well, and in less than a year, I had no desire for them whatever.

Sometimes I would drink a cup or two of chocolate, but soon found out that it, too, as I believe, belongs to the same family, and I have never drunk it since. By using a good deal of tea, coffee and tobacco, and drinking the Salt River water during the hot summer months, Bright's disease took hold of my system. It had gotten such a hold upon me that I was compelled to leave Arizona, in order to save my life. The physician who has been treating me for this malady for the last four years, told me that I would have been dead years ago, had it not been for my temperate habits. This doctor, who is a non-"Mormon," refuses to treat his patients for kidney troubles, unless they keep the Word of Wisdom, not even allowing them to eat meat. By keeping the

Word of Wisdom my life has been spared probably twelve or fifteen years, which has enabled me to support and educate my family. I have also lived to take a prominent part in my father's family affairs, performing a good mission in that direction. It has given me an opportunity to search the scriptures, and get a fair understanding of the principles of "Mormonism." And last, but not least, it has made me more charitable towards God's children who are weighed down with the weaknesses of the flesh, and who need a helping hand above all others. I have heard mothers blaming their parents, or husbands, or somebody else, for the liquor habit that has been fastened upon their children. They are wrong in doing this, as they themselves are to blame to a great extent. They are perhaps continually setting before their children things to eat and drink that are creating these appetites. If parents would bring their children up to keep the Word of Wisdom, and set the example themselves, they would never be bothered over such things. Meat is a stimulant, and to eat it, especially during the summer months, will create an appetite for liquor, just the same as tea, coffee or tobacco will. On account of my false pride I have kept my personal experience in relation to such matters a secret until now, but feel that I would be doing wrong if I did so any longer. There are thousands of good people who are victims of this disease, and are being continually tormented by these unnatural appetites. The Word of Wisdom is a perfect cure for them, and it is as free as the air that we breathe.

Salt Lake City, Utah.

WHY YOU FAIL.

Why is it that you work yourself up into a fine frenzy and determine to do such great things to-day, and to-morrow your resolution has evaporated? You say that the thing that seemed so easy and certain yesterday seems so hard and well-nigh impossible to-day. The chances are ninety-nine out of a hundred that the obstruction that keeps you from carrying out your resolution is your unwillingness to buckle down to your task and pay the price in hard work for the thing you think you want. There is a vast gulf between the mere desire for a thing and the resolution to have it.—*Success.*

THE MAN WHO DOES THINGS.

BY J. X. ALLEN, M. D.

We all like the man who does things. "More work and less talk," is an old saying, and it holds just as good today as it ever did. Talk, when of the right kind and suited to the occasion, is never out of place. No sensible company objects to it. But to make it of intrinsic value, it must be accompanied by action. The man who is all talk and no work does not count in these days of "go."

The government, or any man of business, for that matter, they do not care so much for recommendations, nor for long-spun yarns about education, high connections, and all that sort of thing, but they want to know "What has he done?" Let this question be satisfactorily answered, and an agreement is soon arrived at.

Practical men are in demand in every walk of life. Theorists are all right in their time and place. But the theorist is useless when solid work has to be done.

Under the French government, theorists killed the Panama canal project. But no sensible man anticipates failure in that gigantic undertaking so long as Theodore Roosevelt is at the helm of the ship of state. And why not? Because Theodore Roosevelt has demonstrated to the world, beyond all question, that he is the man who does things. And there is no such word as "fail" in the American Roosevelt vocabulary.

Why has the name "Moses" remained green so long, and why has it grown bigger and bigger with each succeeding century? Simply because Moses did things.

The world is growing more and more appreciative of the men of action—the men who accomplish things.

There have been times in the history of the world, when the metaphysician occupied the highest seat in the synagogue—when the theorist was “on top,” so to speak, but such is not now, nor is it likely to be the case in this the twentieth century. We now exalt the names of such men as Thomas Edison, Marconi, James B. Eads, etc. Just such names as these are held up as beacon lights to the young men of this generation. The men who do things are our buglers, and the recruit who ignores them is not likely to meet with speedy promotion.

Why are the names of George Washington, Abraham Lincoln, U. S. Grant, and Theodore Roosevelt printed so large on the nation's banner? Were they better than many others whom the nation has honored? Perhaps not, but the names I mention are those of men who did and do things. Those names stand for “things done!”

The name Alexander lives, not because he believed or did not believe this, that or the other theory, but because he was a man who did things.

Why is the name Paul the second most popular of New Testament names? He was not at the head of the Christian church in his day, was not even numbered among the Twelve. And yet in Christendom, Paul's name leads the names of all others. It was and is because he did things! He was a worker, and his works follow him.

How many kings, presidents, popes and great names have passed away, and all the record we have of them is, “They lived, they died.” And there is the whole history.

It is the man who does things whose name lives, and the more he does, the longer he lives.

Why does the name of President Brigham Young stand out so much more prominently than that of many of his co-laborers? Is it because he was better or more powerful and Godly in his daily life? Compare his life with the lives of Sidney Rigdon, Strong and others who prated so much about “Legal succession” and all sorts of things. Compare his life and work with theirs, and, my word for it, you will be satisfied that God made no mistake when he

called him to lead Israel. He was a man in whom the Spirit of Christ dwelt. His works follow him, and the Lord is justified in having called a leader who "did things."

I have been looking over the lives of the three last-called apostles, at our last General Conference. I cannot find that any consideration was given to their genealogy, to their worldly possessions, or wealth. They are all men of energy, God-fearing, active men, who've done something. The Almighty saw them, perceived their fitness; he called them, and all Israel said, Amen. I do not wish to weary you, young men, by too lengthy a talk, but I would like to call your attention to the admonition of the Apostle Paul to his friend Timothy (II Tim., 2: 15): "Study to show thyself a workman, approved," etc. While I do not object to young men speculating a little occasionally, and suggesting some theory of their own, I do wish to emphasize the words of the Master, "And every man should be rewarded according to his works" (Matt. 16 and 27).

My object in making this talk is to try and stimulate the young men of "Ideas," a few who talk more than they work; I wish to have them get up some action. Nobody objects to your theorizing on questions on which the Church has not spoken, but I seriously object to any arguments against "Thus saith the Lord." Whatever God says is the end of controversy, and I do beseech you, "Be not found fighting against God."

Once in a while I hear, "The bishop thinks that so and so are all the men there are in the ward." Let me tell you, young men, the bishop is responsible for the work in his ward. When work is to be done, he must of necessity call on the best qualified and the most willing to do the work. If you wish, which I trust you do, to advance in the Church and in favor with God, be clean, be honest, meet squarely and honestly all your obligations to the world, your family, to God and to his Church. Be always on hand to do what your rightful leaders ask you to do, and, my word for it, you will advance in the priesthood, you will be happy in your family, and your neighbors will respect and honor you.

Ogden, Utah.

LIFE OF ST. PAUL FOR THE YOUNG.

BY GEORGE LUDINGTON WEED.

CHAPTER XXX.

FIFTH AND LAST JOURNEY TO JERUSALEM.

Plot in Corinth—Philippi—Farewell Meeting—Eutychus—A Lone Walk—Assos—Mitylene—Visit from the Elders of Ephesus—Meeting on the Seashore—Tender Farewell—Rhodes—Colossus—From Patara to Tyre—Paul's Cloak—Paul's Father—Another Farewell on the Seashore—Ptolemais—Cæsarea—Hand and Voice—Noble Words—Third Missionary Journey Ended.

It was Paul's purpose to leave Corinth and sail from Cenchrea to Palestine as soon as he could get a ship going thither. Rome was still in his mind, but he must visit Jerusalem first, carrying with him the collections made in Macedonia and Achaia for the poor Christians in the Holy City. He knew he was in danger from his enemies, and before being able to leave Corinth, he learned of a plot to slay him, like that in Damascus, and also in Jerusalem where still another awaited his coming. So he changed his route and hastened by land to Philippi, accompanied by several Christians as a bodyguard who have been called the "first Christian pilgrims to the Holy Land."

Paul and Luke lingered at Philippi while the rest of the company sailed for Troas, to which the two came in a few days. Paul remained there a week. The last day was the Sabbath. In the evening the disciples were gathered for a farewell meeting as Paul was to depart on the morrow. It was held in an upper room in

the third story—the coolest and pleasantest part of the house in eastern countries. As the weather was warm, the windows were open. On the sill of one of them sat a lad named Eutychus. We may think of him as a young Christian so anxious to hear Paul preach that he remained hour after hour until midnight, trying to keep awake through the long sermon which very likely he could not understand, but from which he could learn something. We can imagine Paul's eye upon him as he nodded and his head fell upon his breast, and he fell down into the courtyard below. "There were many lights in the upper chamber." As it was three weeks since the full moon there was darkness where he lay. The sermon was suddenly interrupted. There was great excitement and anxiety for the lad who "was taken up dead." As Jesus said when the daughter of Jairus lay dead, "Why make ye this ado and weep? The damsel is not dead but sleepeth;" so Paul said to the friends of Eutychus, "Trouble not yourselves, for his life is in him." As Elisha "stretched himself upon the child of the Shunamite and the dead came to life;" so when the lad of Troas had fallen, "Paul went down and fell on him and embracing him" received power to restore him to life. "And they brought the lad alive" to the upper chamber, "and were not a little comforted."

Then they partook of the Supper, appointed by their Lord in the upper chamber in Jerusalem, and then "He talked a long while, even until break of day."

In the morning Paul's companions started by ship to sail around Cape Lectum to Assos, "minding himself to go afoot" and alone across it. That lone walk from Troas to Assos was a pleasing incident in the history of the apostle. Away from the noise of busy streets and the murmurs of synagogues, away even from the sound of worship in Christian homes and upper chambers, away from the voices of all earthly friendship, he sought solitude, as did his Lord on Olivet and the mountains of Galilee.

He departed at early dawn on his walk of twenty miles. Was it when the stars disappeared and at last the morning star melted away in the brighter light that streamed over the top of Mount Ida that he noticed how one star differed from another, and how there is one glory of the sun; of which he spoke at another time? As he went along the Roman road that skirted the base of the mountain,

shaded by the oak woods—then in fulness of their foliage—did he not recall in contrast the journey through the deserts of Arabia, and remember through what scenes he had passed since that day?

His walk ended. He entered Assos and descended to the sea by the streets whose steepness gave meaning to the proverb, "Go to Assos and break your neck." On the shore he found the vessel with his friends, or watched its coming. He went aboard, and soon the theater and citadel perched on a lofty rock was lost to sight, and Mount Ida faded in the twilight. The ship cast anchor, because in the darkness it could not thread its way through the narrow creeks and many islands.

The next stopping-place was Mitylene, the chief city of the beautiful island of Lesbos, the largest in the *Ægean* sea. After passing the blooming gardens of the island of Chios, Paul was not far from the queen city of Asa, but he "had determined to sail by Ephesus" that it might be "possible for him to be at Jerusalem the day of Pentecost."

But as he looked toward Ephesus and remembered the loving Christian friends whom he could not bid farewell when he was compelled to flee, he felt that he could not leave the region without some communication with them. So on arriving at Miletus, he sent to Ephesus and called the elders of the church to come to him. What good news was this for it, and what deep regrets there were that all could not meet him. The elders were quick to obey the summons and, bearing the greetings of the Christian band, hastened to Miletus. Joy quickened their steps and shortened their way of twenty miles or more. What a meeting was that between the Apostle and those to whose care had been entrusted the Christian work in that heathen city. The place of meeting was no church building or private home. As Paul had met Lydia and her company of women at Philippi on the river side, he met the Ephesian elders on the seashore. What a contrast this to the neighboring theater of Miletus which today is a silent ruin. What was there said and done, and by whom, has long been forgotten; but that scene on the solitary beach is still distinct, and the words there spoken will echo round the world to the end of time. It was a short sermon by Paul, full of beauty and tenderness. Luke says, "When he had thus spoken, he kneeled down and prayed with

them all. And they all wept sore, and fell upon Paul's neck and kissed him, sorrowing most of all for the words which he spake that they should see his face no more. And they accompanied him unto the ship."

Paul's vessel touched at Rhodes, noted for its roses, its Temple of the Sun, and the great Colossus. This last had been greatest of the Seven Wonders of the world. One hundred feet in height, the sailors watched it from afar. Standing across the harbor vessels passed under it. Every finger of the image was as large as a man. An earthquake made this vast monster of human toil to totter and fall upon the beach where Paul must have seen it, and where it lay for ages until the brass of which it was composed was carried away on the backs of nine hundred camels.

At Patara, on the southwestern coast of Asia Minor, Paul changed his vessel for one that would take him to Tyre on the Syrian coast. At Troas he had left his cloak for which he longed afterward in his Roman dungeon, but which he did not need these summer nights upon the sea. We may think of him as standing on the deck thinking of the first time he sailed over it, a light-hearted boy on his first journey to Jerusalem with his Jewish father instead of Christian companions. We know not whether that father still lived in Tarsus or was buried in one of its sepulchres; whether he had listened kindly and believingly to the great apostle, his own son; or, in disappointment and sadness—perhaps in bitterness—mourned that his beloved Saul was not numbered among the greatest of the Pharisees and Scribes.

The vessel remained seven days at Tyre. This gave time for Paul to visit the church there. His friends besought him not to go up to Jerusalem because of danger from his enemies. But like his Lord in like danger, "he set his face steadfastly to go up to Jerusalem," believing that his Lord called him thither. As at Miletus, there was a meeting on the seashore. Luke draws the picture for us, saying, "They all brought us on our way with wives and children till we were out of the city; and we kneeled down on the shore and prayed."

Paul continued his voyage to Ptolemais, the modern Acre. Here it ended. Following the road at the base of Mount Carmel, thirty-five miles brought him to Cæsarea. Here again Christian

friends begged him not to venture himself into Jerusalem. He gave answer in these memorable words, "What mean ye to weep and to break mine heart? For I am ready not to be bound only, but also to die at Jerusalem." He was being guided and encouraged by his Lord.

"He saw a hand they could not see
Which beckoned him away;
He heard a voice they could not hear
That would not let him stay."

We can think of his repeating entire what he said in Miletus: "And now behold, I go bound in the spirit to Jerusalem, not knowing the things that shall befall me there; save that the Holy Ghost witnesseth in every city, saying that bonds and afflictions abide me. But none of these things move me, neither count I my life dear unto myself, so that I might finish my course with joy, and the ministry which I have received of the Lord Jesus, to testify the gospel of the Grace of God."

Seventy-five miles in three days brought Paul to Jerusalem, thus ended his third missionary journey.

CHAPTER XXXI.

PAUL'S LAST DAYS IN JERUSALEM.

Feast of Thanksgiving—Claudius Lysias—Christian Friends in Jerusalem—Enemies—Riot in the Temple Court—Mistaken for an Impostor—Speech on the Stairs—Saved from Scourging—Before the Sanhedrin—Insult Reproved—Vision in the Barracks—Vow of Forty Plotters for Murder—Defeated by Paul's Nephew—Under Guard to Cæsarea.

Paul's last visit to Jerusalem was in the season of which David sang unto the Lord—"Thou crownest the year with thy goodness; and thy paths drop fatness. Thy pastures are clothed with flocks; the valleys also are covered over with corn; they shout for joy, they also sing."

Tens of thousands of pilgrims from all parts of the Holy Land and from distant countries were assembling at the Pentecostal feast of thanksgiving. The houses and streets of the city were crowded. Mount Moriah was covered with tents. Many a

youth was making his first visit to Jerusalem full of excited joy. Many a man was making his last: among these was Paul.

Claudius Lysias was the Roman commander at Jerusalem. He had many soldiers in the fort of Antonia, adjoining the temple.

After his arrival in the city, Paul seems to have spent his first evening with the disciples. The next day he attended a meeting of the officers of the church, led by the venerable Apostle James. Paul and the brethren who had come with him received "the kiss of charity"—the common sign of Christian affection. The money they had brought for the poor Christians in Jerusalem was presented. Then Paul delivered an address, telling what he and his companions had done among the Gentiles in four years. With what deep interest they must have listened to his story of the dangers and trials through which he had passed, but much more of his ministry which God had blessed in turning men from the worship of idols; and of the churches he had visited.

He spent the next day in the company of his Christian friends. His presence in Jerusalem was soon discovered by his enemies; not only those of former years, but some from the regions in which he had traveled. They were all still full of hate and revenge. One day "the Jews which were of Asia, when they saw him in the temple, stirred up all the people, and laid hands on him, crying out, Men of Israel, help. This is the man that teacheth all men everywhere against the people, and the law and this place." These false charges caused great excitement. Paul, probably the holiest man in the temple at that hour, was dragged from it by a shouting mob.

At Cæsarea Paul had declared his readiness "not to be bound only, but also to die at Jerusalem for the name of the Lord Jesus." The hour had come for him "to be bound *only*" for he was not "to *die* at Jerusalem." The doors of the temple, opened for worship, were closed against the murderous throng, that the sacred courts might not be profaned with blood. Paul was rudely taken from one court to another. Roman guards who were pacing the colonnades of the temple hastened to quell the riot. In haste they sent for Lysias the governor. He rushed into the court, sword in hand. The mob "left off beating Paul." Lysias took him and commanded him to be bound with two chains. Once more he was

what he called himself "a prisoner of Jesus Christ." He was hurried along by the excited crowd to the barracks within the castle. Being led up a flight of stairs, he was lifted from his feet and carried on the shoulders of the throng, while they shouted, "Away with him"—repeating the very cry concerning his Lord when Pilate brought him forth before a mob of like spirit. In the confusion, Lysias thought perhaps Paul was the pretended Messiah, an Egyptian who had deceived many people, and made a tumult which Felix had quelled by slaying four hundred of them while their leader escaped. Lysias asked Paul, "Art thou not that Egyptian?" Paul replied that he was a Jew of Tarsus, and added, "I beseech thee suffer me to speak unto the people," Lysias, seemingly awed by his presence, consented.

Standing on the castle stairs, he secured the silence of his vast and strange audience. His first words must have sounded equally strange—"Men, brethren and fathers." The storm was for a time changed to a calm. He told them the story of his life, of his years with their honored Rabbi Gamaliel, of his persecution of Christians in Jerusalem, keeping the raiment of them that slew Stephen; of his journey to Damascus and his vision of the Lord Jesus who had said, "I will send thee far hence to the Gentiles." That hated word, *Gentiles*, angered them so that they would not listen to him any longer. Raging and howling, cursing and gnashing their teeth, flinging their arms wildly about, waving their blue and red robes, and tossing handfuls of dust in the air, they yelled, "Away with such a fellow from the earth; it is not fit that he should live." Lysias, not knowing the Hebrew language in which Paul was speaking, did not understand why the silence was broken, and the angry cries and actions renewed. He imagined that Paul must be guilty of some great crime. So he commanded that he should be taken to the barracks and examined by scourging until he made a confession of guilt. His hands were tied, his back stripped bare, he was made to bend forward to receive the blows near the spot where his Lord had been scourged. Three times his back had already been scarred with Roman lictor's rods, and five times with Jewish thongs; and now the whip was to be added.

When speaking of Saul's father being a Roman citizen and his son likewise, it was remarked that this would be a help and pro-

tection to him in trouble. This now became true. A centurion stood by to see that the command of Lysias for scourging was obeyed. Paul cried out, "Is it lawful for you to scourge one that is a Roman and uncondemned?" That question saved him from a cruel beating. It was reported to Lysias who was also afraid after he knew that Paul was a Roman, and because he had bound him. Paul was then untied, the scourge being unused. The next day Lysias called together the Sanhedrin in the same hall where Paul himself had once sat as one of the judges. Ananias, the former high priest, conducted the trial. Probably the two sons of Gamaliel and school-fellows of Paul were there; and Theophilus, the old high priest who gave him the letters to Damascus twenty years before. The innocent Apostle boldly faced his seventy judges. "And Paul, earnestly beholding the council, said, Men and brethren, I have lived in all good conscience before God." Ananias commanded them that stood by to smite him on the mouth. Paul was so indignant at the injustice, and meanness and the insult that in a moment of anger he said, "God shall smite thee, thou whited wall." In another moment he was calm and condemned himself for what he had said. But his words were to come true; God did in justice smite Ananias, who in a few years was driven from Jerusalem and murdered.

Paul in his speech spoke of the *Resurrection from the dead*. This caused a great quarrel between the Sadducees, who did not believe in the Resurrection, and the Pharisees who did believe in it as Paul did. These latter befriended Paul, but he was still in so great danger that the chief captain sent soldiers to bring him to the castle for safety.

Thrown into a cell in the Roman barracks, Paul's future appeared very dark. He was ready to die at Jerusalem, but he felt that he "*must see Rome.*" That purpose must now seemingly be abandoned. But at midnight while on his bed of straw, the Lord appeared unto him and said, "Be of good cheer, Paul; for, as thou hast testified for me in *Jerusalem* so must thou bear witness also at *Rome.*" At a future time of trouble we shall hear him saying, "I believe God." Doubtless he did now, even while asking himself, "How can this be?"

Had he known what was passing without, the mystery would

have deepened, and there would have been reason for still greater trust in God. Forty Jews promised each other that they would neither eat nor drink till they had killed Paul. They made known their purpose to the chief priests and elders, and proposed to have them join in a plot for murder. Lysias was to be asked to call another meeting of the Sanhedrin for another trial, which was not to be held, because on the way from the castle to the judgment hall Paul was to be seized and killed. So the bargain was made as had been another with Judas for the betrayal of Jesus.

But the horrid oath was not kept secret. It came to the ears of a lad in Jerusalem. He had a special interest in Paul, for he was the son of that sister of whom we knew in the home in Tarsus in the childhood of Saul. His thought was, "What can I do to save my uncle? I can at least let him know what I have heard." Appearing at the castle gate, he was admitted, and soon was alone with Paul, telling him of the plot. He must have had some fears of what might happen to himself if the forty men learned that he was revealing their fearful secret.

Paul called a centurian and asked him to take the lad to Lysias. It must have been a great relief to the nervous and fearful boy when the governor took him by the hand and went with him aside privily and asked, "what is it that thou hast to tell me?" The lad told of the plot of the forty men. The kind manner of Lysias must have given him great confidence, or he would not have dared to say to the most powerful man in Jerusalem, "Do not yield unto them." He would be careful to obey the charge given him, "See thou tell no man that thou hast showed these things to me."

Lysias immediately formed a plan to defeat the plot. He called several officers and told them to be ready at nine o'clock in the night with two hundred soldiers, seventy cavalry and two hundred lancers or spearmen, to take Paul to Cæsarea to Felix, the governor. These four hundred and seventy guards of the one Apostle were ready at the appointed hour at the gate of Antonia. The forty sleepless and hungry plotters must have wondered what all this meant, not thinking that Paul was escaping like a bird out of the snare of the fowler. Nor were they thinking of the sleepless ad, who was thinking of them as he heard the tramp of the horse-

men and of the foot soldiers of this night-watch which he had helped to start for his uncle's escape.

The journey from Jerusalem to Cæsarea was seventy-six miles. The foot soldiers went only part way. The rest, after two hard days, entered Cæsarea and delivered the Apostle prisoner to Felix; also the letter Lysias had written to him about Paul. In it he told of the things of which the prisoner was accused, the council in which he was tried, the plot to kill him, and of his giving notice to Paul's accusers to appear before Felix if they had anything to say.

Felix read the letter and said to Paul, "I will hear thee when thine accusers are also come."

(TO BE CONTINUED.)

WHEN THE OLD MAN HAS NUTHIN' TO SAY.

(A Farm Ballad, for the Improvement Era.)

Sometimes, there's a bit of tarnation
Starts up with the wind and the sun,
An' ev'rything goes topsy-turvey, you
know,

An' nuthin' is properly done;
The boys they has trouble a milkin',
The gals has the dickens to pay;
An' that is the mornin' for me to shet up,
An' have nuthin' at all to say.

'Pears like thar is sumthin' a whiskin'
All thru the cantankerous air,
An' ev'ry one's feelin's is nettled and
riled,

An' almost a bustin' to swear;
When natur's that way, thinks I, "Sted-
dy;

The weather is narvous today,
An' now is the time for a close-shet
mouth"—

An' the ole man has nuthin' to say.

Payson, Utah.

I notice then, 'long about noontime,
When I've helped all I can with the
work,

That one's feelin's git quiet and easy-
like,

An' ev'ry one's growin' more chirky;
The boys they get merry a whistlin',
The gals get to singin' so gay;
For the ole man's larned a natural law—
That's why he has nuthin' to say.

So I b'lieve when the weather is ailin',
An' ev'ry one's feelin's are riled,
'Tis a good thing to calculate early, my
boy,

'Bout tempers, an' how they get
spiled,

So, keepin' myself cool an' steady,
One's narvousness passes away;
That's why I carries a close-shet mouth,
An' has nuthin' at all to say?

JOSEPH L. TOWNSEND.

JESSE N. SMITH—A EULOGY.

BY NEPHI JENSEN, SECRETARY Y. M. M. I. A., GRANITE STAKE.

When angels shall make the roll of great and good men, they will write the name of Jesse N. Smith near the top. One of the grand men of "Mormondom;" widely read, wise in counsel, generous of heart—he dedicated his time and talents to the enlightenment of the world and the uplifting of humanity. Thousands are better because of his noble deeds and sublime character. He was one of those sturdy, big-souled "Mormon" Pioneers who planted that others might harvest, and sacrificed that others might enjoy. He inspired hope in the despairing, faith in the doubting, and gave joy to the scrowling.

Essentially a man of deeds, he needs no eulogy; for the rough places which he made smooth, the hearts he gladdened, and the characters he helped to form, proclaim his greatness more eloquently than words. Neither poet nor orator need be invoked to immortalize his name. His memory will live forever in the hearts of those who love the good and admire the great.

He both inherited and achieved greatness. From his New England ancestors he inherited those sterling Puritan traits of character which have made New England so prolific of distinguished men. But he inherited only health, intellect and character. A palace was not his birthplace. Deprivation met him as he entered the world, and was his companion through life. His pathway he found rough, and his own hands made it smooth. Finding no teacher to instruct him, he taught himself. College doors being closed to him, he made the "hived wisdom of the ages" his own, by indefatigable efforts at self-culture. Deprived of a better, he made the school of "self help" his alma mater, and graduated with the highest honors. He explored many fields of knowledge and research. The reading of the best fiction was his favorite

pastime, and poetry was the delight of his soul. In thought and study, he lived with the Gibbons, Ridpaths and Bancrofts of history.

Judgment was his, and his ways were the ways of wisdom. Quick to consider and slow to conclude, he acted and spoke with discretion, and was never guilty of rashness. If in rebuke his words were sharp, his arrows were never tipped with poison. He blessed all and cursed none.

But this is not a tribute to official service, to literary genius, or to scientific distinction; but homage to a great character. Elder Jesse N. Smith will not be remembered because he took a fortress, nor praised because he formulated a Magna Charta; he will not be admired because he wrote an Iliad; but loved and respected because he lived a beautiful, faithful life. He wrote no poem, and yet was greater than a poet. He painted no "Last Supper," yet was more than an artist. His hand never guided the chisel, but he was greater than a sculptor. He left no masterpiece on paper, on canvas, or in marble,—it was himself,—his character! Such a masterpiece is beyond the pen, the brush, or the chisel; it is the joint product of intelligence, wisdom, patience, faith, industry and religion. These were the tools with which he worked, and only few have used them to better advantage.

His character was symmetrical; in it, good and noble traits were beautifully and harmoniously blended. He possessed intrepid courage, sublime devotion, and splendid stability. Others may have been more strenuous and enthusiastic, but none were more constant and undeviating.

Loyalty was his crowning virtue. The cause to which he gave his heart he never forsook. If others were more fervent in plighting their faith, his life most eloquently proclaimed his un-failing devotion. While others declared their willingness to die for their country and religion, he lived for his.

He was strongly religious. "Simple faith" was more to him "than Norman blood." But his religion was his life; it was not his cloak, worn only on ceremonial occasions. At the plow, in the office, and in the councils of the state, his every act and word were consistent with the highest Christian ideal. Deed was his creed, and he lived it well. Lofty in thought, pure in spirit, kind

and sympathetic of heart, "he went about doing good, his words imparting comfort, hope and inspiration.

He was believing but not fanatical; devout, pious and reverential, but not hypocritical. Shams he utterly detested. Honesty characterized his conduct at the altar, in the pulpit, and in life. He worshiped from the heart, and was never guilty of lip-service.

The gospel he accepted without reservation, and upheld and defended it during his long, eventful life. But although staunch and constant in his devotion to truth, he was too broad-minded and rational to be a bigot. Men to him were not "Mormons," Catholics and Protestants; but good or bad. For the good, noble and just of all faiths, he had the highest respect and regard. In his evangelical labors he did not combat creeds, but error; he sought to change men's lives rather than their creeds. He hoped, prayed and worked for the ultimate supremacy of the true Christian religion. "Thy kingdom come, thy will be done on earth as it is in heaven," was his constant prayer.

His faith in God's great latter-day work was firm and unwavering. He always took pleasure in the simple story of the great modern prophet. A few weeks before his demise, I had an interesting conversation with him. He became reminiscent. He talked of the rise of the Church and the great mission of Joseph Smith. When he referred to the youthful prophet, there was earnestness and fervor in his manner. Once he paused in his story, and I said to him, "You become eloquent when you speak of the Prophet Joseph Smith. His countenance lit up, and tears gathered in his eyes, and, as he lifted his hand, he said, 'Why shouldn't I? It's the darling theme of my heart!'"

Elder Smith was hopeful and cheerful. On the darkest cloud he could see the silver lining. If doubt ever entered his heart, sovereign faith still remained the master of the house. In the deepest gloom of despair, he saw the star of hope. Knowledge, wisdom and faith were his riches, nor cared he for any other. To turn the thought-laden pages of literature gave him more pleasure than counting bank notes. Not from the gleam of gold, but from the inspiration of sublime thoughts, he received his greatest joy. The power to act wisely and live beautifully, he preferred, rather than the ability to manage great financial institutions. Faith was

his servant; and no one had a more devoted one. She found for him the friend of friends—God! In sickness she was at his bedside, smoothed his pillow and raised him to health. At the portals of death she was with him; and when the shadows seemed to fall, she whispered to him, “They are not shadows. It is the golden dawning of a brighter day! It is the beginning, not the end!

Such was Jesse N. Smith—beautiful in life, sublime in death, and he will be glorious in eternity.

Forest Dale, Utah.

HOPE ON AND WEARY NOT.

Had'st thou e'er a hope or prayerful longing,
 That burned within thy bosom night and day.
 A surging restlessness thy soul a-thronging,
 Strive as you would, you failed to force away?
 Longing for some face from mortals hidden,
 A loved one whom thou long hast yearned to see
 Or some attainment presseth thee unbidden;
 A hope, a joy, a glory yet to be?
 Toil on, toil on,—hope on, hope on, and never
 Grow weary with the weight of toil and pain;
 There'll come a time when we with Christ forever
 Will dwell in peace and every good obtain.
 God planteth seeds of love and faith supernal
 Which, like the flowers, appear to fade and die,
 The flower—sweet emblem of the life eternal—
 That only sleeps beneath earth's wintry sky.
 God giveth pure desires and hopes to cherish,
 Within our hearts, He planted love and faith;
 In dark adversity they seem to perish,
 E'en blighted by chill winter's dreary breath.
 Yet, there's no hope but in the resurrection
 Will reach fulfillment, if we hope aright;
 There is no gift but can attain perfection,
 Directed by the power of truth and light.
 And all our hopes will sweetly then fulfill,
 Light, love and wisdom, power and majesty;
 If we but humbly seek to do His will,
 Success will crown our lives eternally,

ANNIE G. LAURITZEN.

Richfield, Utah.

CONCERNING THE EDUCATION OF YOUNG MEN.

BY MILTON BENNION, M. A., PROFESSOR OF PHILOSOPHY, UNIVERSITY OF UTAH.

VI—SELECTING AN OCCUPATION.

An occupation is commonly viewed as a means of making a living. It is, however, much more than this. It is a means of self-development, and furnishes one of the chief opportunities for the individual to serve his fellows.

A little reflection will make it clear to anyone that in civilized society there is an economic interdependence between individuals and between communities. This interdependence has become very complex, and unites, in an industrial way, the whole civilized world. Every individual shares the products of this united labor; he is, therefore, under obligation to share in the productive activities, or otherwise to render service to his contemporaries.

In choosing an occupation a young man should not consider primarily the financial reward, but should rather consider how he can best apply his talents for the good of society, and, at the same time, provide a living for himself and for those who are or who may be dependent upon him. The man who loses sight of the ideal, in his struggle for every dollar he can make, is an object of pity. He may get the dollars, but "what is a man profited, if he shall gain the whole world, and lose his own soul?" and what satisfaction is there in a life in which all the finer sentiments are crushed out, and in which the good will and the fellowship of men are sacrificed for the sake of material gain? "The love of money is the root of all evil." Where this love of money is the dominating force, life

becomes destitute of real joy and real worth. Wealth is properly a means to higher ends and it should always be regarded as such. The pursuit of it should ever be subordinate to the fundamental principles of life. These principles are summarized as the love of God and the love of man, from both of which the love of money is excluded. It does not follow that a man should not exercise his abilities in a legitimate way in the creation of wealth. Riches can be used very profitably in the promotion of civilization and culture, and even in religion, however spiritual its aim, money is an important means. Money, then, is not to be loved or hated, to be adored or despised; it may, however, properly be gained in peaceful and legitimate ways to be used as a means to further worthy ends. Thus to make money is the aim of many occupations, while the aim of others is to render service that is not directly connected with the creation of wealth. Of these latter occupations the professions of teaching and medicine are examples. Either sort of occupation is properly measured in terms of social service.

Preliminary to selecting an occupation, a young man should ask himself, what am I best fitted by nature to do? and what industrial and professional opportunities are within my reach? It may take years of education and experience to answer the first question. No one should try to answer it hastily, but rather he should take time to develop his powers and explore his capabilities thoroughly. It is very important that this question should be correctly answered, since upon a correct answer depends, in large measure, a man's success in his business or profession. The large percentage of those who, after spending years in the study of a profession, fail in its practice, fully supports this contention.

In this connection some thought should be given to the question, what occupation will be most congenial? A few extra dollars is poor compensation for following an occupation that is very distasteful. The same work may be fascinating to one person but very tedious to another. Other things being equal, one should select an occupation in which he is interested, or in which he can become interested. Interest tends to increase the efficiency of work, besides contributing much to the enjoyment of life.

In attempting to determine one's capabilities and interests, great caution must be taken that they be correctly judged. A

young person is very likely to misjudge his capabilities, either to overestimate or to underestimate them. To avoid error he must be thoroughly honest with himself. He should also seek the candid opinions of his friends, especially of teachers and parents. Again, there is danger of mistake in conceiving one's possible interests, especially in reference to an occupation of which a person knows little, has only a fanciful notion. There are many difficulties to be overcome and many troublesome experiences in every occupation. If a person is deciding on one that he thinks is devoid of these, he should investigate more fully, talk with people who are engaged in it, and get them to show him the rough as well as the smooth places. I do not mean to intimate that one should be frightened of difficulties, by no means so. It is one of the joys of life to overcome them. But to avoid mistakes and disappointments, it is well to understand at the outset that there are difficulties, and to steel the will to attack them with courage and determination.

What are the industrial and professional opportunities? A young man should be wide awake to his industrial opportunities, and fit himself to take advantage of them. It is immoral, if not criminal, for him to be a pauper, a dependent, a wanderer over the face of the earth, when there are about him natural resources and professional opportunities by means of which he might support himself and family, and at the same time contribute towards the economic independence of the community in which he lives. Of course, he cannot do this by loafing on the street corners while the opportunities go by. If he has not yet discovered these opportunities, and does not know what to prepare for, this is no excuse for inactivity. He may prepare, in a preliminary way, for any occupation by cultivating vigor of body and mind, increasing his intelligence, and by forming habits of industry and frugality. Then, when he has discovered himself and his opportunity, he may add whatever special preparation is needed.

What are these opportunities? In the intermountain states their name is legion. Here are a few of them:

Agriculture is in its childhood, notwithstanding the facts cited in this regard under *High School and College*. The scientific distribution and use of water will greatly increase the amount of land that can be irrigated. The more intense and scientific cultivation

of this irrigated land, and especially its more general use for fruit and vegetable production and sugar beet culture, will make it possible for several families to make a good living from land and water rights that now furnish the basis of support for but one. Again, the application of science to arid farming promises to revolutionize agriculture in the West. There is here a great industry in process of creation. While the use of the public domain for stock raising is becoming less possible, animal industry will become of more rather than of less importance. Dairying, the production of beef, mutton, and wool, poultry-raising, and bee-keeping are to be great industries in the future. It is only the old unscientific method of conducting them that is to pass away.

Mining and metallurgy are among the greatest wealth producing industries of the West, and the outlook is towards greater production from this source. These growing industries will furnish excellent opportunities for mining experts, metallurgists, and chemists. The construction of roads, canals, and reservoirs, and the growth of manufacturing industries will create a demand for civil and mechanical engineers. The more extensive use of electricity will require the services of an ever increasing number of experts. In all these engineering professions a man should qualify himself to work with his hands as well as with his brain. If he has to spend some years in doing the things that he, as an engineer, is to direct, it will be so much the better for him and for his profession.

With the increase of wealth and population there will be greater demand for architects, and here again it is well that the architect should have some first-hand knowledge and experience in one or more of the building trades. Besides, if a man can put his hands as well as his head to the work, he will be more independent, and will lose nothing in dignity. There is, at the present time, too little disposition on the part of young men to learn the ancient and indispensable trades of mason, carpenter, blacksmith, and others of like utility. Men frequently fail in the professions when they might have been very successful in one of these trades. In new and rapidly growing communities there are sometimes good opportunities in merchandising. The fact that a man may get rich in this occupation is no indication that he is robbing the public, since the annual profit, in large measure, results from making rapid

sales, and this, in turn, commonly comes from giving the public the best service.

Those having teaching ability and inclination will, when qualified, find good opportunities in both public and private schools. Not opportunities to get rich, but to serve mankind. There is likewise a growing demand for skilled, conscientious physicians, not only to prescribe for the sick, but, by their advice, to promote health and prevent the spread of contagious diseases. In public opinion the lawyer is, perhaps, one of the most abused of professional men. No doubt in the legal profession, dealing as it does in property rights, there are exceptional opportunities for the attorney to enrich himself at the expense of his clients, and to create trouble instead of preventing it, a practice akin to the patent medicine business in the medical profession. This chance for plunder attracts some bad men to the bar, and *makes* bad men of some lawyers who, in the beginning of their career, had no evil intentions. Nevertheless, the ideal of the profession, and the practice of its worthy members, are good. As it is the business of physicians to promote the health of the communities they serve, so is it the proper business of lawyers to promote justice, and to protect the individual in his life, his liberty, and his property.

A man should not be attracted to any profession because of a desire to escape productive activity, to avoid manual labor. Neither should he reject a profession because it is not one that creates wealth. I repeat that every occupation is to be measured in terms of social service. Applying the standard, the honest lawyer may be just as much a moral man, and be just as serviceable to the community, as is the honest farmer. In selecting an occupation, then, his own fitness for the work, and the needs of society, are the main principles by which a young man should be guided.

Salt Lake City, Utah.

VOYAGE OF THE SHIP "BROOKLYN."

BY HON. JOHN M. HORNER.

[When Elder A. Milton Musser, at whose request this account is written, acknowledged that he had received the letter containing these incidents in the voyage of the ship *Brooklyn*, the author, a veteran not unfamiliar to readers of the ERA, wrote to Elder Musser, May 21, as follows. His words will serve as an introduction to the narrative: 'Before finishing this letter, yours in answer to mine of March and April was put in my hand, and I am pleased with, even grateful for, its contents. It fully answers the questions requested. I feel to thank you sincerely for your worthy thought of urging me to write up the incidents of the ship *Brooklyn* voyage, etc., etc. The importance of that voyage to the world was growing in my mind all the time, and I was honestly of the opinion that it had been carefully and ably written until receiving your letter. There were certainly able penmen on board. I was a youngster, more accustomed to handling farm tools than the pen, and never dreamed of trying to write it up until receiving your letter. You certainly are responsible for it. The incidents written are as bright in my mind now, as though they had happened last week. I am pleased to know you are satisfied with it. It is to be regretted that the important subject has not been treated by an abler pen.'—EDITORS.]

I.

I am requested to name the moving cause that sent the ship *Brooklyn*, loaded with "Mormons," from New York to California, by way of Cape Horn, in 1846; what were the incidents by the way, and what has been the result. In answer: The "Mormons" had been persecuted for their religion before their Church was organized in 1830; and after that date, they were persecuted unto death by the sword and by affliction and suffering, brought upon them by being forced from their comfortable homes, into the frost and snow, without shelter and other comforts and protection. Men, women and children, the old and the afflicted, were all driven out.

Their prophet, Joseph Smith, had told them they would be driven west and would "become a mighty people in the midst of the Rocky Mountains."

After the prophet was massacred, and his mantle of leadership fell on the twelve apostles, with Brigham Young at their head, the outlook for peace being gloomy, the people decided to emigrate and seek peace in the West. With that idea in view, the Twelve counseled the eastern Saints to charter a ship, get on board, and go around Cape Horn to upper California, find a place to settle, farm and raise crops, so that when the Church pioneers should arrive there the following year they would find sustenance.

This counsel was obeyed by the few eastern Saints taking the voyage, to the best of their ability. They chartered the ship *Brooklyn*, and 235 Saints—men, women and children,—and two other passengers—educated gentlemen—the captain, mates, sailors, stewards and cooks, altogether 252 souls, got on board, and in due time arrived in California. The Saints did the work assigned them before they left New York.

The following year, 1847, the company sowed and harvested forty acres of wheat, and, in another place, sowed small lots of wheat, barley, peas etc., and started a garden with several classes of garden seeds; but, being late in the season, and the grasshoppers numerous, we got only experience from this venture. During the later part of the year, the company had made a selection for a permanent settlement, and commenced work upon it, on the low, rich land near the river, intending to farm and build extensively upon it the coming year, 1848. Unfortunately, the rains and melting snows from the mountains during the following winter and early spring sent a flood of water over the land and obliterated all their labor. The gold mines being discovered about this time, by the "Mormon" battalion boys, threw the ship *Brooklyn* company into confusion. It was disorganized, the settlement was abandoned, and every member thereafter followed the counsel of his own will.

We left New York, as above stated, with the promise of a prosperous voyage and the blessing of God to attend us. We received both with thanks.

Our captain proved himself an able navigator. He hit every

thing he aimed at, and nothing which he did not want to hit. He was a Baptist in religious profession; held religious services on deck weekly, which the Saints attended. His mates and sailors, in morals appeared above the average. Unbecoming language was seldom heard on board. For the character of our company we copy from the *Friend*, the report of Captain Richardson to that paper, after his five months' acquaintance with us, during our long voyage from New York to this place, which report we copy and endorse.

The *Friend* announced our arrival at Honolulu on June 20, 1846, one hundred and thirty-six days from New York, which city we left on February 4, 1846. The paper further contains a six-column editorial on the history and doctrine of the Latter-day Saints, and continues:

Before closing our remarks, we feel ourselves in duty bound to give publicity to the testimony of Captain Richardson, master of the ship *Brooklyn*, in regard to the general character of the emigrants, as it has been developed during a long voyage around Cape Horn. Of their general behavior and character he speaks in the most favorable manner. He says: "They have lived in peace together and uniformly appeared to be quiet and orderly. They are going with a full determination of making a settlement, and have brought plows, carts, scythes, and all kinds of husbandry implements and tools for ship and house building. Many of the emigrants coming from New England and the Middle States are inclined to transplant some of the noble institutions of their native region. During most of the passage, they have maintained orderly and well conducted daily religious exercises which still continue while lying in port." During the passage there occurred ten deaths, four adults and six children, and two births; a male child born before doubling Cape Horn was called "Atlantic," and a female born this side was called "Pacific."

Our religious exercises were kept up until we anchored in front of Yerba Buena,—now San Francisco. There has been no time since then when a "Mormon" Church did not exist in San Francisco. Now, active "Mormon" Churches are scattered over the state. Several of our company were elders. We were working men and working women, school teachers, preachers, carpenters, blacksmiths, masons, printers, etc. The first paper ever published in San Francisco—The *Alta California*, was printed by the ship *Brooklyn* company. War was raging in California when we arrived there, between Mexico and the United States, and some of our company enlisted and went down to the lower part of the

territory with Colonel J. C. Fremont and helped finish up the war there.

We left New York as above stated. Let me mention an incident. As we approached the Gulf Stream, a severe storm burst upon us. It was so severe that the sails were all taken in, except a small one that rested against the shrouds of the main mast; no one was safe on deck. The hatches were fastened down, except the one opening at the top of the steps leading down from the captain's cabin. The captain fearing his cabin would be swept off by the waves came down with a troubled countenance and announced to the passengers: "I have done all I can to save the ship. If any of you have not made your peace with God, you would better do it now, as the ship may go down any minute." Through faith in their promise of a "prosperous voyage," or through ignorance of their danger, none seemed alarmed but the captain. The storm passed without danger. Fortunately, it drove us on our journey. The captain, who was an old seafarer, was heard to say after the storm ceased, that it was the worst he had ever encountered.

We had a school on board for the children; and an ex-soldier, a brother who had spent years in the army, was required to drill the men of our company in the art of war during the fair weather, more for the benefit received from the exercise, than from any good we expected from learning the arts of war.

It was fine weather when we doubled Cape Horn. The women were making bread, pies, cakes, frying doughnuts, etc., and the children were playing and romping about the deck.

We were too far south to see the cape when we passed around it, in fact, we saw no land after leaving New York until we sighted the island of Juan Fernandez, where we stopped a few days replenishing our wood and water, catching, eating and salting fish. While coming up the coast of South America, a hint was given that the captain did not know where he was. The captain, hearing of this, immediately pointed his ship toward the mainland and stated: "If I am right, I will show you the highest points of the Andes, if this wind keeps up." Sure enough, we soon saw a small, black cloud arising out of the eastern horizon, which rapidly increased in height and length, and which, to us landmen, looked like a thun-

dercloud. By gazing through strong glasses, we saw the captain was right. He then again pointed his ship for the Hawaiian Islands, where we arrived as above stated.

Soon after leaving Honolulu, on the 4th of July we had a spirited celebration of that day. Flags were hoisted, guns fired, patriotic songs were sung, etc.

We encountered another storm coming up from the Horn, but it was not as severe as the one we had in the Atlantic. We had a three-days' calm as we approached California—one hundred miles or so out. Then a strong trade wind struck us and wafted us speedily and safely through the "Golden Gate," without a pilot, or halting, with all sails set, until we dropped anchor in front of Yerba Buena—now San Francisco—in the bay of San Francisco. We were all well, thankful and happy. We had truly a prosperous voyage, as we were promised before leaving New York.

When I look back and contemplate the voyage of the ship *Brooklyn Saints*, the distance traveled, time consumed, and purpose of the journey, and the incidents thereof, I now feel to rank it creditably with that of the Jaredites and Nephites in their voyage across the Pacific to America, and with the voyage of the *Mayflower* pilgrims crossing the Atlantic from Europe to America. I am impressed further with the thought, that we were sent and protected by the Great Father, as were the pilgrims above mentioned, and to help forward a great work as did they. We performed the mission assigned, as we then understood it, not comprehending its importance, as it now more clearly appears. We had no prophets with us to guide and direct us, as did the Jaredites and Nephites, but we felt thankful upon being able to congratulate ourselves that we were blessed with a more complete and continued unity in our company during the entire voyage than the Nephite emigrants enjoyed. Neither were we chastised by the Great Father, as was the Brother of Jared because he had ceased calling upon him.

Although some of the *Brooklyn Saints* may have departed from the faith, yet I feel that the purpose for which they were sent was accomplished.

Paulo, Hawaii.

(TO BE CONCLUDED IN SEPTEMBER NUMBER.)

OBSERVATIONS ON RELIGIOUS CONDITIONS IN GREAT BRITAIN.

BY DAVID L. MURDOCH.

England and Scotland are being racked by an ever-present, never-ending controversy on religious instruction in the schools. This is an inheritance of tradition which is responsible for very much of the division and strife that exist to such a marked extent in the national life. And from which such opprobrious epithets as Non-conformist, Dissenter, etc., spring. The present government, not more than six months in existence, with an unparalleled majority of supporters, is already threatened with disaster on account of this vexed question. Mr. Chamberlain says he is perfectly certain that the Education Bill will not pass, and he predicts that there will be an appeal to the country, possibly next spring, when he hopes the Unionists will be returned when they could keep in view this policy of fiscal reform. There is in contemplation a visit of about five hundred practical teachers from England, Ireland, and Scotland to the United States of America and to Canada next winter, to study conditions and systems. The American solution of the religious difficulty will yet have to be adopted.

Three very notable events in the religious life of Scotland have just taken place. Annually, in the month of May, a General Assembly of the Established Church of Scotland is held in Edinburgh. In the same month, at the same time of the month, and in the same city, are held General Assemblies of the United Free Church of Scotland, and the Free Church of Scotland, which latter is a small fragment of the Free Church of Scotland that refused to unite with the United Presbyterian Church, a few years ago

and who are now commonly known as the "Wee frees." These assemblies are conducted very much after the order of political bodies. In fact political questions, such as the Education Bill, the question of disestablishment of the church, are equally debated and resolutions passed, etc. The continued disunion, so long existing among the churches of this land, was commented upon and greatly deplored. One speaker declared that it was a scandal and a disgrace that such should exist. The growing tendency towards the desecration of the Sabbath day was another subject that received considerable attention. Motorists, cyclists, etc., came in for severe condemnation at their hands. Professor Walker of Aberdeen referred to Edinburgh as being guilty of the most obtrusive desecration of the Sabbath day.

There was a great need, he said, in Edinburgh, just now, for a prophetic voice to vindicate the honor of God, and to cover with satire the habits of the idle rich who were so worn out with doing nothing for six days, that they required recreation on the seventh day. The great indifference manifested by the people towards churches and religious affairs generally, and the positive and distinct dislike of the clergy, have been boldly declared by a large number of correspondents in the weekly *Scotsman* of late issue:

1. Pew rents are a serious obstacle to many.
2. Their abolishment is being advocated.
3. You cannot attend a service, but some special mission or scheme is being advocated and collection urged.
4. The churches do not welcome the poor, but are more reserved for the rich, respectable and well dressed.
5. There is a constant demand for revision and simplification of the creeds. The Westminster Confession of Faith is now considered archaic.
6. To constantly attend the churches, seems like remaining forever at the A, B, C, of things.
7. To the overwhelming majority of church goers the Bible is a sealed book.
8. Were Christ to come back today, I fear the greater number of our clerical friends would find themselves treated as the money changers were in the temple of Jerusalem.
9. They (the ministers) cannot realize that we want no more of this vague, rhapsodical eloquence, no more of their long-winded, high-sounding, meaningless phrases. The work of the ministers is a monument of garrulous futility.
10. Again, consider the general misuse and abuse of Bible truth, as set forth in popular theology. From beginning to end of the book, its utterances are smeared over with despicable palaver into irreognisability.
11. The church virtually teaches that the Bible is not a revelation, but an obscuraton.

These are a few of the observations of the correspondents. It

would appear that the churches are fast losing hold of the people, that a crisis is at hand, and that this church construction, erected and maintained by man's invention, is about to crumble and fall down upon his head.

The first Sunday in July is set apart by many of the churches in England and Scotland for the ministers to preach a sermon on the observance of Sunday. They say the insults offered to the Holy Day are becoming more aggravated every year. Motoring, cycling, pleasure parties, golfing, Sabbath afternoon entertainments, are at present alarming, and unblushing forms of Sabbath desecration. Continental customs and usages, and the example of Royalty, are blamed for the woeful lack of respect now shown the Sabbath day in good old Presbyterian Scotland. The Scotch claim that very largely to their proper observance of the Sabbath day, in ages by gone, is attributed their character and honor. The tendency is to break away from all restraint and from the good old customs and manners that made the nation great.

The "smart set" are receiving at the hands of Father Vaughn, in London, a severe reprimanding for their ungodliness and wickedness. The following is taken from the diary of one of that class of society:

9 a. m.—Awakened by maid—very tired—head aching as usual, instead of tea, B. and S.—brandy and soda.

10 a. m.—Breakfast in bed. No appetite.

10:30—12:30—Bath, manicurist, dressing.

1 p. m.—Lunch at "Imperial" with Lord ——— and Captain ———. Husband lunching at club.

2:30 p. m.—Drive to dressmaker's. Drive to hairdresser's, buy two "transformations," and set of "Empire curls." Have now 45 "transformations."

4 p. m.—Motor drive.

5 p. m.—Tea at club. Play bridge for half an hour, lose \$25.

6 p. m.—Drive to ———'s club, where meet Mr. ———, arrange ascot bets.

6:30—Dress for dinner.

8:30.—Dine at Prince's with party.

10.—Opera.

11.—Reception—cards—lose more money—very cross.

1:30 a. m.—Home. Husband not home from club. Go to bed cross. Have to be up early for race meeting.

This represents her daily round of pleasure; the program only varied by rushes to the continent or differences of pastime, according to the season. While preaching on the streets of Edinburgh,

one Tuesday evening not long ago, one of the local brethren remarked to one of the elders: "This people don't want the gospel, it's an earthquake they need."

103 Easter Road, Edinburgh.

THE RIVER.

(*For the Improvement Era*)

It lies with waving current drawn,
 Across the level vale,
 A flag of light at crimson dawn,
 At eve, a penant pale
 Floating, as old forlorn and wan,
 As sunset colors fail.

No noisy cities breast its banks,
 No life their green lines show—
 Save where some farm or village flanks
 Its waters' curving bow,—
 And whose still-running way outranks
 The river's tameest flow.

Its ways are through still meadows
 where
 White clover-blossoms brim
 Cool shallows that its waters snare;
 And cornfields, tall and trim,
 March past in columns acre-square
 Along its peaceful rim,—

And where long plains, in amber sleep
 Unbroken by a dream—
 Save as cloud-shades across them leap
 With pantomimic gleam—

Salt Lake City, Utah.

Press close the emerald lips that keep
 Their smiles for the lone stream,

Its music is the lark's lute-note,
 And insects silver string
 That winds a reel within its throat
 And makes the marshes ring;
 The frogs' crude trills that nearby
 float
 At eve's awakening,

Yet often, on its brooding ear,
 A note of warning falls—
 The steps of cities, pressing near,
 Shall print its banks with walls;
 And for the lark's song it shall hear
 Thick traffic's human calls.

Then, when life's tumult tracks its
 way,
 May its calm heart be thrilled
 By notes no harsher-keyed than gay—
 And its cool breast be willed
 To keep a meadow-dream away,
 For hearts with care-dust filled!

JOSEPHINE SPENCER.

TESTIMONY.*

BY PRESIDENT JOSEPH F. SMITH.

I would like to say a few words. I wish very sincerely that the brethren and sisters who desired to speak but have not had an opportunity of speaking at this meeting, will consider the great number that are present, and the shortness of the time at our disposal, and will not feel aggrieved because they have not had an opportunity to express themselves. Not one has arisen that we would not have loved to hear, but the time would not permit. Uncle Samuel W. Richards has been on his feet several times, but others had arisen and he has taken his seat. We all would like to hear from him, because he is an aged and an experienced man, who was intimately acquainted in his lifetime with the Prophet Joseph Smith, and who has done yeoman service in the ministry, abroad as well as at home, we would like to hear him. But time is too brief, and there are others who also would have spoken, whom we would also like to hear.

I want to impress this upon the minds of the young men and women associated with the Mutual Improvement work, and upon the minds of our friends, and also upon the parents of these young men and women who are present today. We have borne our testimony of the divinity of the mission of the Prophet Joseph Smith, and the righteousness of his calling and life. We have borne testimony of the lawful succession of Presidents Brigham

*A sermon given at the conclusion of testimony-bearing by the audience generally, at a conjoint meeting of the Young Ladies' and Young Men's Mutual Improvement Associations, Assembly Hall, Salt Lake City, June 10, 1906.

Young, John Taylor, Wilford Woodruff, and Lorenzo Snow, to the divine calling and mission of the Prophet Joseph Smith. We have borne testimony to the honesty, virtue, faith, integrity, and uprightness of these men. And why have we made this a special matter? It is because these men have been the targets of all the enemies of the Church from the beginning. Christ was made a target by the Sadducees, the Pharisees and hypocrites of his day, and nothing in their thought or mind was too evil or abominable to say of him or to accuse him of. They were not satisfied with what they could say against him with all the malignity that they felt in their hearts, until they crucified him; and, in order that he might be crucified, and that they might satisfy their groundless hatred toward him, who was without sin, who was perfect, who was sent of God to redeem the world, and who so loved the world that he would give his life for it, they cried out, "Let his blood be on us and on our children," release Barabbas, the murderer, but crucify Jesus, who was without sin (except in the imagination of his murderers). And Jesus, the sinless, the spotless in the world, while in the very agony of death, upon the cross, was so filled with sorrow for the wickedness of the people that put him to death, he cried out, "Father, forgive them, for they know not what they do." This has been the wicked spirit that has followed and condemned without cause, Joseph Smith and his successors to the present time. It has never ceased, it will not cease while Satan reigns and wickedness prevails in the hearts of men. And so we bear testimony to the divinity of the mission of these men. We declare they were good men. We knew them. We have been intimate with them. We have seen them, heard them, and lived with them, and we know whereof we speak when we say they were as sinless and as pure men as ever graced the footstool of God, to the best of our knowledge or power to judge. And yet the world say they were wicked, "away with them, let them be crucified, let them be destroyed, and let the people that follow them be destroyed." They say this people are a disgrace to the nation, when the fact is, there is no community on the earth, go where you will, that lives so near to the doctrine of Jesus Christ as do the Latter-day Saints; and they do it because they have received Christ's gospel, and the spirit of Christ is in their hearts, and the testi-

mony of Jesus, which is the spirit of prophecy. They do it, because they are following in the footsteps of their file leaders. They do it because they have received a testimony in their hearts that God has revealed his truth through them to the world. They do it, because they love the truth, they love virtue, they love honor, they love integrity to that which is good. They love and have charity for each other. The children love their parents, the parents love their children, and the parents are solicitous for the welfare of their children, are praying for them, are beseeching God that their children may walk in paths of righteousness, that they may be kept pure, sinless and spotless from the world. The fathers and the mothers, with their hearts full of yearning, full of affection for their children, pray to God, morning, noon and night; almost every moment of their lives the spirit of prayer is in their souls, ascending unto God,—praying: “O God, bless our children, help us to keep them in the right path, to keep them from sin, from transgressing the laws; to keep them pure and holy unto thee, to keep them from the vices and evils of the world, from every contaminating influence, from every power that would sway them from their duty as the children of thy servants and handmaids, who have made sacrifice with thee, for them, in the covenant of thy Son.”

Do I wonder that these good boys arise and testify to us that the spirit of the gospel is in their hearts? And O, it fills my soul with joy and satisfaction, it brings up the tears into my eyes, fills my soul with love, when I see these boys and these girls, noble sons and noble daughters of Zion, arise and testify that:—“We will stand by you for the truth’s sake, we will not desert you, we are one with you, we have faith in your integrity, we will honor and not depart from you, but we will follow your footsteps, and we will keep the counsels and emulate the examples that you set for us.” Thank God for these boys and girls. O God, bless them. (Here President Smith paused and wept, while many eyes about him were suffused with tears).

I do not think there is anything in the world that would depress me so much, or grieve my soul so deeply, or wound my spirit so nearly beyond healing, as to see my children turn away from the gospel of Jesus Christ; for I do know that it is the power of

God unto salvation to all that will obey it and follow its precepts. Excuse my weakness. It is not altogether weakness, either, that brings tears to my eyes. I feel that it is in part because of the earnestness of my pleadings, the strength of my faith, the fervor of my affection for these children of honest, good fathers and mothers, and good Latter-day Saints; my love for these noble children, some of whose fathers and mothers are not always altogether as faithful or as thankful as they should be, standing up for the truth and magnifying their calling. I thank God for it, for I know that the kingdom of God is safe, under their inspiration, their assistance, their adherence to it, their love for it, their honor, and the efforts they will put forth to maintain it in purity in the earth. We speak of the Savior, of Jesus the Son of God, and we feel safe and solid in him, and that our feet have rested on the very foundation of eternal truth when the spirit of Christ is in our hearts.

I want to say to my brethren and sisters, that if there is a man in all the world who has received more deeply and more keenly in his soul the love of Christ than I have, I would love to see him, I would love to be associated with such a man. Christ is indeed the Savior of my soul, the Savior of mankind. He has sacrificed his life for us that we might be saved, he has broken the bands of death, and has bid defiance to the grave, and bids us follow him. He has come forth from death unto life again, he has declared himself to be the way of salvation, the light and the life of the world, and I believe it with all my heart. I not only believe it, but as I know that the sun shines, so I know that belief in him inspires to good and not to evil; and as I know that his spirit prompts to purity of life, to honor, to uprightness, to honesty and to righteousness, and not to evil, so I know by all the proofs that it is possible for me to grasp that Jesus is the Christ, the Son of the living God, the Savior of mankind. Yet with all this, with this assurance in my heart, with this knowledge that I have received, if I stop here, what good will it do me? Of what good will this knowledge be to me? What will this knowledge alone avail? It will avail this, that having received that testimony in my heart, having received in my soul the witness of the spirit of the living God, that Jesus is the Christ, and I stop there and

go not any further, that very witness in my soul will add to my eternal damnation. Why? Because it is not only our duty to know that Jesus is the Christ but to keep the influence of his spirit in our souls. It is not only necessary to have his testimony in our hearts, but it is necessary that we should do the things that he has commanded, and the works of righteousness that he did, in order that we may attain to the exaltation that is in store for his children who do as well as believe; and those who stop short of this will most assuredly fail. "Not every one that saith unto me, Lord, Lord, shall enter into the kingdom of heaven; but he that *doeth* the will of my Father which is in heaven."

The Savior said: "Many will say to me in that day, Lord, Lord, have we not prophesied in thy name? and in thy name have cast out devils? and in thy name done many wonderful works? And then will I profess unto them, I never knew you; depart from me, ye that work iniquity." And why? Because you profess to love me, with your lips, you professed to receive me, with your mouths, or with your words, but you did not the things that I commanded you to do; you did not repent of your sins, you did not love God with all your heart, mind and strength, you failed to love your neighbor as yourself, you failed to be baptized by one having authority to baptize for the remission of sins; you failed to receive the gift of the Holy Ghost by the laying on of hands; you failed to identify yourselves with my people; you did not come into my fold; you are not numbered with my chosen ones, and I do not know you, "depart from me, ye that work iniquity." To know to do good and not do it is sin. (James 4: 17). This will be the case with those who simply believe. Believing, why don't you do the things that he requires? "Everyone that heareth these sayings of mine, and doeth them not, shall be likened unto a foolish man which built his house upon the sand, and the rain descended and the floods came and the winds blew, and beat upon the house, and it fell, and great was the fall of it," for it was built on the sand. But, "whosoever heareth these sayings of mine and doeth them, I will liken him unto a wise man which built his house upon a rock, and when the rain descended and the floods came and the winds blew, and beat upon that house it fell not, for it was founded upon a rock." Why? because he did the things that the Lord required.

That is the religion of the Latter-day Saints. That is the gospel of Jesus Christ. My boys and girls, my brethren and sisters, it will not do for us to be content and satisfied with the mere knowledge of that which is right. Knowing that which is right, we must go to and do the right thing, whatever it might be, whatever he requires of us. If we know the right, if we know the truth, we must abide by the right and in the truth, and we must do the right thing, always, under all circumstances, and never yield to the tempter or deviate from the right way, the straight and narrow path that leads back into the presence of God.

We believe in God, the Father of our Lord and Savior Jesus Christ, the maker of heaven and earth, the Father of our spirits. We believe in him without reserve, we accept him in our heart, in our religious faith, in our very being. We know that he loves us, and we accept him as the Father of our spirits and the Father of our Lord and Savior Jesus Christ. We believe in the Lord Jesus, and in his divine, saving mission into the world, and in the redemption, the marvelous, glorious redemption that he wrought for the salvation of men. We believe in him, and this constitutes the foundation of our faith. He is the foundation and chief corner stone of our religion. We are his by adoption, by being buried with Christ in baptism, by being born of the water and the spirit anew into the world, through the ordinances of the gospel of Christ, and we are thereby God's children, heirs of God, and joint heirs with Jesus Christ, through our adoption and faith. This is the thing I want the youth of Zion to bear in mind. It will not do for you to assume that you are Latter-day Saints while in your practices, in your course of life, in your deeds or acts, you are imitating or aping the infidel, the atheist, the unbeliever in God and in the divine mission of Jesus Christ. It will not do. The devil will take advantage of you, he will mislead you, and destroy you if you do not repent of deeds or acts that are not in harmony, or are inconsistent, with the gospel that you have received. Virtue is required at your hands. Charity towards all and the love of God are demanded of you in the gospel of Christ. The love of your fellow man, the spirit of forgiveness, and of mercy for your fellow beings, are required of you, as was exemplified in the prayer of the Savior upon the cross—"O Father, forgive them, for they

know not what they do." So let us think of our enemies, so let us pray for them, that they may not be entirely lost, but that his saving grace and the saving power of the gospel of Jesus may yet be extended unto them, that their hearts may be touched, that they may repent of their sins and make restitution as far as possible for the wrongs they have done, and come to obedience and be cleansed from their sins, by repentance and baptism for the remission of their sins, by one having authority to administer that holy ordinance.

We love all men. We have nothing against mankind, and will never oppose them so long as they will leave us alone. We do not make war upon the tenets of others; we do not make war upon their churches, nor upon their religious beliefs. It is not our purpose to do it, and it is not any part of our mission to do so, let them worship how or what or where they please, it matters not. Our duty is simply to go straight ahead, do our duty, preach the gospel by good example as well as by precept, and let our light so shine upon their understanding that they may see the light as God sees it, and accept it, and walk in it, if they will, and we should be willing to give the glory to him. We should feel grateful, if we are instrumental in his hands in accomplishing his work.

One of our brethren who spoke today gave out the idea, that he knew who was to lead the Church. I also know who will lead this Church, and I tell you that it will be no man who will lead the Church of Jesus Christ of Latter-day Saints; I don't care in what time nor in what generation. No *man* will lead God's people nor his work. God may choose men and make them instruments in his hands for accomplishing his purposes, but the glory and honor and power will be due to the Father, in whom rests the wisdom and the might to lead his people and take care of his Zion. I am not leading the Church of Jesus Christ of Latter-day Saints, and I want this distinctly understood. No man did. Joseph did not do it; Brigham did not do it; neither did John Taylor. Neither did Wilford Woodruff, nor Lorenzo Snow; and Joseph F. Smith, least of them all, is not leading the Church of Jesus Christ of Latter-day Saints, and will not lead it. They were instruments in God's hands in accomplishing what they did. God did it through them. The honor and the glory is due to the Lord and not to them. We

are only instruments whom God may chose and use, to do his work. All that we *can* do we *should* do to strengthen them in the midst of weakness, in the great calling to which they are called. But remember that God leads the work. It is his. It is not man's work. If it had been the work of Joseph Smith, or of Brigham Young, or of John Taylor, Wilford Woodruff or Lorenzo Snow, it would not have endured the tests to which it has been subjected, it would have been brought to naught long ago. But if it had been merely the work of man, it never would have been subjected to such tests, for the whole world has been arrayed against it. Every so-called minister of the gospel who heard of it has been opposed to this work, and to Joseph Smith, and to each one of his successors, and the whole world has been united with them, from the beginning of their opposition to them. If it had been the work of Brigham Young, or Joseph Smith, with such determined opposition as it has met with, it would have come to naught. But it was not theirs; it was God's work. Thank God for that. It is the power of God unto salvation, and I want my boys and girls to take my testimony upon this point. And yet, while we give the honor and glory unto the Lord God Almighty for the accomplishment of his purposes, let us not altogether despise the instruments that he chooses to accomplish the work by. Let us honor them. In this way we do honor Joseph Smith. We do not worship him; we worship God, and we call upon his holy name, as we have been directed in the gospel, in the name of his Son. We call for mercy in the name of Jesus; we ask for blessings in the name of Jesus. We are baptized in the name of the Father and of the Son and of the Holy Ghost. We are initiated into the Church and kingdom of God in the name of the Father, and of the Son and of the Holy Ghost, and we worship the Father. We seek to obey the Son and follow in his footsteps. He will lead—no man will ever lead, his Church. If the time or condition should ever come to pass that a man, possessing human weaknesses, shall lead the Church, we be to the Church, for it will then become like the churches of the world, man-made, and man-led, and have no power of God or of life eternal and salvation connected with it, only the wisdom, the judgment and intelligence of man. I pity the world, because this is their condition.

God bless you. The Lord bless these young men and women. I see in them the elements of strength, of faith, of humility, of obedience to the laws of God. In this I mean the laws of holiness, of willingness to follow in the footsteps of him who sinned not at all. Let him be our example; let us follow Christ as he followed the Father, and do the things that he said for us to do, and all will be well with us.

I felt, just before the close of this meeting, that I would like to say about what I have said.

(Here President Smith announced that there had been "Lost a gold watch," etc., and added),

Here is a chance to exemplify one of the principles of the gospel. Whoever finds that watch should return it. Whoever finds money should try to find the owner of it, and not appropriate it. We ought not to take that which does not belong to us, and appropriate it to our own use, but return it, if possible, to those to whom it belongs. That is an essential principle of the gospel which we believe.

A STORY OF DEATH VALLEY.

Sage and cactus, sand and gold,
On the desert rough and bold,
Land of perils seldom told;

Bulls and punchers to the front,
For the precious metals hunt.

First of all brave Scotty came
To that desert spot of fame;
There he made his stake and claim;
Battled with the drought and sun.,
Well, the victory he won!

Salt Lake City.

Lust of gold, land of dangers,
Luring on the wanton rangers,
Death has claimed uncounted strangers.

Life of danger, greed of gold;
Land of perils never told.

Life of freedom, truth and love,
Life of virtue, like a dove,
From the heavens up above;—
Better for the human soul
Than the greed and lust for gold.

W. BOLLERMANN.

EDITOR'S TABLE.

FASHION AND THE VIOLATION OF COVENANTS AND DUTY.

At the annual conference of the Mutual Improvement Associations, I enjoyed the privilege of speaking to the young people on a subject which I think at present deserves further consideration. With this in view, good may result from repeating some of the thoughts expressed.

The Lord Almighty has revealed unto us truths, and principles. He has given us commandments, shown and taught us the order of prayer, and how to worship in spirit and in truth. He has given us signs which it is our privilege to use to indicate our determination before him, to remember him, and to witness unto him that we are willing to keep the commandments that he has given, that we may always have his spirit to be with us, even unto the end.

Not one of these commandments of God, these gifts that have been bestowed, these keys of knowledge and of principle that have been restored and revealed unto us, through the gospel of Jesus Christ and its ordinances, should be violated in the least by the Latter-day Saints. They should be held in sacred reverence. We should hold them as we hold dear to the heart the most sacred thing to our souls, because they are God's commandments, and keys, his requirements made of us, and they are the pointing of the way, by the manifestations of the Spirit of the Lord unto us, in which we should walk, in order that we may become entitled to the greatest amount of happiness in this world, and in the world to come a fulness of joy. And by neglecting, slighting, and putting them aside, by turning away from the course which the Lord has marked out for us to pursue, we weaken ourselves, shear ourselves of our own strength, and deprive ourselves of the light needed to

make us more efficient in the discharge of our duties as the children of God.

We entered into covenants with the Lord that we will keep ourselves pure and unspotted from the world. We have agreed before God, angels and witnesses, in sacred places, that we will not commit adultery, will not lie, that we will not steal or bear false witness against our neighbor, or take advantage of the weak, that we will help and sustain our fellow men in the right, and take such a course as will prove most effectual in helping the weak to overcome their weaknesses and bring themselves into subjection to the requirements of heaven. We cannot neglect, slight, or depart from the spirit, meaning, intent and purpose, of these covenants and agreements, that we have entered into with our Father in heaven, without shearing ourselves of our glory, strength, right and title to his blessings, and to the gifts and manifestations of his Spirit.

The Lord has given unto us garments of the holy priesthood, and you know what that means. And yet there are those of us who mutilate them, in order that we may follow the foolish, vain and (permit me to say) indecent practices of the world. In order that such people may imitate the fashions, they will not hesitate to mutilate that which should be held by them the most sacred of all things in the world, next to their own virtue, next to their own purity of life. They should hold these things that God has given unto them sacred, unchanged and unaltered from the very pattern in which God gave them. Let us have the moral courage to stand against the opinions of fashion, and especially where fashion compels us to break a covenant and so commit a grievous sin.

Many of our young people, also, are leading mistaken lives and doing wrong in that they feel, in order to cope with the spirit of the times, the fashion of the age, and to be "in the swim," if you will permit the expression, that they must not marry until they are able to furnish themselves commodious mansions or palaces, or homes equal to those of the rich; homes equal, perhaps, to those of their parents who have labored through years and years, who have borne the burden, in the heat of the day, who have toiled and struggled with poverty, and who, through their toil, perseverance and economy, have been able to secure and gather to them-

selves a little means by which they have built acceptable homes, to make their families comfortable; and the children feel that it is not right for them to engage in matrimony until they are able to build a house equal to their father's, or a mansion equal to their rich neighbor's.

To feel so is a mistake, it is an illusion, and it will lead men into the wrong way. I want to say to the young men's and to the young ladies' Mutual Improvement Associations that in the beginning God created man in his own image, and in his own likeness, male and female, and they were commanded to multiply and replenish the earth, that they might have joy in their posterity. They were commanded to subdue the earth and control it, and not to be controlled by it. These commandments of the Lord have never been annulled. They are in force today as they were when they were first uttered in the garden of Eden to our first parents; and, in order to fulfill these laws, and these great commandments of the Lord, we should never wait for wealth. The young man should be willing to take his bride, and take her who is worthy, to wife, even if it be in poverty. Let them join their efforts to build a home for themselves; and if they can endure poverty, they will be able to endure riches. But if they are not able to endure poverty, woe be unto them, for he that is not able to endure poverty, in the kingdom of God, or in the house of the Lord, will scarcely be able to endure riches, for it is absolutely easier for men to worship the Lord, and to feel after him and remember him in adversity, than it is in prosperity. Men are so shallow-minded, so thoughtless, so unmindful of their dependence upon the Lord that, with a little temporary prosperity, and by the possession of perishable riches, they begin to feel that they are independent of the Lord for all his mercies; and, therefore, they forget him, and disregard, or are apt to disregard, the hands that made them prosperous. But the Lord requires us to remember him in prosperity the same as in adversity. "And if ye seek the riches which it is the will of the Father to give unto you, ye shall be the richest of all people, for ye shall have the riches of eternity; and it must needs be that the riches of the earth are mine to give; but beware of pride, lest ye become as the Nephites of old." (Doctrine and Covenants 38: 39; see also Sec. 11: 7.)

Now I want to say to my young friends that in the Church of Jesus Christ of Latter-day Saints, we believe in honorable marriages. We believe that it is "honorable in all" to marry, who possess ordinary intelligence and ordinary ability to obtain the necessities of life; and to wait for luxury, before they consummate this object and purpose of their being, in the world, is wrong; it is a mistake. It is the violation of a sacred duty, for the sake of the folly of fashion, and is displeasing to the Lord.

JOSEPH F. SMITH.

MESSAGES FROM THE MISSIONS.

The 19th day of June was the eighth anniversary of the presidency of Elder Ben E. Rich over the Southern States mission, and in honor of the day his associates, in the mission headquarters at Chattanooga, Tenn., formed themselves into a committee to give him a surprise. They had invited every elder, who had labored in the South during the past eight years, to contribute twenty-five cents towards purchasing an office desk and chair. This scheme was carried out, and the desk and chair were presented to him on the evening of the 19th, responses having come from a large number of elders who had labored and who were laboring in the Southern States. A scrap book, especially made for the expressions and sentiments of the elders, and which contained 200 pages, 10 by 13 inches, was also presented to President Rich, filled with sentiments of appreciation from the elders. During the past eight years nearly 1,600 elders have labored in that mission, and President Rich has enjoyed the confidence, friendship, and love of all these brethren. According to a statement by Elder J. Stokes, Jr., who is now the associate editor of the *Elders' Journal*, there have been printed, and distributed, the following amounts of literature, during the past eight years:

120,000 copies of *Durant*, 40,000 *Cowley's Talk*, 15,000 *Orson Pratt's Works*, 40,000 hymn books, 15,000 *Voice of Warning*, 50,000 miscellaneous books and pamphlets. Then there have been distributed 15,000 copies of the Book of Mormon, and over three million tracts, besides a large number of copies of the *Southern Star* and *Elders' Journal*, which latter publication is now nearing its third volume, and has a circulation of nearly 5,000. During the term, 5,000 people have been baptized, and there is a membership of 10,666 in the Church in that mission. The mission house at Chattanooga was purchased at a cost of \$4,500, and several churches have been erected in different parts of the mission, notably one at Jacksonville, Fla., costing \$2,500.

After all the expenses of the presents to Elder Rich had been defrayed, there was nearly half the money to spare. This was returned by Elder Rich to the committee, who decided to send it to Sister Nina Farr Rich, who has been in the field

with her husband six out of the eight years, and who has exercised such care and attention over the elders that she has won the confidence, respect and love of them all.

The blessings of the Lord have been so abundantly poured out upon the elders in the European mission at their special conference gatherings at Rotterdam, London, and Zurich, that an appetite for more of the same class of meetings has been created. President Heber J. Grant has, therefore, called a conference of all the elders for the 22nd of July, at Bradford, where the elders will remain over to celebrate Pioneer day, on the 24th of July. It may also be incidentally mentioned that this will celebrate the fifth anniversary of President Grant's departure from home on a foreign mission. It will be remembered that he left for Japan, with a quartette of pioneer elders for that field of labor on July 24, 1901.

Elder Alma O. Taylor is the only elder of that number now left in the Japan mission. In a recently received letter from him, he expresses his happiness in his work. He is not at all anxious to be called home, for he is doing a most excellent work in the translation of the Book of Mormon, which was finished March 21, and he is revising the manuscript before it shall be finally sent to the printer. President Grant says of him: "He is one of the finest young men with whom I have ever been associated." Elder Taylor recently visited Sapporo, which he says is a young city, laid out in blocks like Salt Lake City. He found the work of the Lord prosperous. He says of this modern Japanese city, where Elders Stoker, Seeley, and Chadwick are laboring:

It is surrounded by mountains, on the tops of which pine trees grow in clusters. The streets are wide. Water runs along some of the streets like it does in our Utah cities and towns. The houses are more foreign in appearance than those in Tokyo. The farmers in this part plow with American plows, harrow with American harrows, drive their horses in American style, and do many things as they do at home. Pole fences are occasionally seen. I felt all the time as though I was in some town like Logan, Manti, or Nephi. It is a quiet, peaceful place. It is the capital city of Hokkaido, and has many educational institutions. The best agricultural college in Japan is located here, and I met one of the professors on my way to Sapporo. He went to the same university in Germany as Dr. John A. Widtsoe, and is well acquainted with his name and work. The elders have met nearly all of the big men, and, of course, are daily associating with the ordinary classes.

May, in the British mission, was a record-breaker for the number of baptisms and other missionary works accomplished, as will appear from the following record:

RECORD FOR MAY, 1906.		INCREASE OVER MAY, 1905.	
Baptisms.....	92	Baptisms.....	50
Tracts	335,640	Tracts.....	72,661
Books.....	8,369	Books.....	2,730
Conversations.....	21,331	Conversations.....	5,641
Averages per elder.....	1,540-38-98	Averages per elder.....	251-11-21
Strangers' houses visited	64,766	Strangers' houses visited	19,730

It is a source of gratification to the president of the mission, Elder Heber J. Grant, to have the elders doing so well, and is also a source of happiness to them,

for the more elders do for the cause of truth, the greater their joy in the work, and the greater their contentment in being separated from their loved ones at home.

Concerning the translation of the Book of Mormon, Elder Alma O. Taylor, who has been engaged in that work for about two years, writes to the *Millennial Star*:

The translation of the Book of Mormon was completed on the 21st of March, but when I read over the first part I almost had to laugh at my poor construction. Two years makes a great difference. I am going to begin the work of revision immediately, and do all that I can, with the help of God, to make the translation clear, simple, and correct, so that it can, as soon as possible, be given to the people for their study and consideration. The revision will then have to be revised, no doubt, and then revised again, perhaps. But of the time and the labor I am not so much concerned as I am of the mistakes, clearness and spirit. My prayer is that God will be with me and open up the way before me that I may enjoy all the wisdom, knowledge and assistance that I need in this great work.

On the 25th of June, President Heber J. Grant, of the European mission, started on his way to Copenhagen, on a three weeks' tour, during which he expected to visit Stockholm, Sweden; Christiania, Norway; and Aalborg and Aarhus, in Denmark. President Grant and some of his associates called on King Oscar of Sweden, at Rosendal Castle, Stockholm, on July 4. His majesty received them kindly, and said he believed in perfect liberty in matters of conscience, and that the Latter-day Saints would not be interfered with in their work in that land. President Grant is greatly enjoying his trip through Scandinavia.

When one stops to consider, it is really wonderful how the labors of one man may prove efficacious in the spread of the gospel. This is illustrated by the wonderful work Elder Charles W. Penrose is doing in England in preaching the gospel, through his tract *Rays of Living Light*. The ERA is informed that the Church printing office in Liverpool is so crowded in printing these tracts that it has had to order 50,000 copies (two tons) printed at a down-town office in Liverpool, and it is expected that nearly all of these will be disposed of before the first of January, 1907. Over 10,000 bound copies have been sold since the first of the year, and 371,000 single copies! The 50,000 and 10,000 bound *Rays* would be equivalent to 720,000 single *Rays*, or a grand total of 1,091,000. This will equal over 4,000,000 pages of Elder Penrose's writings, most of which will be distributed in the British mission during this year.

Elder Nephi Anderson, for the past two years associate editor of the *Millennial Star*, who is accompanying President Heber J. Grant on his Scandinavian tour, writes from Stockholm, July 3, where the conference of the Swedish elders was convened, that on the 2nd of July, a concert was held, at which Miss Arvilla Clark and Messrs. Andelin, Spencer Clawson and others, sang. Elder Anderson had visited Copenhagen and Norrköping. He will go further to Christiania, Aalborg, etc., and return to Utah in August; his successor, Elder W. A. Morton, will leave Utah early in August to release him.

Elder C. H. Davis of the East Pennsylvania conference, Philadelphia, Pa., writes: The indifference among the people is very great. Some are too busy to listen or read, and others do not wish any more religion; but in our tracting from door to door we meet many honest in heart who are seeking for the truth. Some are very prejudiced and cannot bear the word "Mormon;" only few listen or investigate. There are seven elders in this city. The Saints are few and greatly scattered, but our meetings are enjoyed by all who come. We hold street meetings from three to five nights each week, spending the rest of the week in visiting friends and Saints. We hold class exercises each forenoon at our "quarters," and tract every afternoon except Saturday and Sunday. All the elders are enjoying the work and striving to do their part in warning the people.

The *Millennial Star*, speaking of a baptismal service in the Public Baths, Middlesbrough, May 3, says:

A large company of Saints and friends gathered to witness the ceremony. Elder James McFarlane addressed those present upon the principle of baptism, and showed the necessity of our following the footsteps of the Master. President J. Marlow Taylor then led into the water and administered the ordinance to five honest souls. Both Saints and friends joined in saying that they had never attended a meeting where the sweet Spirit which brings joy to the soul was more abundantly felt.

The semi-annual statistical report of the Southern States mission, ending June 29, 1906, published in the *Elders' Journal* of July 15, shows that there are eleven conferences, and that 13,502 families were visited and 48,440 revisited; elders had been refused entertainment 4,131 times; there had been 158,231 tracts distributed; 5,357 books sold; 321 Books of Mormon sold; 5,661 meetings held; 98,628 Gospel conversations; 319 children blessed; 313 baptisms; eight Sunday Schools organized; and one branch organized.

Elder P. S. Williams, clerk of the Mexican mission, writes from Ozumba, May 9, to the ERA: "The elders and native Saints of the Chalco district prepared a program suited to the occasion, and on the National day, 5th of May, joined with the people of a native town in celebrating the victory of General Zaragoza against the French. The officials of the town gave the elders charge of the proceedings, and animated patriotism was manifest throughout the day. Good order prevailed. The missionaries were invited to visit the homes of the officers, and on the next day, which was Sunday, two meetings were held in the home of a friend, by invitation. These meetings were well attended."

IN LIGHTER MOOD.

"See here, you!" cried the cranky diner, who had been making numerous complaints; "no matter what I say to you it doesn't seem to stir you up at all."

"No, sah," replied the waiter? "De boss tell me whenever a gem'man talk laik dat jes' to humor him."—*Philadelphia Press*.

The wife of a wealthy Irish contractor of Kansas City, who was traveling abroad, was ever watchful lest her speech betray her Celtic origin. On one occasion, she was heard to say that while she had visited Vesuvius, it was her regret that she had not seen the "creature."

Mark Twain says that in his earlier days he did not enjoy the exceptional prosperity which came later in his career. It is commonly the lot of genius to suffer neglect at first and the experience did not affect his abiding good nature. In a conversation with William Dean Howells on one occasion the subject of literature vicissitudes was broached by the humorist.

"My difficulties taught me some thrift," he observed. "But I never knew whether it was wiser to spend my last nickel for a cigar to smoke or for an apple to devour."

"I am astounded," observed Mr. Howell, "that a person of so little decision should meet with so much worldly success."

Mark Twain nodded gravely.

"Indecision about spending money," he said "is worthy of cultivation. When couldn't decide what to buy with my last nickel I kept it, and so became rich."

Two young gentlemen met a few evenings ago, at the house of an acquaintance, some young ladies, for one of whom both gentlemen entertained tender feelings. In a spirit of frolic one of the young ladies turned out the lights, and our two friends, thinking it a favorable moment to make known the state of their feelings to the fair object of their regard, moved seats at the same instant, and placed themselves, as they supposed, by the lady's side, but she had also moved, and the gentlemen were in reality next each other. As our friends could not whisper without betraying their whereabouts, they both gently took the soft little hand of the charmer, and when, after a while, they ventured to give a tender pressure, each was enraptured to find it returned with an unmistakable squeeze. It may well be imagined that the moments flew rapidly in this silent interchange of mutual affection. But the rest, wondering at the unusual silence of the gentlemen, one of them noiselessly slipped out and suddenly returned with a light. There sat our friends, most lovingly squeezing each other's hands and supreme delight beaming in their eyes. Their consternation and the ecstasy of the ladies may be imagined, but not described. Both gentlemen bolted, and one was afterwards heard to say, that he "thought all the while Miss Black's hand felt rather hard."—*Tit-Bits*.

OUR WORK.

ELEVENTH ANNUAL M. I. A. CONFERENCE.

On Saturday, June 9, at 10 o'clock a. m., the Young Men met in separate session in the Barratt Hall.

The congregation, led by Prof. Evan Stephens, sang, "Count Your Blessings," and Dr. George E. Hyde, superintendent of Fremont stake, offered prayer.

The roll call showed a representation from every stake of Zion.

The entire meeting was devoted to a discussion of the following topics:

What is the spiritual status of our boys?

How do they occupy their spare time?

In what parts, if any, does the work need strengthening?

How may the M. I. A. work be made more productive of strong, noble characters?

How can we best advance the high standard of M. I. A.?

The first question was discussed by Elder J. W. Knight, Taylor stake; Superintendent D. H. Morris, St. George stake; Elder Guy C. Wilson, Juarez stake; Bishop Samuel H. Oldham, Hyrum stake; Superintendent John L. Herrick, Weber stake; Superintendent E. Z. Carbine, Union stake; and Superintendent J. E. Hickman, Utah stake.

It appeared from the remarks of the brethren that there is general advancement among the young people, as far as their spiritual condition is concerned. Absence from home to obtain work, the use of tobacco and liquor, drifting towards material things, work on the railroads, laxity of paternal example and government, were, however, mentioned as causes that tend to destroy the spirituality of a certain percentage of the young people. Only a small class, however, say ten per cent, were inclined in this direction. It appeared also that education had a tendency to create religion of the head, rather than of the heart, and was also a cause named as tending toward laxity in spiritual matters.

The second question was discussed by Superintendent John L. Herrick, Weber stake; Elder B. F. Grant; Elder Reese, of Emery stake; Superintendent Edward Sutton, of Bear Lake Stake; Elder W. W. Beckstead, of Fremont stake; Superintendent T. J. Bennett, of Blackfoot stake; Elder Guy C. Wilson, of Juarez stake; Superintendent Elvin J. Norton, of Pocatello stake.

From this discussion it appears that card-playing, loafing on the street corners, buggy-riding, and Sunday base ball, were among some of the diversions of

a percentage of the young people; and altogether too much of their spare time is spent in these unprofitable, not to say detrimental, recreations. The study of music, correspondence courses, attending schools, well governed amusements, private reading, were mentioned as some of the occupations and diversions engaged in by many of the boys during their spare time.

At this point Elder Charles Pike sang a beautiful solo, "Wo Unto Them Who Forsake Him."

The third question was discussed by Elders John V. Bluth, of Weber; Ira Pace, of Summit; Superintendent Morris, of St. George. Elder Joseph A. Buttle, of Utah; Secretary Edward H. Anderson; Elder B. H. Roberts; and Superintendent William C. Winder of Granite. One of the points in which our work needs strengthening is in the selection of officers. The Mutual Improvement Associations should not be slighted, as is often the case, for the benefit of other organizations. Our young men are entitled to the best teachers and officers, and their time should not be divided between several offices to the slighting of the Mutual Improvement organizations. The work should not be placed upon two or three officers, but segregated, so as to make it light for all. Competent teachers are needed for both classes. Greater support, in many instances, is needed from the bishops and other presiding Church officers, though generally the Church authorities greatly aid our workers. Officers' meetings should be held regularly, and parents should be impressed with the importance of our work. Missionary work should be carried on by the stake and ward officers, and is an important factor in strengthening the M. I. A. cause.

Secretary Edward H. Anderson suggested that the officers in many cases lack initiative, action, and aggressiveness. They allow their privileges, granted them by the Priesthood, in the way of conjoint meetings, quarterly conjoint meetings, and special meetings, to go unused. It appeared in one stake that out of eight wards six of them had given over their conjoint meeting night, one month, to other auxilliary organizations, music teachers, etc.; and there were also numerous cases where the stake quarterly conference meeting had been given to other organizations. It is the duty of the young people to take advantage of all these privileges.

Superintendent W. C. Winder of Granite stake asked what the officers were to do when they were requested by the stake authorities to forfeit privileges granted them.

Elder B. H. Roberts answered that the M. I. A. officers should maintain the privileges granted to our associations by the Presidency of the Church, in that they should have the Fast Sunday evening, or some other Sunday evening, for their monthly conjoint meetings, and the Sunday evenings of stake quarterly conferences as their nights to meet conjointly. He also laid stress upon the necessity of the officers being energetic, possessing initiative, and being full of resources, and aggressive in their work to accomplish the best good.

The remaining questions were discussed by various representatives, including Superintendent Hyde; Superintendent Hickman; Elder Nephi Jenson, of Granite; and Prof. Evan Stephens.

Elder George F. Richards of the Quorum of Twelve, commented upon there-

marks and discussions, which had been made during the morning, and added words of encouragement to the workers in the M. I. A.

On motion of Elder Lyman R. Martineau a committee, as follows, was appointed to prepare a circular for the officers, embodying the suggestions of the different speakers: Benjamings Goddard, Lyman R. Martineau, Josiah E. Hickman.

The congregation sang the "Doxology;" and prayer was offered by Lewis T. Cannon.

At 2 p. m. The Young Men again met in Barratt Hall, and the congregation sang, "Weary Not." The opening prayer was offered by Elder George Q. Morris. Elder W. D. Phillips sang a solo entitled, "He Leadeth Me."

General Secretary Edward H. Anderson spoke upon roll and record books, minute books, the IMPROVEMENT ERA, the M. I. Fund, and the distribution of the Manual. His remarks are embodied in a special circular of instructions, which is being printed, and which will be distributed to all the officers of our associations.

Elder Joseph F. Smith, Jr., spoke upon the necessity of having more frequent reports, and presented a blank form for monthly reports by ward officers to the stake superintendents who should forward the condensed report monthly to the general secretary. The headings of this report will also be found in the circular of instructions referred to, the conference having adopted the suggestions made.

Dr. John A. Widtsoe, who will write the Manual for this season, on Modern Revelation, with special reference to the study of the Doctrine and Covenants, outlined the study for the season, and dwelt specially upon the importance of a knowledge of Modern Revelation, and the value of study of the Doctrine and Covenants. He was of the opinion that it would be a very fascinating study.

Prof. J. H. Paul spoke on Supplementary Reading, and offered the following resolution: Resolved, that it be the sense of this conference that a committee of twelve be appointed by the General Board to name books, preferably novels and dramas, suitable for supplementary reading, one book to be named each month for the senior, and one for the junior grade, with instructions to the Mutual officers to appoint one or more persons to read the book and to relate its story, illustrated by reading from the book at a special meeting of the association. The person so assigned to read and relate shall also endeavor to deduce from the book so handled its lesson or moral. A motion to adopt the resolution was seconded by Elder Mathoniah Thomas, of Ensign stake, and was carried.

Elder Roberts spoke on the formation and construction of the Doctrine and Covenants, and referred to several of the points of interest that would engage the student who would interest himself in the Manual for the coming season.

Elder Benjamin Goddard, for the committee appointed at the morning session, presented the following resolution, and moved its adoption:

Whereas, during the sessions of the Y. M. M. I. A. conference, attention has been drawn to the following subjects:

- 1—The prevalence of the tobacco and liquor habit.
- 2—Card-playing, loafing, and intellectual laziness.
- 3—Necessity for good officers who can and will give allegiance to M. I. A. work.

- 4—The affirmative co-operation of parents in our work.

5—The necessity of better and initiative preparation for ward and stake conferences.

6—The importance of maintaining the privileges accorded by the First Presidency to the M. I. Associations at stake conferences and fast days.

7—Encouragement of systematic and beneficial reading,

8—Influence of young men in our amusements, should be uplifting.

9—Permanent and attendance rolls of members.

10—ERA Slogan for 1906-7—10,000 subscribers.

11—Energetic individual missionary work.

12—Comments on Manuals, Funds and Records.

13—Outline of work for 1906-7.

14—Local difficulties should receive prompt attention by officers without cessation until proper remedy is found. Officers should be self-reliant, and maintain good discipline in our M. I. A. meetings, thus inspiring confidence, and commanding the respect of the members.

Resolved, that the General Board be requested to prepare a circular embracing these topics, with instructions to stake and ward officers, and that they be circulated very freely.

BENJAMIN GODDARD,
L. R. MARTINEAU,
J. E. HICKMAN.

The resolution was unanimously adopted.

Superintendent George E. Hyde suggested that the General Board provide for an organ recital for the benefit of the M. I. A. visitors. The congregation sang, "We Thank Thee, O God, for a Prophet," and benediction was offered by Elder Hyrum M. Smith.

On Sunday morning, at 10 o'clock, a conjoint meeting of the Young Men's and Young Ladies' Mutual Improvement Associations was held in the Assembly Hall, President Joseph F. Smith presiding. The congregation sang, "Redeemer of Israel." Prayer was offered by Elder John Henry Smith, of the Quorum of the Twelve; after which the congregation sang, "O Ye Mountains High."

President Smith stated that the purpose of the meeting was to have as many as possible bear their testimonies. He hoped there would be no confusion, that those who were present would let nothing trouble their thoughts, but lay aside worldly cares, and partake of the Spirit of the Lord, and the attributes of peace, union, and love. He said that the gospel was never dearer to him than at the present time, that he never loved truth more, and he knew that the God of Israel lives, and that his mighty hand is over his people today, and that all who are striving to keep his commandments are special objects of his care. A large number of testimonies were borne from the body of the house which was filled in every part. The Spirit of the Lord was poured out in rich abundance upon the congregation, and many wept with joy.

Sister Martha H. Tingey, president of the Young Ladies' Mutual Improvement Associations, spoke; and the closing remarks were made by President Joseph F. Smith in a testimony of telling effect, full of the inspiration of the Lord, published in full in this number of the ERA.

During the meeting, which was a most remarkable one, in many respects, Sister Emma Ramsey Morris sang, "Come, Come, Ye Saints." As a closing hymn,

the congregation sang, "The Spirit of God Like a Fire is Burning;" and the benediction was pronounced by President Anthon H. Lund.

At 2 o'clock on Sunday afternoon the congregation filled the Tabernacle. The Tabernacle choir, under Prof. Evan Stephen, sang, "Joseph the Blessed;" and prayer was offered by Elder Rulon S. Wells; after which the choir sang, "One Hundred Years."

Sister Clara W. Beebe, representing the Primary Associations, addressed the congregation; and the ladies' trio of Provo sang, "My Hope, My All, My Savior Thou."

Sister Emily C. Adams, representing the Young Ladies' Mutual Improvement Associations, addressed the congregation; after which Elder Horace S. Ensign sang, "Lord's Prayer."

The time was then occupied by President Joseph F. Smith in a splendid sermon to the young people. The choir sang the anthem, "With Sheathed Sword." Benediction was pronounced by Patriarch John Smith.

President Roberts announced that an organ recital would be given by Prof. J. J. McClellan immediately after the close of the meeting. A large number of the officers remained, and were delighted with the rendition of the following numbers:

1. Pilgrims' Chorus, from Tannhauser.....Wagner.
2. a Intermezzo.....Calert.
b Pilgrims Song of Hope.....Batiste.
c Old Melody.
3. Solo, Love's Sorrow, by Elder Horace S. Ensign.
4. LargoHandel.

The closing meeting of the conference was held on Sunday evening at 7:30. The choir sang, "Rouse, O Ye Mortals;" and prayer was offered by Elder Nephi L. Morris.

Under direction of Sister Mattie Reed, a ladies' chorus sang, "How Long, O Lord, Wilt Thou Forget Me."

Sister Bell S. Ross, representing the Primary Associations, addressed the congregation.

Sister Augusta W. Grant, representing the Young Ladies' Mutual Improvement Associations, was the next speaker.

The congregation was agreeably surprised by a song by Sister Emma Lucy Gates, who sang, to their great delight, "O Ye Mountains High."

The address of the evening was delivered by Elder B. H. Roberts.

A ladies' trio of Forest Dale sang, "Roses and Lilies," The choir and congregation sang, "America;" and the benediction was pronounced by Secretary May Anderson, of the Primary Associations.

EVENTS AND COMMENTS.

BY EDWARD H. ANDERSON.

Reorganization of Uintah Stake.—At the quarterly conference of the Uintah Stake, held at Vernal, on the 2nd and 3rd of June, at which President Francis M. Lyman, Elders Hyrum M. and Geo. Albert Smith were present, the presidency of the Uintah stake, viz., Samuel R. Bennion, Reuben S. Collett, and James Hacking, and the High Council, were honorably released from their labors; and Wm. H. Smart, who has been president of the Wasatch stake for the past five years, was presented and unanimously sustained as president of the Uintah stake which, at this conference, was materially enlarged by the addition of a part of the country embraced in the Uintah Reservation, and which formerly belonged to the Wasatch stake. The retiring stake presidency have labored for nineteen years, and its members have the love and good wishes of the people; the new officers are well known men, President Smart being favorably known on account of his excellent work in the Wasatch stake, and in the Eastern States mission. In connection with this conference, another was held at Myton, composed mostly of Latter-day Saint settlers from the Reservation. A Reservation branch of the Church was here organized, with Elder Jos. W. Musser president, and Elders R. S. Collett and Silas D. Smith counselors. The line of division between the Wasatch and the Uintah stakes will be decided by the presidents of the two stakes.

Ecclesiastical Changes.—On May 25 a branch of the Church was organized at Toombstone, Arizona, with Elder Levi Nelson as presiding elder. The Tombstone branch is under the jurisdiction of the Bishopric of the San Pedro Ward, in the St. Joseph Stake of Zion.

At the quarterly conference of the Uintah Stake, held June 2, and 3, the borders of the stake were enlarged to embrace the reservation section of the Wasatch stake. Elder William H. Smart was chosen to preside over the new stake. The members of the High Council of the enlarged Uintah stake are as follows: Orson D. Allen, James Hacking, George D. Merkley, Harden Bennion, R. S. Collett, Horace W. Woolley, John H. Hardy, Don B. Colton, William H. Siddoway, Silas D. Smith, Joseph W. Musser and Ephraim Lambert.

On Sunday, June 10, at the regular quarterly conference of the Bear Lake Stake of Zion, at which President Francis M. Lyman and Elders Charles W. Pen-

rose and Seymour B. Young were present, the Presidency of the stake was reorganized with Elder-Joseph R. Shepherd president and William L. Rich and Wilford W. Richards counselors. This action became necessary since President William Budge, who has presided over that stake for many years, has been called to the responsible position of presiding over the Logan Temple. The calling of Elder Richards to this position disorganized the bishopric of the Georgetown ward, which was reorganized with the following officers: Elder Alma Hayes, bishop; Charles H. Clark, first, and Henry H. Luff second counselor.

On Sunday, July 15, at a conference of the South and North Morgan wards, attended by Elders C. W. Penrose and David O. McKay, the two Morgan wards were combined into one, and Bishop Charles Turner of South Morgan and Bishop George W. Bramwell of North Morgan were honorably released. Alonzo Francis was sustained as Bishop of the new Morgan ward with Herbert B. Crouch and Henry Heiner counselors. Former Bishop Charles Turner was ordained a patriarch, on nomination of President Smith and the Council of Apostles.

Daughters of the Pioneers at Calder's.—On June 25, the Daughters of the pioneers, celebrated at Calder's Park, with an old time Utah festival. Old fashioned things were the order of the day, including songs, costumes, ox-team travel, stories of suffering on the plains, old time hymns, a talk on early Utah theatricals by Mrs. Asenath Adams Kiskadden, a well known actress, and the mother of Maude Adams, songs by the pioneer choir under Prof. C. J. Thomas, speeches by Governor John C. Cutler, Elder Orson F. Whitney, President Jos. F. Smith, and others. There were also songs by Emma Lucy Gates, John D. Spencer, the Whitney-Pyper-Spencer-Ensign quartette, and others. Mrs. Susa Young Gates, president of the Daughters of the Pioneers, presided, and announced that these celebrations would become permanent and annual features of Utah life.

Old Folks' Reception.—On the 26th of June, the old people of Salt Lake and Weber counties celebrated at Glenwood Park, Ogden. It was the annual old folks' outing, and 1,100 aged people from Salt Lake met with the Weber County old people, and rejoiced in a day of music, comfort, refreshments, and royal reception. C. R. Savage and other members of the Old folks' committee were on hand to make things comfortable for the guests of honor. Presidents Joseph F. Smith, Jno. R. Winder, Anthon H. Lund and Francis M. Lyman, with Elders C. W. Penrose, and Geo. F. Richards were present to cheer the guests, and the Ogden Committee, headed by Bishop E. T. Woolley, assisted in regally entertaining them.

A New Book on Self-Culture.—In these times of the doctrine of the strenuous life, it is not surprising that some of our home writers should be inspired with the thought of self-culture and self-help, and with the value of the force and power that lie behind individuality and individual effort. Such a book is *Self-Culture, An Essay on Individuality*, written by Olive Durfee, formerly connected with the Latter-day Saints University. The message which the little book bears to the public is the author's experience in overcoming difficulties. The underlying idea of the book is that one may achieve by working and believing, keeping a cool judgment, clear thought, and leading out in self-effort. The book, consisting of

interesting and inspiring arguments covering 122 pages, is especially suited for the timid, those who have little confidence in themselves, and also those who are weakly in body. In all these, it would inspire strength, power, health, and determination to overcome. Price \$1.00. Address the author, Salt Lake City.

The Largest Ship Afloat.—"There was launched, June 7," writes David L. Murdoch to the *Era*, "at Clydebank, a few miles from Glasgow, the largest ship afloat named *Lusitania*. She is of 68,000 H. P. Tonnage 32,500. Seven hundred and eighty five feet long, 83 feet wide, and 63½ feet deep. She has accommodation for 3,150; has nine decks, and is expected to make the time between Queenstown and Sandyhook in four and one-half days. She is built for the Cunard Line, with Government aid, and can be converted into an armed cruiser with little difficulty, and be the fastest cruiser afloat."

Massacre of Jews.—On the 14th of June, at Bialystok, in Russian Poland, mobs attacked the Jews, and during the rioting, which continued at intervals for three days, the Jewish quarter was pillaged, and 80 or 100 Jews were killed, being hunted down by ferocious pursuers who killed and tore their victims to pieces, like wild animals. The troops stood idly by, or fired into the houses and shops where Jews were concealed, under the pretext that they believed them to be revolutionists, but really to make way for the murderers and plunderers. It was at first reported that the Jews provoked the attack by throwing bombs into a religious procession, but this report was an invention, and the massacre appears to have been incited by placards, and circulars distributed some time previous. It is one of the fearful incidents that go to make up the terror of the present revolution in Russia. The commissioners of the Duma sent to Bialystok state that 82 Jews and 6 Christians were killed, and assert that they have evidence to prove the following charges:

"First—That no religious race prejudice existed to warrant the measure.

Second—That the rioting was deliberately prepared by accusing the Jews of being revolutionists.

Third—That the day of the riot was announced in advance by the authorities.

Fourth—That the Administration and the troops acted lawlessly in permitting the systematic killing of peaceful Jews, including women and children, under the guise of suppressing a revolution, and that six of the military and civil authorities not only assisted, but participated in murders, tortures and robbery."

James W. Bush Dead.—Writing from Hawaii, April 28, to the *Deseret News*, Elder Lorenzo Taylor says:

The Elders who have labored in the Hawaiian Mission, and who were acquainted with James W. Bush, will be grieved to learn of his death, which occurred April 24, 1906, at his home at this place, from an attack of heart failure. Elder Bush was born in Honolulu in October, 1844, and embraced the Gospel in 1887, being ordained an elder two years later, since which time he has taken an active part in the missionary work, doing much good among his fellow men. He has also been very kind to the elders, and his doors were always open to them. He was greatly beloved and respected by all who knew him. His life was a noble example of faithful and untiring devotion to the Gospel.

Died.—In Morgan, Saturday, May 26, Hon. Samuel Francis, one of the foremost citizens of Northern Utah, prominent in business, political and religious affairs, a member of the Morgan stake presidency twenty-four years, member of the territorial legislature four sessions, and a member of the state constitutional convention. He filled with success every county and city office, and kept the implicit confidence of the people. He was born in Trowbridge, England, July 9, 1830, accepted the Gospel when fourteen years of age, and spent eleven years in the mission field, coming to Utah in 1855.—In Salt Lake City, Saturday, June 2, John A. Evans, cashier of the *Deseret News*, and first counselor of the Bishopric of the 18th ward, born Cedar City, Utah, March 23, 1865.—In Pleasant Grove, Tuesday, June 12, Olivia Pratt Driggs, eldest daughter of Parley P. Pratt and Miriam Frost, and wife of W. P. Driggs, born England, June 1, 1841, crossed the plains to Utah in 1852, was the mother of twelve children and a home-maker in the best sense of the word.—In Brigham, Friday, June 22, Margrethe Grunstrup Hansen, born Denmark, 1844, baptized April, 1865, and came to Utah the same year, married to James Hansen in 1870.—In Lakepoint, Tooele county, Utah, June 23, Margaret Price Griffith, born Cheshire, England, 73 years and six months ago. She came to Salt Lake in early days, and lived in Lakepoint for over forty-three years. Her husband, Joseph Griffith, age 76, and seven children survive her.—In Salt Lake City, June 24, Clements R. Horsley, private barber to President Erastus Snow, former head usher in Salt Lake Theatre, and an active member in the volunteer Fire Department from 1873 until the regular paid department was organized; born December 1, 1847, in England, came to America in 1855, and to Utah September 16, 1861.—In Salt Lake City, June 26, Caroline Graham Hill, born Alabama, March 15, 1841, came to Utah in 1852, and became the wife of the late Patriarch Archibald N. Hill.—In Brigham City, Tuesday, July 3, Ruthinda Emma Stewart Yearsley, pioneer of Ogden, born near the Missouri in a wagon, in 1845.—In Spanish Fork, Friday, July 6, Niel Gardner, one of the foremost citizens in the development of the country, brother of State Senator Henry Gardner, born Canada, 1841, and came with his parents to Utah in 1847.—In Hooper, Monday, July 9, Mary Ann Fowles, a faithful Church worker, wife of Joseph Fowles, 60 years of age, joined the Church in Wales in 1846.

Korea in Process of Absorption.—That Korea is in process of absorption by Japan is very evident from the trend of affairs in the hermit kingdom. The last move on the part of the Japanese is to dismiss all the native palace guards at Seoul and replace them by Japanese police. The Japanese *Times* explains the necessity for this action. That Korea is of supreme importance to Japan is attested by the fact that the latter country has delegated Marquis Ito, one of her oldest and ablest statesmen, to deal with the complicated affairs of the Korean empire. It appears that the Marquis recently visited the Emperor and persuaded him to accept the wishes of Japan in expelling from the emperor's court a horde of attendants and court officials whose intrigues were constantly interrupting the work of the Japanese in reforming Korea. The word "persuade" is used in a diplomatic sense. In plain English it means compel. For some time news has been sent out from Seoul with the evident purpose of enlisting the sympathies of foreign coun-

tries by making it appear that Japan was violating the terms of the treaty of Portsmouth with respect to Korea; that as a matter of fact the Japanese were making the emperor of that country a prisoner in his own palace. There seems to be no doubt that the Korean court is one of the most corrupt in the world, and most subject to the intrigues which prevail in oriental lands. The superstition and ignorance of the emperor made him a prey to soothsayers and fortune tellers whose machinations thwart the efforts of Japan to reform the country. In a recent despatch from our consul-general at Seoul, to the department of state at Washington, it is learned that the conditions in Seoul make the action of Japan a necessity. It is quite generally believed that the Japanese are extremely anxious to forestall any efforts of Russia to regain the influence which that country once exercised at the capital of Korea. The Russians are experts in manipulating oriental courts.—DR. JOSEPH M. TANNER.

The President's Visit to Panama.—President Roosevelt is planning a visit to Panama next November. He will, of course, return in time for the opening of Congress the first Monday in December. This visit will give rise to some nice speculations about presidents leaving the jurisdiction of the United States, and especially about setting foot on foreign soil during the term of their office. It has from the earliest period of our federal existence been the practice of Presidents to remain within the jurisdiction of the United States and thus avoid the jurisdiction of a foreign country.

When President Harrison visited El Paso, in April, 1891, the Governor of the State of Chihuahua called on Mr. Harrison and invited him to cross the Rio Grande river and visit Ciudad, Juarez, and thus put his foot on Mexican soil. President Harrison, following the precedent of his predecessors, respectfully declined. Again, President McKinley, on his way to California, in 1901, stopped over Sunday in El Paso. He likewise declined to cross the river into a foreign country, although all the male members of his party at the time paid a visit to Ciudad Juarez. There is no constitutional or statutory requirement that the President shall not visit a foreign country during the term of his office. For various reasons, however, the practice has obtained among the Presidents of keeping within the jurisdiction of the United States during that time.

The question in President Roosevelt's case will naturally arise, Is the President of the United States outside the jurisdiction of the United States, even though he is beyond the three mile limit when he is on board a United States war ship? When visiting the canal zone, he will be, at least technically, within our federal jurisdiction. President Cleveland, once during the term of his office, went beyond the three mile limit in a private yacht, as did also President Roosevelt on his voyage from New Orleans to Hampton Roads go beyond the three mile limit. Now that we are becoming a world power, it is easy to imagine circumstances which may take the President to foreign countries, though it is not likely he will leave the jurisdiction of the United States and set foot on foreign territory without some urgent necessity.

Now that Congress has settled finally the question that we are to have a lock canal across the isthmus, the President, who is clothed with great responsibility in

the accomplishment of such a colossal undertaking, naturally desires all the information as to technicalities and details that he can obtain. It is, therefore, quite reasonable that he should wish to visit the canal zone in person and get, if possible, expert knowledge of the work and the situation there. This proposed trip to Panama will, of course, compel him to change his program by which it was his intention to visit California, in October, to be present at the laying of the corner stone of the federal building in San Francisco, and to encourage by his visit the rebuilding of the city.—DR. JOSEPH M. TANNER.

Mr. Bryan's Faith in Publicity.—The recent action of a number of State Democratic Conventions, in declaring in favor of Mr. Bryan as the presidential nominee of the Democratic party in 1908, again makes him one of the most conspicuous citizens of the United States. He is just closing a globe trotting tour by visiting London, where, on the 4th of July, he made an address which foreshadowed some of the foreign questions which relate to the policy of the United States.

Instead of the arbitration of the Hague tribunal, he would establish an impartial court of inquiry, the purpose of whose decisions would be simply to set forth the facts of the case and the rights of the parties, and then leave its findings to the conscience of the parties in dispute. Mr. Bryan believes that public opinion is so strong that nations would not venture to disregard it by refusing to accept what such a court of inquiry found to be equitable and just. The methods of inquiry which he would employ in dealing with international questions have been a favorite theory of his in dealing with the great disputes between employers and employees. Mr. Bryan advocated, during his great campaigns, the recognition by law of a court of inquiry fully authorized to examine the conditions which gave rise to dispute, and publish the facts and findings thereon to the world, and trust to the acquiescence of them between the parties concerned, through the force of public opinion.

There is no doubt that great corporations, through their managers, are yielding more than ever to the force of public opinion, perhaps not altogether because the managers of these great corporations have any particular dread of social ostracism, but because they fear the crystalization of public sentiment into law. The compelling force of public opinion has been very greatly enlarged since Jay Gould gave out his famous reply: "The public be d——". Mr. Bryan's theory is certainly preferable to that of those who would compel employers and employees to submit to the decision of a court of arbitration.—DR. JOSEPH M. TANNER.

The Hawaiian Band.—For two weeks in early July the Royal Hawaiian Band, under Captain Berger, visited Utah, and discoursed with imperial efficiency sweet and dreamy melodies in Salt Lake City, and at Saltair, to the great delight of those who went to hear them. On the 10th of July President Joseph F. Smith tendered the Band a private organ recital, the only guests invited besides Captain Berger and his men, being the Hawaiian missionary society living in Salt Lake City. In the absence of Prof. J. J. McClellan, Walter J. Poulton officiated at the Tabernacle organ. There was a quartette by the Pyper-Whitney-Ensign-Spencer Quartette club; and Miss Emma Luey Gates sang, *O My Father* in the Hawaiian

language, for which she received an ovation from the members of the Band. responding with her peerless rendition of the *Pearl of Brazil*. The Hawaiians were so delighted that they insisted upon a response, when she sang the Hawaiian National hymn, which drew the tears from the eyes of her native listeners, who feelingly joined in the chorus. *America* concluded the recital, when Captain Berger and many of his men exchanged greetings with President Smith who received their warmest thanks for the rare treat enjoyed. Nine of the members of the Band belong to the "Mormon" Church, and President Smith was personally acquainted with some of the members.

Oklahoma, The New State.—This new state, added to the Union June 16, has an area of 70,430 square miles, more than the combined area of the New England States, but about 14,000 square miles smaller than Utah. According to the last census it has a population of 790,391 which will entitle it to four representatives in Congress. The Indian population of the old Indian Territory, included in the new state, was 56,033, in 1900. The tribes include the Cherokees, Creeks, Seminoles, Choctaws, and Chickasaws, all of whom have made considerable advances in civilization, having schools, churches, newspapers, etc.

Congress Adjourns.—On the 30th of June the first session of the fifty-ninth Congress adjourned for the summer vacation. It is generally conceded that this Congress has done substantial work for the liberation of the general public from the power of trusts. The impetus given Congress by the strenuous efforts of President Roosevelt has enabled it to pass more important measures than any similar body since the days of Lincoln and Grant. On its closing night President Roosevelt issued the following statement concerning its work:

In the session that has just closed Congress has done more substantial work for good than any congress has done at any session since I become familiar with public affairs. The legislation has been along the lines of real statesmanship of the most practical and efficient type, and bill after bill has been enacted into law which was of an importance so great that it is fair to say that the enactment of any one of them alone would have made the session memorable. Such, for instance, as the railroad bill, the meat-inspection measure, the pure food bill, the bill for free alcohol in the arts, the consular reform bill, the Panama canal legislation, the joint statehood bill and the naturalization bill. I certainly have no disposition to blink at what there is of evil in our social, industrial or political life of today, but it seems to me that the man of genuine patriotism who genuinely wishes well to his country has the right to feel a profound satisfaction in the entire course of this Congress. I would not be afraid to compare its record with that of any other congress in our history, not alone for the wisdom, but for the disinterested high-mindedness that has controlled its actions. It is noteworthy that not a single measure that the closest scrutiny could warrant us in calling of doubtful propriety has been enacted; and, on the other hand, no influence of any kind has availed to prevent the enactment of the law most vitally necessary to the nation at this time.

Congress and New York.—The Congress which has just adjourned, undoubtedly accomplished more in the way of important legislation than any recent Congress. As the laws which were passed begin to take effect in the nation, the immense importance of them, and the great value of the change for the better among the people that will be accomplished by them, will gradually dawn upon the

public. The rate, and meat inspection, bills, the pure food bill, and other very important measures were practically helped through Congress by President Roosevelt who undoubtedly used the power of his mighty office to pass the measures through,—more power, perhaps, than it is well that the president should use under ordinary conditions; but in this case, the people are behind him, and it was necessary to use unusual measures in order to free people from the bondage of the trusts. It is worthy of note that New York, the Empire state of the nation, and the home of 8,000,000 of the most industrious people on the continent, were without representation in many of the important contests of this important Congress. Senator Chauncey M. Depew is said to be in a sanitarium broken down in health from disgrace. Thomas C. Platt, of Roscoe Conkling "me too" fame, is feeble, old, and childish, and cannot stay more than a few hours a week in his seat. When the rate bill was up for passage, the seats of both New York senators were empty, and that was practically the case when all the important measures of the present Congress were up for consideration. New York has had to content herself with this kind of representation, and it is high time that the people of that state awaken to the necessity of having men in the senate, who are not there for the sole purpose of boosting corporations, but who will have some regard for the rights of the people. Senator Depew is one of those champions to Eastern sentiment against the Latter-day Saints, who has missed no opportunity to say mean things about the "Mormons," a people who, in integrity, honesty, loyalty to truth, the people, and the government, are so far the superiors of Senator Chauncey M. Depew that he is not worthy to unloose the lachets of their shoes.

Captain Dreyfus Reinstated.—On the 14th of July Captain Dreyfus was reinstated and promoted and his name inscribed on the list of chevaliers of the Legion of Honor, and later he received his sword and uniform, and was assigned to a regiment. This closes one of the most remarkable cases in history. No novel could be more thrilling than the story of the life of Dreyfus.

Coronation of the King of Norway.—On June 22, King Haakon VII and Queen Maud were crowned at Trondhjem, the ancient capital of Norway. The ceremonies were very elaborate, and were conducted by the bishop of Christiania whose text for his sermon was Joel 2:21: "Fear not, O land, and be glad and rejoice; for the Lord will do great things." The bishop of Trondhjem anointed the king and assisted the prime minister Michelsen to place the crown on the king's head. The king was then handed the orb and the sword of state. The queen was crowned in like manner, the ceremony throughout being very impressive. This is the first time in over six hundred years that a purely Norwegian king has been crowned there, the last being King Haakon V, in 1299: The town, which has thirty-five thousand inhabitants, was gaily decorated and filled with distinguished guests from all lands. Among the Americans present were Mr. and Mrs. Wm. J. Bryan, Mrs. Marshall Field, and Mrs. Eddy of Chicago. It was very appropriate for Premier Michelsen to place the crown upon the king's head, because it was he who prevented Norway from becoming a republic, when the country was separated from Sweden. Fitting that he should give the daughter of King Edward of England a throne, and so secure England's good will.

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