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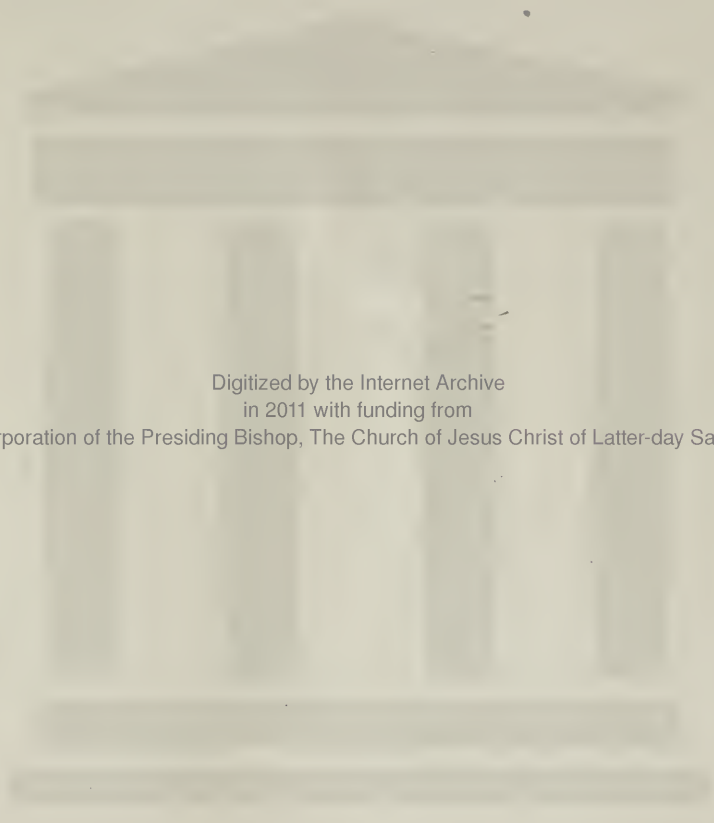
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“Away, away, to the mountain dell, to the valley of the free.”

IMPROVEMENT ERA.

VOL. X.

JULY, 1907.

No. 9

“AWAY, AWAY, TO THE MOUNTAIN DELL.”

During the year 1861, about four thousand Saints crossed the plains, in various companies, and at different periods, from June to September. The fourth company (an independent one) was organized near Florence, Nebraska, June 23, Homer Duncan, captain; H. Talbot, chaplain; Thomas George Odell, secretary. The company comprised two hundred and seventy-four souls, forty-seven wagons, one cart, two hundred and fourteen yoked oxen, eighty-nine loose cattle, and fifteen horses and mules.

Thomas George Odell, father of Hon. George T. Odell, was the third recorder of Ogden City, and for years foreman of its pioneer paper—the *Ogden Junction*. He wrote a striking word-picture of a “Mormon” emigration train and life on the plains, in those days. The following extracts quoted from Edward H. Anderson’s manuscript *History and Departed Builders of Weber County*, will be interesting to the present generation. Mr. Odell says, writing to his father in England:

This company started from near Florence, Nebraska, on the 25th of June, 1861, at eleven o’clock, and camped at Little Papillon at four o’clock. This was but a short distance, and served as a trial journey, giving an opportunity, if anything had been forgotten, to procure it before we left the abodes of civilization to

cross a desert twelve hundred miles in extent, a journey occupying three months. During the encampment at this place the male portion were called together and addressed by the captain. A resolution was passed that this company sustain and help each other in case of sickness, distress, accident, attack from Indians or other disaster, till their arrival in Great Salt Lake City. Firearms and other weapons of defense were examined and the company ordered to prepare for an early start in the morning. The duty of the captain was to guide the company across the desert and the rivers, and to find places for camping where wood, water and grass could be easily got. The captains of tens were to overlook those under their charge, and to see them safely through difficult places. The sergeant had to appoint the guard and see that they were at their posts. The guard consisted of two men from each ten, every man in the company taking his turn as his name appeared on the roll. The first guard was from eight p. m. till eleven p. m.; the next from eleven till two a. m., and the next from two a. m. till five a. m. He had also to appoint two men from each ten wagons to drive up the cattle in the morning. The chaplain's duty was to call the camp to prayer every night and morning—the secretary's to record the events of the day's journey. * * *

I shall content myself with describing one day's journey together with any interesting events that occurred on the route. At daybreak on the 26th the camp was astir, fires were lighted, breakfast made, tents struck, and every one was busy, for we had orders for an early start. In this, we were disappointed. The rain which had been falling all night still continued, and the grass being so high that in many places it reached to the waist, made everything wet and comfortless. Some of the cattle which had been fed for some weeks past at farms, a few miles distant, had strayed. After hunting for some time the missing cattle were brought back, and the start was made. The country in this part was very hilly and muddy, and the cattle having been idle for some weeks, were stubborn and awkward, and but few of us being acquainted with driving ox teams, rendered the day's travel very trying to the patience of all concerned. We got through without any accident of consequence, and camped at four o'clock, lighted the camp-fires, made our coffee, and chatted over the events of the day.

I do not know any sight more imposing than to see fifty wagons, some with eight, some with six, and others with four oxen attached, and here and there a horse and mule team, forming a line more than a mile in length, journeying across these desert plains; with men, women and children walking by the side, some riding in the wagons, others on horseback, and the loose cattle bringing up the rear. The camp at night is formed by driving the wagons up in a circle, leaving about a yard between each. This answers several purposes—it provides a corral to drive the cattle into in the morning for yoking up, it renders the company more compact in case of an attack, and is more convenient for communication.

The letter then gives in daily detail the leading events of the journey. We have only space for a few samples:

On the 27th of June the team belonging to the cart stampeded, upsetting it

No damage done, but the owners frightened. A wagon mired in a mudhole. Several extra yoke had to be hitched on to pull it out.

On the 30th, we met with a band of Pawnee Indians who were going to fight the Sioux. They were painted over the face, chest and legs, with feathers on their heads, and looked extremely savage. There were several thousands of them camped alongside the Platte River. We gave them some flour and some bread and a few other trifles.

July 2nd, we crossed the Platte which is about a quarter of a mile wide. The wagons were gotten over on a kind of raft, the cattle were driven in and had to swim. One heifer was drowned.

August 5th, ransacked many of the wagons, casting away much to lighten the loads. We had now nearly seven hundred miles to go. * * *

September 5th, two teams gave out; we had to unload their wagons, and distribute their goods throughout the camp and their wagons were hauled the remainder of the journey empty. * * * *

September 8th, camped at the mouth of Echo Canyon; and on the 9th on the Weber, where one of my cows died. * * * *

September 13th, crossed the Little Mountain and arrived in the public square, 8th ward, Great Salt Lake, at four in the afternoon in good health and spirits.

* * * * *

We journeyed along more like a company bent on pleasure than one crossing a desert. * * * After camping, which was mostly beside a stream, fishing parties would be made, and dancing, music and singing formed amusements which served to beguile away the time. Everything was done to render the journey pleasant. * * * I only heard of two or three who tried to be miserable, and endeavored to make others so. Of the cattle, one heifer was drowned, four oxen died, five cows died and two calves. The sick recovered before the end of the journey. One child died and two children were born. On the arrival of the company in Great Salt Lake City, a great many of the citizens came to see the people, some on foot, some on horseback, and some in carriages.

The famous historical artist of Utah, George M. Ottinger, came to the Valley in 1861. He was born in Springfield Township, Montgomery, Pennsylvania, February 8, 1833, and was therefore about twenty-seven years of age at the time. He has a very interesting collection of sketches taken on the journey, and has permitted the ERA to reproduce the accompanying cut from his beautiful painting, “Away, Away to the Mountain Dell,” one of the most characteristic productions ever made of a train crossing the plains. There were about six hundred people in the company, with ninety-two wagons and a cart. It was an independent com-

pany, but all were Church people, one half of whom were from England; the remainder were mostly English also, who had been living in the states. One man in the company had ten wagons. Two and three yoke of cattle were attached to each wagon. An incident or two of the journey related by Mr. Ottinger must suffice:

I think it was on the 2nd day of August that we first sighted Chimney Rock. On the 3rd we could see the rock all day long. As we rolled into camp that night, it was between five and six o'clock, Mrs. Silver, wife of Joseph Silver, a baker, in jumping from the train, that being in the days when ladies wore crinoline hoops, her skirts caught on a bolt in the wagon and she was thrown under the wheels. Her leg and her arm were broken, her ear was torn nearly away from her head, and her breast from her body. She was carried off to a tent, as soon as one could be erected, and Mr. Fred Perris and myself, with some other assistance, managed by working during a terrible rain storm (for it commenced raining that night) to set her leg and arm, to stitch her ear and sew up her wounds the best we could with our limited surgical knowledge and with the crude instruments we had. We camped close to Chimney Rock, it being not more than two or three miles away. We had been up nearly all night attending to Mrs. Silver, but I determined to start off in the morning, at daylight, to get a sketch of the Rock. I walked until nearly half past ten o'clock, but the Rock seemed as far off as ever. However, at length I got near enough to the Rock to make a sketch. It seemed to be about the same distance away from me all the time. After painting a sketch of the Rock, I caught up with the train, only after it had gotten into camp that evening. We had marched about seventeen miles that day. The day following we stopped at Chimney Rock Stage Station. Here very fortunately they were in need of a cook, and Mrs. Silver's husband being a baker, they employed him. We left Mrs. Silver and her husband here, the jolting of the wagon being so very painful to her, that they could not continue the journey. They stayed at the station that summer and winter, and came out to Utah the following year. She recovered completely.

At Horse Creek, the day after we left Mrs. Silver, and while we were still in sight of the Rock, John Morse died. He was an Englishman. We buried him that night on a little knoll near the camp. He was buried by torch light. It was the most melancholy sight that I had ever witnessed. There was a terrible thunder storm, with accompanying lightning. The coyotes were barking and howling. The rains and dismal darkness added weirdness to the sad ceremonies. He was a man about fifty or sixty years old, and was alone in camp, without any relatives.

One afternoon while we were still near Chimney Rock, I was going along behind the train taking sketches. I saw a man some distance away, and going over to him I found him kneeling by a rough grave-board, two girls standing beside him. On the board was the crude record of his brother's death. His brother had started for the valley two or three months before, and he knew nothing of his

fate until he saw his name on the board, which had been hurriedly erected by his companions over his lonely grave.

Mr. Ottinger gives the following explanation of the painting here reproduced, which represents his company and their train:

The figure in white represents the Church. There were quite a few English people, and as a general rule, English girls are great singers—the men, too. At that time concertinas, mandolins, and guitars were great features. The crowd I was in would go ahead of the train in the morning, singing and playing on their instruments. It made the journey lively, but along about the middle of the afternoon, sometimes before dinner time, we were often well played out. To the left of the Church, with a hat on and a hymn book in his hand, is a missionary and his wife. Her sister is on his right, and a sailor lad from South Hampton, who is paying some attention to her, is playing on a concertina. Another young man is also interested, but is left in the background looking over her shoulder. To the left of the sailor is an old shoemaker from Norwich playing the flute, and his boy is walking beside him whistling. A Norwich man is driving the leading team. To the extreme left are a young boy and a girl. They have found an ox head. It was customary in those days, when a train was passing along, if the company found the head of a buffalo or an ox, to write on it that such and such train passed today, and give the date; all well; or if anyone had died, that they had buried so and so. Back of the figure representing the Church is an old gentleman and his daughter from Leamington. They are joining in, of course, in all of this concert. At the right of the picture is the captain of the train, on horseback, and walking beside him a widow with her little girl. The captain is pointing to the finders of the ox skull, and asking the widow's son, just back of the umbrella to go learn what is written on this ox skull. To the extreme right is one of the guards with a gun on his shoulder. By the second wagon, we have an old gentleman and his wife from Cambridge. This old couple came along arm in arm; so precise were they in the way of etiquette that they would not pay a visit to the next wagon without sending in their card. Beyond the foreground is a crowd of people marching along in conversation, not doing anything in particular to note, and yet tramping along with the train.

In the background is Chimney Rock so often called the Half-way House. It is a part of the bluffs rising from the plains of the Platte, and there one begins to notice the first indication of the Rocky Mountains. Of all those who crossed the plains during the ox-train times, who does not remember that striking scene! Half of the journey was over; the next half would land the pilgrims in the Great Salt Lake Valley—the longed for haven of rest!

July, 1847; May 1869! The span represents the days of ox-teams for Utah! The Pióneers entered the Valley, July 24, 1847, and the completion of the Union Pacific Railroad was grandly celebrated May 10, 1869. As soon as the steam whistle echoed

through the Wasatch range, the knell was sounded of the old method of transportation, and the days of the ox team thereafter were speedily over. For more than twenty years the "Mormon" emigrant train had been a regular feature of the plains, and a characteristic picture of the overland trail.

With feelings of profound gratitude we celebrate the 60th anniversary of the settlement of Utah. With deep thankfulness for the achievements that have been wrought in the past, the heart is delighted to contemplate the glories of the present, and to preview the splendors of the years to come. It is a pleasure to live today. We have a host of substantial blessings to be thankful for—peace, plenty, honorable parentage, the faith and valor of the Pioneers, and, nationally, the splendid heroism of the Revolutionary fathers, and the strength and sacrifice of great men and women who have given us liberty under our dear, and beloved flag! How good, after all, under these divine mercies, it is to live in a world like this! In return, we owe respect to these agencies which have so contributed to our comfort and happiness. We can never repay the debt except by becoming good workers and noble citizens of Church, State, and Nation. That is what they demand and expect of the present generation: their best efforts, energetic work, model citizenship, exemplary, honest, virtuous lives, bent upon repaying to others the kindness shown to them.

Appreciating as much as you can the gifts and the struggles of the fathers and mothers of ox-team days, young man and sweet maid of the mountains, in your 4th and 24th of July celebrations this month, give thanks to God for the changes that have come, for the bounteous blessings that have resulted, and for the prospects and promises in view.

Salt Lake City, Utah.

BULLYING ONE'S TEMPERAMENT.

Men may quite easily be distinguished as those who live with things and those who live with ideas; those who love a crowd and those who love solitude; those who are bullied by their temperaments and those who bully their temperaments, which latter class get acquainted with their own souls and know the value of ideas.

THE SONG OF A PIONEER.

(For the Improvement Era.)

Give back to me the liberty
Of our sires so true and brave,
When the sunset zone was all their own,
From the mountain down to the wave.

Give back to me the harmony
Of the virgin wood and stream;
The empty soil with its honest toil,
The hardship with a dream.

The sage-brush blaze, with its song of
praise,
The field of waving grain;
The camp so free with its unity;
The hut on the rolling plain.

The candle light with its peaceful night,
The sweet breath, all the while
Blown up to me from yonder sea,
Like odor from the Nile.

The wind that wakes upon the lakes,
Refreshes in the rain,
Descends and sips the sego cups,
And sweetens all the plain.

The flaming sea that took from me
The prone sun in his flight;
The old regime of canyon stream
That sung to us at night.

The random cloud that called aloud
To all the empty plain,
And coaxed the field to turn and yield
A crop of golden grain.

Salt Lake City, Utah.

Give back the wood where beauty stood,
The wild to its refrain,
But give to me the joy to see
The reign of truth again.

The hearty grip of fellowship,
So deep, so strong, so true;
The toil whose trial begets a smile,
And cheers the world for you.

Take back the gold that manifold
Has wrought its wreck since then—
The wealth that mocks the truth, and
locks
The hands and hearts of men.

Turn back the tide of lust and pride
That rules humanity.
The day that brings the better things,
Oh, give it back to me.

Give back to me the penury
That binds the souls of men,
And makes them strong against the
wrong,
And sets them free again.

Then every brook, a picture book
Was mine and beauty's too;
And every man was a brother then,
And every heart was true.

Give back to me simplicity—
The hand and heart that fear
The lot they share without a prayer,—
And the day of the Pioneer.

THEO. E. CURTIS,

THE CLOSING YEARS OF ST. PAUL'S LIFE IN ROME.

BY COL. R. M. BRYCE THOMAS, AUTHOR OF "MY REASONS FOR LEAVING THE CHURCH OF ENGLAND."

V.

Nero's favorite pursuits were music and chariot driving, but the supreme passion of his life was an insatiable desire for popular applause. Dr. Plumptree in his commentary on the Acts of the Apostles, while quoting from the historian Tacitus, tells us that Nero and his lyre were in evidence everywhere, and that he was attended by a body-guard of the equestrian order, who acted as his "claqueurs" and led the applause of the multitude, that Centurions and Tribunes had to attend officially at spectacles which seemed to them to dishonor the Roman name, and that even Burrus, "consenting thus far to avoid worse deeds," stood by praising with his lips and groaning in his soul.

With an emperor such as this, the general condition of Roman society and morals may easily be imagined; and it was with this form of life that the Apostle Paul was suddenly brought into contact. Dr. Plumptree considers that, strange as it may sound, this condition of things presented in some degree a more favorable opening for Paul's work, than if he had found Rome under a wise and vigorous ruler like Trajan or Aurelius. The Jews, as before stated, had been enjoying for some time the transient favor of Poppœa and of the Emperor, and especially was this the case with one Alturius, a Jew who took his part in the mimes of Nero, and was then high in the imperial favor as an actor. As the Romans at that period drew no practical distinction between Jews and Christians, it is not unlikely that the teachings of

those who had established the church in Rome previous to Paul's arrival in that city, as well as Paul's own subsequent teachings, may have penetrated to a considerable extent into the royal household; and I think that this view is in a measure supported by the fact that the names mentioned in Romans xvi and in the second Epistle to Timothy coincide greatly with those afterwards found in the Columbaria of the imperial household on the Appian way to which reference has already once been made, thus leading to the inference that the gospel message had found its way among the freedmen of the palace, such names being found as Amplias, Tryphœna, Tryphosa, Aristobulus, Narcissus, Stachys, Urbanus, Appelles, Philologus, Hermes, Hermas, Patrobus, Nereus, Tychicus, Trophymus, Onesimus, and Dorcas.

The earliest Christian church in Rome was probably founded by Aquila and Priscilla, who were residing there in the reign of the Emperor Claudius, the predecessor of Nero, and who had been banished from that city when Claudius had commanded all Jews to depart from Rome (Acts xviii: 2). They subsequently lived with Paul at Corinth (verse 3), and it would seem that after the death of Claudius they must have returned to Rome, for we find Paul, in writing to the Romans in A. D. 60, saying, "Greet Priscilla and Aquila my helpers in Christ Jesus: who have for my life laid down their own necks: unto whom not only I give thanks, but also all the churches of the Gentiles. Likewise greet the church that is in their house." (Rom. xvi: 3, 4, 5). Tradition has it that besides the church referred to by Paul, there were churches in the houses of Pudens, and of Clement who was afterwards Bishop of Rome. Over the house and oratory of Clement which were on the Cœlian hill, was erected a church in the fourth century, which, however, was destroyed in A. D. 1084. Subsequently the ruins were filled in, and another church erected thereupon which still exists. The Rev. Father Mullooney, head of the Irish Dominicans in Rome, on excavating below the present church, discovered the earlier church of the fourth century, and below that again the original house and oratory of Clement in a wonderful state of preservation. The full names of Clement were Titus Flavius Clemens, indicating, as Dr. Plumtree suggests, that he was probably the first convert of the Flavian imperial house, which, in Vespasian and Titus, had

been brought into close contact with Judaism, and which, under Domitian, furnished in Flavius Clemens, the consul, and his sister, Flavia Domitella, two illustrious sufferers for the new faith.

Pudens, too, was a man of considerable wealth and position, and when converted to Christianity, opened his house as a hospice for all Christians who visited Rome. Alus Rufus Pudens Pudentinus, to give him his full names, held formerly an official military position of some importance in the southern part of Britain, and he possessed an estate near Chichester in the county of Sussex. He was then serving his country under Aulus Plautius, the Roman conqueror and governor of southern Britain. In A. D. 1723, an inscription was discovered in Chichester which runs as follows:

To Neptune and Minerva
This temple
For the welfare of the Divine (that is the Imperial) house
By the authority of
Tiberius, Claudius, Cogidubnus,
Legate of Augustus (the Emperor) in Britain,
The guild of Smiths, and those in it who minister
in sacred things, have
At their own cost dedicated,
The site being given by
Pudens the son of Pudentinus.

It is supposed that Paul's acquaintance with Pudens commenced in all probability through a lady called Pomponia. Her original name was Gwladys, and she was the sister of Caradoc, or Caractacus, the British chief or king of Siluria; and was married to that same Aulus Plautus, of whom mention has just been made, as the Roman governor of Britain. From her extreme knowledge of Greek literature, she took the name of Pomponia Græcina. When Aulus Plautus returned to Rome, he took his British wife with him, and there received a great ovation from his own countrymen. Sometime after this Pomponia was charged with holding a "foreign superstition," a designation which seems to have been given at that time by pagan authors to Christianity, and Tacitus, the historian, has left us a description of the trial of this British princess. When charged before the Emperor, the latter handed the matter over to Pomponia's husband, Aulus, for his final adjudi-

cation, who thereupon assembled all the members of his family, and held a solemn inquisition upon his wife's character and conduct, resulting in her full acquittal. She lived to a great age and died in A. D. 83, passing the last forty years of her life in mourning and unworldliness.

History informs us that when Caractacus after a heroic struggle was conquered, he was sent as a prisoner to Rome, and with him was sent his daughter who bore the same British name as her aunt Pomponia, namely, Gwladys. The Emperor Claudius was so struck with the noble bearing and defense of Caractacus, that he released him, and the chieftain then made his home for a time in Rome. His daughter Gwladys may perhaps have met Pudens when the latter was in military service in Britain, but be that as it may, an intimacy sprung up between them subsequently in Rome, owing to the fact that she was the niece of Pomponia and was frequently with her, while Pudens was an intimate friend of his old chief in Britain, namely Aulus the husband of Pomponia. The Emperor Claudius, in accordance with Roman custom, adopted Gwladys, whereupon she received the Roman name of Claudia Perigrina Rufus. Dr. Plumptree refers on this subject to many of the writings of the poet Martial, from which it is very evident that the latter was a particularly intimate friend of Pudens. In his epigrams the poet couples Pudens and Claudia as husband and wife, and, although he is usually very scurrilous in his jests, he treats these two with marked respect. He wrote an epithalmium on their union, and again saluted them with his pen on the birth of a child. While Pudens was away in the north the poet was ill, and expressed his longing for his friend's presence as follows:

Yea all but snatched where flow the gloomy streams,
I saw the clouds that shroud th' Elysian plain;
Still for thy face I groaned in weary dreams,
And cold lips "Pudens," "Pudens," cried in vain.
Epig. vi: 58.

In second Timothy iv: 21, we find that Paul, writing from Rome, couples the names of Pudens and Claudia in the greetings of the saints to Timothy. The name "Linus" is certainly inserted between those of the other two, but it is known that Linus was the son of Caractacus and the brother of Claudia, his original British

name being Llyn. This is the Linus who was afterwards the first Bishop of Rome, notwithstanding that the Romish church claims that Peter was the first occupant of that See. One of the names of Pudens was Rufus, as already stated, and he was the son of Pudentinus. Paul when writing to the Romans in A. D. 60 (Rom. xvi: 13), says: "Salute Rufus, the chosen of the Lord, and his mother and mine." Here Paul seems to assert that the mother of Rufus (or Pudens) was also his mother; and that such was really the case is evident from the fact that Paul's mother married Pudentinus the father of Pudens. Mr. Russell-Forbes writes thus in his *Footsteps of St. Paul in Rome*: "Paul was born at Tarsus, and although his father was a Pharisee, his mother may have been a Roman. She, on the death of her husband, returned to Rome, and there married the Roman Pudentinus, and thus became the mother of Pudens, who was consequently the half brother of St. Paul. It has been handed down by Hermes, and is the tradition of the Roman church that her Christian name was Priscilla."

Here then is probably the explanation of Paul's words, "His mother and mine." From verses 7 and 11 of chapter xvi of his epistle to the Romans, written in A. D. 60, a year previous to his first visit to Rome, we find that he had kinsmen in that city, namely Andronicus, and Junius, and Herodion, so we may fairly presume that these were his kinsmen through his Roman mother Priscilla. May not also the fact that Paul's mother was a Roman, account for his being a free-born Roman citizen, as claimed by him before the chief captain at Jerusalem? (Acts xxii: 28). By the marriage therefore of Pudens to the daughter of the chieftain Caractacus, and by that of Paul's mother to Pudentinus (the father of Pudens), Paul became connected to the British ruler. History tells us that Caractacus with some of his family returned to Britain in A. D. 58, leaving behind him his daughter Claudia and his son Linus, they having embraced Christianity. Caractacus probably carried the Christian religion for the first time into Britain.

Pudens was the son of a senator, and a man of considerable position and wealth in Rome. When he embraced Christianity we find the poet Martial intimating to him that "he would dedicate no more verses to him, seeing he had changed his religion;" but

notwithstanding this threat, it is a known fact that they lived and died as friends. Pudens died about A. D. 96, and his wife Claudia followed him to the tomb the year after. They left two daughters named Pudentiana and Praxedes, and a son named Novatus. They were earnest and pious Christians, and dedicated their great wealth to the service of their Master. Pudens before his death had founded an oratory or chapel in his house of which Hermes was the pastor, and Paul mentions the latter by name when he wrote his epistle to the Romans, (chap. xvi: 14): "Salute Asyncritus, Phlegon, Hermas, Patrobas, Hermes, and the brethren which are with them." We have a history of this family of Pudens handed down by a writer who assumed the name of Pastor, or the Shepherd, and who is said to have been the son of Hermes, and he tells us that when Pudentiana died, they concealed her body twenty-eight days in the oratory, and then buried her near her father Pudens in the tomb of Priscilla. Eleven months afterwards Novatus was martyred, and left his wealth to his sister Praxedes, and she then got Pius the bishop to erect a church in the baths of Novatus in memory of her sister Pudentiana. The bishop also consecrated a baptistry there. This church of Sta. Pudentiana is said to be the mother church of Rome, probably the primitive one of Christendom, and it stands above the original oratory of Pudens. The most conspicuous of the substructions, according to Dr. Macduff, are a bath room, a chamber with a spacious archway, and another, on a lower level still with vaulted roof and mosaic pavement of the first century, together with some underground passages, where in former days were stored the "Amphoræ" of this old patrician palace. Dr. Macduff thinks that the upper church may, in a less amplified shape perhaps, have originally formed the very basilica of Pudens' palace, such basilicas being found attached to every great Roman mansion, and were equivalent to the baron's halls of olden times in England, where assemblages took place of retainers and vassals.

The church dedicated to Praxedes (Church of Sta. Praxedes), is on the Esquiline hill, near the present great cathedral of Sta. Maria Maggiore.

It was amongst such as this and other similar Christian families, that Paul must have enjoyed the happiest days of his stay in Rome. Here he came into contact with congenial spirits,

devoted men and women, braving insult and persecution for the sake of truth, helping the needy, ministering to the suffering, and living lives of the loftiest self-sacrifice, a handful of infant believers (as Dr. Macduff calls them), in the city of the Cæsars. The great apostle's days were doubtless passed in teaching, preaching, inditing his epistles, directing the affairs of those churches which he had founded in various parts of Asia, and in pleasant intercourse with his Christian friends. Amongst the most faithful of such friends were perhaps Luke the beloved physician, and Aristarchus, both of whom had been his companions throughout his perilous journey from Judea; also Tychicus and Onesimus, whom Paul had despatched to Colosse towards the close of his imprisonment, with his epistles to the Colossians, and his letter to Philemon; the youthful Timothy; Mark, formerly indolent and careless (Acts xv: 37, 38), but now repentant, and of great help to the aged apostle in his heavy trials; Epaphras; Demas, then an earnest worker with Paul, but who some two or three years afterwards forsook him, "having loved the present world," (II Timothy iv: 10); and Jesus surnamed Justus. These names are to be found in some of the epistles which Paul wrote while a prisoner in Rome, and it must have been a source of great comfort to him to have the love and encouragement of so devoted a band of brethren (and doubtless of sisters, too, for there must have been many others than those I have mentioned), to cheer him in his then very trying captivity.

Pas de Calais, France.

[TO BE CONTINUED.]

THE REGIMENT OF GOD.

Every mason in the quarry, every builder on the shore,
 Every woodman in the forest, every boatman at the oar,
 Hewing wood and drawing water, splitting stones and clearing sod,
 All the dusty roads of labor in the regiment of God,
 March together toward his temple, do the task his hands prepare;
 Honest toil is noble service, faithful work is praise and prayer.

The Technical World Magazine.

A TWENTY DAYS' LESSON.

BY L. L. GREENE RICHARDS, AUTHOR OF "BRANCHES THAT RUN
OVER THE WALL."

"In the good old summer time," away back in the fifties, the following events took place, as the story was given to the writer.

At a ranch near one of Utah's central settlements, lived a progressive family named Dresslow. They were poor when they began life in that locality, but were making steady advancement and becoming well-to-do in worldly things. Better still, they were true to the faith for which the father and mother had sacrificed a good home and many comforts and advantages in another part of the world.

The family consisted of father, mother, Victor, just turned twenty, Millie, almost eighteen, and several younger children. They were seated around the table gaily and gratefully eating their Fourth of July dinner of green peas, new potatoes, chicken, stewed ground-cherries, custard pie, etc. Millie, who was principal waiter at table, went into the small summer kitchen to replenish some of the tureens which had been emptied.

"Oh Vic!" she called to her brother, and he joined her. "See," pointing away to where a great dust arose in the road, "that's a train of freighters and miners going through to California. They have passed the forks of the road, and have turned down this way. Maybe they will noon here, and they are likely to want cheese, butter and such things as we can supply them. And mother may get money enough so that I can have a pair of new shoes for the dance before the Twenty-fourth."

"Well, I hope you will not be disappointed, Millie," answered Victor, as he took one of the steaming dishes from his sister's hand, and returned with it to the table.

The young man hastened to finish his dinner, for he thought that unless some one was near the fence, as the train should drive up, to speak to the men and answer questions, they were likely to go right on to the next ranch, for their mid-day rest and meal, which he knew would be a disappointment to Millie.

When the captain of the train drove up to Dresslow's ranch, Victor was on hand to answer, pleasantly and intelligently, any questions concerning the roads, and to show the men the best spot of ground for a noon-day camp.

That was the beginning of an acquaintance between them, which within one hour and a half brought wonderful results. The travelers wanted supplies of various kinds, which Victor readily and cheerfully furnished, and whatever price he mentioned was willingly paid, as if money were so plentiful among them, that to part with it gave no anxiety or unpleasantness whatever.

"Why do you stay here and work hard and remain poor, when you could so quickly and easily get rich in California?" asked one of the freighters.

"Oh, all my interests are here," replied Victor; "my father and mother, and—"

"But don't you see it would be to their interest, as well as your own," said another of the men, "if you should go away for a short time, and come back to them with a big fortune?"

"A friend of mine in Iowa," said still another, "left home a poor man, and went to California; and in six months returned with more gold than he knew what to do with."

"That short account of one man's fortune being made so quickly, took firm hold of Victor's imagination, and instantaneously worked it up to a very high pitch. "If I thought there could be a chance of my doing something like that," he said, "I'd start for California today!"

"Hundreds are doing it all the time," he was answered, "why shouldn't you?"

"One of our men took mountain fever back here aways, and we had to leave him, said the captain, "so we are one driver short. I'll give you two dollars a day if you are a mind to join us and take care of one of the teams."

"I'll do it! I'll go right along with you!" declared Victor

without hesitation. And the most earnest prayers, tears, coaxing, commands and even threats from his astonished and bewildered parents, brothers and sisters, had no effect in the way of moving his determination to go.

After all had been said and done by the family in the effort to prevent Victor's putting into execution the awful venture he had decided to make, his father said, "Well, since we cannot prevail on him not to go, let us make his going as comfortable and as satisfactory as we can. Get his clothes together, mother and Millie, and see that they are all right, and packed as well as if we were sending him off somewhere willingly and with our blessing."

This injunction was obeyed, amid much sobbing and wailing. Every member of the household now was anxious to do something for poor Victor, as if they all felt it was the last kindness they should ever have the privilege of showing him.

"You better have my new handkerchiefs," said sixteen-year-old Charley. "You'll need them more than I will just now." Victor put his arm over Charley's shoulder and thanked him, and his lip quivered a little at the unusual exhibition of care and solicitude for his welfare. But still there was no change in his purpose.

"I'd like to take Pet and the saddle, father," he said, when all preparations for his departure were about concluded.

"Why, Victor!" his father exclaimed. "Pet is the gentlest and best riding animal we have. Would you take her away from us?"

"Please do not deny Victor this request, father," said the mother tearfully. "Possibly it is the last thing he will ever ask us for. And it may be our boy's eyes will soon be opened, and he will be glad to have Pet to ride back to us on."

So it was arranged between Victor and the miners, as their train started on, that towards evening he would follow on horseback and overtake them.

"Nat thinks I'm going to ride down with you when you go to take Alice over to the dance, and he will not come here for me this evening," Millie said to Victor.

"Let's go down now, we can both ride on Pet," Victor answered. "I'll tell the folks here goodby, and go around that way as I leave to go with the miners."

Accordingly Pet was saddled, and the brother and sister pre-

pared to ride together. Victor's adieus were made to every member of the family, and a second time he went to his mother, as she sat nursing his baby sister. He leaned over them and kissed them both again and again.

"Oh Victor!" his mother sobbed. "If you were only going on a mission in the company of good men!"

"I am going on a mission, mother dear," Victor tried to speak cheerfully, "a mission which shall be fulfilled with faithfulness to you and father. When I come back you shall have a handsome new carriage, and never have to ride in that squeaking old one again. And we will build a fine, new house, too, and live like respectable people from then on."

"Oh, my son, may the Lord be with you, and show you your error!" were the mother's parting words to her willful boy.

Victor and Millie said very little during their horseback ride from the ranch to the settlement. But they both had much to say to their young associates, Nat and Alice Groves, when they reached their home in the village.

Nat was on hand to assist Millie from her seat, back of her brother, and as Victor dismounted he took the bridle rein to lead Pet off to be unsaddled and fed.

"Don't take her saddle off, Nat," said Victor. "I am going in to talk with Alice a minute, and then I shall ride farther. Just drop the bridle off so she can eat."

Millie walked along with Nat as he led the horse to the corral, and briefly explained to him where Victor was going.

Alice, as she met Victor in the large log dining room which he entered in search of her, looked sweeter and prettier, he thought, in her summer party dress than she had ever looked before.

"Why Vic! where are your Sunday clothes?" asked Alice in surprise, as she noticed his every-day attire. "Aren't we going to the dance this evening?"

"You are, I suppose, Alice," he answered. "But you'll have to go with Nat and Millie. I am going away off to be gone a long time."

"Had a call from Church headquarters?" asked the young woman brightly, and she placed a chair for Victor and seated herself near it.

"No, it isn't that kind of a mission, Alice," Victor acknowl-

edged. "I am going to California with a company of men and I shall make a big 'raise.' It may take three months, or maybe six months, but I'll be home inside of a year, anyway."

"Yes, you may, and you may never get back alive," said Alice woefully. "What in the world has put it into your head to go to California?"

"The idea of pickirg up quick and not drudging here in the dirt forever, as our fathers and mothers are doing," answered Victor. "You will not get married while I'm away, will you?"

"I'm not likely to," said Alice, "unless you stay away too long. But I don't know that I would ever want to risk my happiness with a young man who could be so suddenly persuaded to run off after some fancied treasure, and like enough get fooled. He might do the same thing again, or something worse, perhaps."

This was a heavy and unexpected volley for the young man to face, in the struggle to get clear of the home influences which made it hard for him to start on his long journey. But he had cut away from the holdings of his mother, and if she could not keep him from going, no girl should.

"When I come home after awhile," he spoke lightly, "and have plenty of money, and get a good house-keeping outfit, lots of pretty dishes and a fine cupboard with glass doors to set them up in, there will be any amount of girls ready to risk their happiness in my keeping."

Alice retorted as lightly and quickly. "I think there is no girl of good sense anywhere who would not rather marry you as you are now, and begin housekeeping with old, broken sets of dishes, and odd pieces of furniture given by her relatives and friends, than after you have spent six months or a year with a gang of men who swear, smoke, drink and gamble, like most freighters and miners do that I have ever seen or heard of."

It would not do, Victor thought, to talk further with Alice. Her words were too keen, and she looked searchingly at him, in a way that unnerved, while it nettled him. "I will have to go," he said, as he arose to depart.

Alice did not weep at this point as his mother and sisters had done, but Victor saw that her face had grown very white, and he felt condemned that she should suffer for his sake. However, he went.

After watching him ride away on Pet, the two girls placed their arms about each other and found relief in a hearty cry. Nat sympathized with them for awhile, and then told them to cheer up preparatory to going to the dance.

About twelve miles along the road there was a small eating house, kept by a widow and her two sons. Victor had informed the miners of this as a good camping place for the night, and where he overtook them, just preparing their wagons in camping order, a little after sunset.

"Hello there; on hand all right? good fellow!" called out the captain as Victor rode up.

The hindmost team was being managed by a man who had also another team to look after, owing to the missing driver. The last team had stopped as Victor rode up, and the driver was placing the other one where he wanted the wagon to stand. Just as Victor was dismounting, the hind team was started up again. Pet, young and lively, and perhaps a little tired and nervous from the hasty ride, and not seeing the driver who was on the other side, was startled at the movement of the wagon, and sprang quickly to one side. Never before had Pet seemed so awkward or Victor so clumsy as then. The young man was thrown upon his back to the ground, partially under the wagon, and in such a manner that the heavy back wheel of the freight wagon passed over his right leg, breaking it badly just below the knee. The shock to Victor had been so great that he was taken into the widow's house in a semi-unconscious state. The young men of the house were both away at some Fourth of July celebration, but Mrs. Rusk, their mother, said that the unfortunate man might be placed on her sons' bed. One of the freighters who figured as a doctor and surgeon among them, set the broken limb, splintered and bandaged it, almost before Victor was aware of what had happened.

The first thing he clearly sensed was the captain's voice, who said it was well this accident happened where it did, instead of out on the dry and sandy desert, for in the latter case the young man would surely have had to die. Plenty of oaths were uttered in every sentence spoken by the men. Victor listened without showing signs of returning consciousness, until he learned that he would be left at Mrs. Rusk's, and the miners would go on in the

morning, as if nothing unusual had taken place. Then he sank away again into forgetfulness.

The absence of the Rusk boys until late in the night was the occasion of some unfortunate happenings for them. The corral bars were left down, and their horses and cattle had wandered away. Next morning, when the boys got up and went about their work, the freighters had been gone for some hours, and not a sign of their own animals could be discovered. Victor's horse, Pet, was the only one that had been securely fastened, and that could be made use of in the search for the estrays.

The Rusk boys were acquainted with Victor, and wondered at their mother's story of his going with the miners. They spoke to him about using his horse, and he replied that they were at liberty to use her as much and as long as they might need to, only he asked to have her kindly treated and cared for.

The Rusks were good-hearted, but extremely rough and ignorant people, and for days and even weeks the care bestowed upon poor Victor's broken limb was worse even than no attention would have been; at least, so it seemed to him. He didn't relish the food they brought him; the cooking was unlike his mother's, and altogether he was in a pitiable condition.

Two weeks and a half passed, and still Victor could not make up his mind to humble himself sufficiently to ask that word might be sent to his folks concerning the misfortune which had befallen him. When first he had been able to talk after the accident, he asked the Rusks not to inform his people of his whereabouts, or what had happened to him. He felt then that he would soon be able to go out somewhere and earn money, and he wished at least to be independent before he again entered his father's house.

That was well enough for the Rusks. The boys were glad to have the use of Victor's horse, and took special pains to ride her where the Dressslows would not be likely to catch sight of her. It was in their own interest, as well as to accommodate Victor's feelings that they did some scheming to carry out this purpose. Mrs. Rusk, in her simplicity, felt that as long as Victor chose to lay there in her boys' room, and put up with what they could do for him, it was not for her to complain or suggest any change. She kept track of the days as they passed, feeling sure she would be

paid by and by. Every day meant so much money for her, and why should she not be satisfied with the arrangement?

Victor had a great aversion to giving trouble, or asking to be waited on, so he lay there without help day after day, growing weaker and more disheartened.

When, at last, the morning of the Twenty-fourth dawned, Victor counted over and over the days which had passed while he had been lying there. Twenty days! Only twenty? It seemed like twenty years since his mother had last kissed him, and said: "The Lord be with you, and show you your error!" That was a prayer! was his mother still praying it?

He sat up and attempted to get his feet on the floor to see if he could stand, but a sharp pain ran through his broken limb, and he fell back upon the bed exhausted and helpless. Would he ever be better? No; if he continued to lie there he felt assured that soon he would die. Then what of his relatives and friends? What of his mother? And his father? How many times had he needed the help which his boy could have given him, had he not been lying there helpless! What of Alice? Would she forgive him?

He raised his hands and examined them. How white and thin they looked! He clenched them, they were very weak. He covered his eyes. "Oh what shall I do?" he sobbed. And then he prayed earnestly, eagerly, such a prayer as he had not voiced since he decided to go to California. His heart was softened, his eyes were opened.

The Rusk boys told their mother on the Twenty-fourth that they were going over to the settlement on horseback. Victor chanced to overhear some of the conversation. And when the elder Rusk boy came in to see what he could do for the invalid, Victor said in as firm a voice as he could command, "Ride 'round by my father's place, will you, please, and tell him where I am, and why I am here?"

The squeaking old carriage which Victor had condemned, as he was leaving home, stopped at Mrs. Rusk's gate, in less than two hours after the message had been given to his father. He could see it from the window, and felt that there was never a sweeter sight than it and the horses.

Two minutes later he was in his father's and his mother's

arms. Even Mrs. Rusk wiped her eyes as she watched the meeting.

"How did you get here so soon, father? How could you forgive—forgive me—so readily? Mother," he continued, "your prayer has been answered; I see my error."

"When you are a little stronger, Vic," said Alice Groves, as she sat by him that evening at the Dresslow ranch, "you may come down and try your hand at furniture making in father's shop, and see what Nat is getting ready for Millie."

"You will still trust me, then, Alice," said Victor, "still believe in me?"

"I certainly will, Victor, since the Lord loves you well enough to place you in a position where, in twenty days, you have learned a lesson which some men would not master in twenty years."

Salt Lake City, Utah.

A PIONEER APOSTLE.

Most persons remember the late Abraham Owen Woodruff for his kind and genial disposition. Few that have seen him but can recall his open, radiant face, in which all tender traits seemed to converge and find a fitting expression.

But he did not lack in those sterner qualities which are equally necessary to a well-rounded character. Several incidents which occurred during the time he directed the Big Horn colonization work, show that he possessed great strength and courage. It was not an unusual thing during the building of the great canal to see Owen Woodruff off his horse, holding plow or scraper, that the discouraged might take heart by his example.

Once the colonists seemed on the point of being defeated in their efforts to complete this watercourse, thirty-five miles long, which had been begun two years before. They looked longingly back to the fertile fields and comfortable homes they had exchanged for this desert waste, weary and sick at heart with the long struggle. At this critical time Brother Woodruff arrived from Salt Lake City. Sensing the situation he called a mass meeting. Those who attended will never forget the power and determination with which he spoke.

Said he, "Before I see this colony fail, I will stay here and follow a scraper ten hours a day, until the last load of dirt is dragged from the bottom of the canal." And every man in the house knew that Owen Woodruff meant what he said. But they were not the men to permit him to do any such thing. His example had inspired them in the past, and it inspired them now, and with one mind they resolved to finish the work.

H. C. SNELL.

Provo, Utah.

THE HISTORY OF RASSELAS.

PRINCE OF ABYSSINIA.

BY SAMUEL JOHNSON, LL. D.

CHAPTER XXXV.

THE PRINCESS LANGUISHES FOR THE WANT OF PEKUAH.

Nekayah, being thus reconciled to herself, found that no evil is insupportable, but that which is accompanied with consciousness of wrong. She was from that time delivered from the violence of tempestuous sorrow and sunk into silent pensiveness and gloomy tranquility. She sat from morning to evening recollecting all that had been done or said by her Pekuah, treasured up with care every trifle on which Pekuah had set an accidental value, and which might recall to mind any little incident or careless conversation. The sentiments of her, whom she now expected to see no more, were treasured in her memory as rules of life, and she deliberated to no other end than to conjecture on any occasion what would have been the opinion and counsel of Pekuah.

The women by whom she was attended knew nothing of her real condition, and therefore she could not talk to them but with caution and reserve. She began to remit her curiosity, having no great desire to collect notions which she had not convenience of uttering. Rasselas endeavored first to comfort, and afterwards to divert her; he hired musicians, to whom she seemed to listen, but did not hear them; and procured masters to instruct her in various arts, whose lectures, when they visited her again, were again to be repeated. She had lost her taste of pleasure and her ambition of excellence. And her mind, though forced into short excursions, always recurred to the image of her friend.

Imlac was every morning earnestly enjoined to renew his inquiries, and was asked every night whether he had yet heard of Pekuah, till, not being able to return the princess the answer that she desired, he was less and less willing to come into her presence. She observed his backwardness, and commanded him to attend her. "You are not," said she, "to confound impatience with resentment, or to suppose that I charge you with negligence because I repine at your unsuccessfulness. I do not much wonder at your absence; I know that the unhappy are never pleasing, and that all naturally avoid the contagion of misery. To hear complaints is wearisome alike to the wretched and the happy; for who would cloud, by adventitious grief, the short gleams of gayety which life allows us? or who that is struggling under his own evils, will add to them the miseries of another?"

"The time is at hand when none shall be disturbed any longer by the sighs of Nekayah: my search after happiness is now at an end. I am resolved to retire from the world with all its flatteries and deceits, and will hide myself in solitude without any other care than to compose my thoughts, and regulate my hours by a constant succession of innocent occupations, till, with a mind purified from all earthly desires, I shall enter into that state to which all are hastening, and in which I hope again to enjoy the friendship of Pekuah."

"Do not entangle your mind," said Imlac, by irrevocable determinations, nor increase the burden of life by a voluntary accumulation of misery: the weariness of retirement will continue or increase when the loss of Pekuah is forgotten. That you have been deprived of one pleasure is no very good reason for the rejection of the rest."

"Since Pekuah was taken from me," said the princess, "I have no pleasure to reject or to retain. She that has no one to love or trust, has little to hope. She wants the radical principle of happiness. We may, perhaps, allow, that what satisfaction this world can afford must arise from the conjunction of wealth, knowledge, and goodness: wealth is nothing, but as it is bestowed, and knowledge nothing, but as it is communicated: they must therefore be imparted to others, and to whom could I now delight to impart them? Goodness affords the only comfort which can be enjoyed

without a partner and goodness may be practiced in retirement."

"How far solitude may admit goodness, or advance it, I shall not," replied Imlac, "dispute at present. Remember the confession of the pious hermit. You will wish to return into the world when the image of your companion has left your thoughts."

"That time," said Nekayah, "will never come. The generous frankness, the modest obsequiousness, and the faithful secrecy of my dear Pekuah will always be more missed as I shall live longer to see vice and folly."

"The state of mind oppressed with a sudden calamity," said Imlac, "is like that of the fabulous inhabitants of the new-created earth, who, when the first night came upon them, supposed that day would never return. When the clouds of sorrow gather over us, we see nothing beyond them, nor can imagine how they will be dispelled: yet a new day succeeded to the night, and sorrow is never long without a dawn of ease. But they who restrain themselves from receiving comfort, do as the savages would have done had they put out their eyes when it was dark. Our minds, like our bodies, are in a continual flux; something is hourly lost and something acquired. To lose much at once is inconvenient to either, but while the vital powers remain uninjured, nature will find the means of reparation. Distance has the same effect on the mind as on the eye; and while we glide along the stream of time, whatever we leave behind us is always lessening, and that which we approach increasing in magnitude. Do not suffer life to stagnate; it will grow muddy for want of motion: commit yourself to the current of the world, Pekuah will vanish by degrees; you will meet in your way some other favorite, or learn to diffuse yourself in general conversation."

"At least," said the prince; "do not despair before all remedies have been tried: the inquiry after the unfortunate lady is still continued, and shall be carried on with yet greater diligence, on condition that you will promise to wait a year for the event, without any unalterable resolution."

Nekayah thought this a reasonable demand, and made the promise to her brother, who had been advised by Imlac to require it. Imlac had, indeed, no great hope of regaining Pekuah, but he

supposed that if he could secure the interval of a year, the princess would then be in no danger of a cloister.

CHAPTER XXXVI.

PEKUAH IS STILL REMEMBERED. THE PROGRESS OF SORROW.

Nekayah, seeing that nothing was omitted for the recovery of her favorite, and having, by her promise, set her intention of retirement at a distance, began imperceptibly to return to common cares and common pleasures. She rejoiced, without her own consent at the suspension of her sorrows, and sometimes caught herself with indignation in the act of turning away her mind from the remembrance of her, whom she yet resolved never to forget.

She then appointed a certain hour of the day for meditation on the merits and fondness of Pekuah, and for some weeks retired constantly at the time fixed, and returned with her eyes swollen and her countenance clouded. By degrees she grew less scrupulous, and suffered any important and pressing avocation to delay the tribute of daily tears. She then yielded to less occasions; sometimes forgot what she was indeed afraid to remember, and at last wholly released herself from the duty of periodical affliction.

Her real love of Pekuah was not yet diminished. A thousand occurrences brought her back to memory, and a thousand wants, which nothing but the confidence of friendship can supply, made her frequently regretted. She therefore solicited Imlac never to desist from inquiry, and to leave no art of intelligence untried, that, at least she might have the comfort of knowing that she did not suffer by negligence or sluggishness. "Yet what," said she, "is to be expected from our pursuit of happiness, when we find the state of life to be such, that happiness itself is the cause of misery? Why should we endeavor to attain that of which the possession cannot be secured? I shall henceforward fear to yield my heart to excellence, however bright, or to fondness however tender, lest I should lose again what I have lost in Pekuah."

CHAPTER XXXVII.

THE PRINCESS HEARS NEWS OF PEKUAH.

In seven months, one of the messengers, who had been sent away when the promise was drawn from the princess, returned

after many unsuccessful rambles, from the borders of Nubia, with an account that Pekuah was in the hand of an Arab chief, who possessed a castle or fortress on the extremity of Egypt. The Arab, whose revenue was plunder, was willing to restore her, with two attendants, for two hundred ounces of gold.

The price was no subject of debate. The princess was in ecstasies when she heard that her favorite was alive, and might so cheaply be ransomed. She could not think of delaying for a moment Pekuah's happiness or her own, but entreated her brother to send back the messenger with the sum required. Imlac being consulted was not very confident of the veracity of the relator, and was still more doubtful of the Arab's faith, who might, if he were too liberally trusted, detain at once the money and the captives. He thought it dangerous to put themselves in the power of the Arab's faith, who might, if he were too liberally trusted, detain at once the money and the captives. He thought it dangerous to put themselves in the power of the Arab by going into his district, and could not expect that the rover would so much expose himself as to come into the lower country, where he might be seized by the forces of the Bassa.

It is difficult to negotiate where neither will trust. But Imlac after some deliberation, directed the messenger to propose that Pekuah should be conducted by ten horsemen to the monastery of St. Anthony, which is situated in the deserts of Upper Egypt, where she should be met by the same number, and her ransom should be paid.

That no time might be lost, as they expected that the proposal would not be refused, they immediately began their journey to the monastery; and when they arrived, Imlac went forward with the former messenger to the Arab's fortress. Rasselas was desirous to go with them; but neither his sister nor Imlac would consent. The Arab, according to the custom of his nation, observed the laws of hospitality with great exactness, to those who put themselves into his power, and, in a few days brought Pekuah with her maids, by easy journeys, to the place appointed, where, receiving the stipulated price, he restored her with great respect to liberty and her friends, and undertook to conduct them back towards Cairo, beyond all danger of robbery or violence.

The princess and her favorite embraced each other with transport too violent to be expressed, and went out together to pour the tears of tenderness in secret, and exchange professions of kindness and gratitude. After a few hours they returned into the refectory of the convent; where, in the presence of the prior and his brethren, the prince required of Pekuah the history of her adventures.

CHAPTER XXXVIII.

THE ADVENTURES OF LADY PEKUAH

“At what time and in what manner I was forced away,” said Pekuah, “your servants have told you. The suddenness of the event struck me with surprise, and I was at first rather stupefied than agitated with any passion of either fear or sorrow. My confusion was increased by the speed and tumult of our flight, while we were followed by the Turks, who, as it seemed, soon despaired to overtake us, or were afraid of those whom they made a show of menacing.

“When the Arabs saw themselves out of danger they slackened their course, and as I was less harassed by external violence, I began to feel more uneasiness in my mind. After some time we stopped near a spring shaded with trees, in a pleasant meadow where we were set upon the ground, and offered such refreshments as our masters were partaking. I was suffered to sit with my maids apart from the rest, and none attempted to comfort or insult us. Here I first began to feel the full weight of my misery. The girls sat weeping in silence, and from time to time looked on me for succor. I knew not to what condition we were doomed, nor could conjecture where would be the place of our captivity, or whence to draw any hope of deliverance. I was in the hands of robbers and savages and had no reason to suppose that their pity was more than their justice, or that they would forbear the gratification of any ardor of desire or caprice of cruelty. I, however, kissed my maids and endeavored to pacify them by remarking, that we were yet treated with decency, and that, since we were now carried beyond pursuit, there was no danger of violence to our lives.

“When we were to be set again on horseback, my maids

clung around me, and refused to be parted, but I commaded them not to irritate those who had us in their power. We traveled the remaining part of the day through an unfrequented and pathless country, and came by moonlight to the side of a hill where the rest of the troop was stationed. Their tents were pitched and their fires kindled, and our chief was welcomed as a man much beloved by his dependents.

“We were received into a large tent, where we found women who had attended their husbands in the expedition. They set before us the supper which they had provided, and I ate it rather to encourage my maids than to comply with any appetite of my own. When the meat was taken away, they spread the carpets for repose. I was weary, and hoped to find in sleep that remission of distress which nature seldom denies. Ordering myself therefore to be undressed, I observed that the women looked very earnestly upon me, not expecting, I suppose, to see me so submissively attended. When my upper vest was taken off, they were apparently struck with the splendor of my clothes, and one of them timorously laid her hand upon the embroidery. She then went out and in a short time came back with another woman, who seemed to be of higher rank and greater authority. She did, at her entrance, the usual act of reverence, and, taking me by the hand, placed me in a smaller tent, spread with finer carpets, where I spent the night quietly with my maids.

“In the morning, as I was sitting on the grass, the chief of the troop came toward me. I rose to receive him, and he bowed with great respect. ‘Illustrious lady,’ said he, ‘my fortune is better than I had presumed to hope; I am told by my women, that I have a princess in my camp.’ ‘Sir,’ answered I, ‘your women have deceived themselves and you; I am not a princess, but an unhappy stranger who intended soon to have left the country, in which I am now to be imprisoned forever.’—‘Whoever, or whence-soever you are,’ returned the Arab, ‘your dress, and that of your servants, show your rank to be high, and your wealth to be great. Why should you, who can so easily procure your ransom, think yourself in danger of perpetual captivity?’ The purpose of my incursions is to increase my riches, or, more properly, to gather tribute. The sons of Ishmael are the natural and hereditary lords

of this part of the continent, which is usurped by late invaders and low-born tyrants, from whom we are compelled to take by the sword what is denied to justice. The violence of war admits no distinction; the lance, that is lifted at guilt and power, will sometimes fall on innocence and gentleness.'

"'How little,' said I, 'did I expect that yesterday it should have fallen upon me.'

"'Misfortunes,' answered the Arab, 'should always be expected. If the eye of hostility could learn reverence or pity, excellence like yours had been exempt from injury. But the angels of affliction spread their toils alike for the virtuous and the wicked, for the mighty and the mean. Do not be disconsolate: I am not one of the lawless and cruel rovers of the desert; I know the rules of civil life; I will fix your ransom, give a passport to your messenger, and perform my stipulation with nice punctuality.'

"'You will easily believe that I was pleased with his courtesy: and, finding that his predominant passion was desire of money, I began now to think of my danger less, for I knew that no sum would be thought too great for the release of Pekuah. I told him that he should have no reason to charge me with ingratitude, if I was used with kindness, and that any ransom which could be expected from a maid of common rank, would be paid, but that he must not persist to rate me as a princess. He said he would consider what he should demand, and then, smiling, bowed and retired.

"'Soon after the women came about me, each contending to be more officious than the other, and my maids themselves were served with reverence. We traveled onward by short journeys. On the fourth day the chief told me that my ransom must be two hundred ounces of gold; which I not only promised him, but told him I would add fifty more, if I and my maids were honorably treated.

"'I never knew the power of gold before. From that time I was the leader of the troop. The march of every day was longer or shorter as I commanded, and the tents were pitched where I chose to rest. We now had camels and other conveniences for travel, my own women were always at my side, and I amused myself with observing the manners of the vagrant nations, and with

viewing remains of ancient edifices, with which these deserted countries appear to have been, in some distant age, lavishly embellished.

“The chief of the band was a man far from illiterate: he was able to travel by the stars or the compass, and marked, in his erratic expeditions, such places as are most worthy the notice of a passenger. He observed to me, that buildings are always best preserved in places little frequented and difficult of access, for, when once a country declines from its primitive splendor, the more inhabitants are left, the quicker ruin will be made. Walls supply stones more easily than quarries, and palaces and temples will be demolished, to make stables of granite, and cottages of porphyry.”

[TO BE CONTINUED.]

OPPORTUNITY.

[The ERA is indebted to Elder Orson F. Whitney for the selection of this poem, which he considers much better than the one on the same subject in the April number. We believe he is correct.—EDITORS.]

They do me wrong that say I come no more
 When once I knock and fail to find you in;
 For every day I stand outside your door,
 And bid you wake and rise to fight and win.

Wail not for precious chances passed away,
 Weep not for golden ages on the wane.
 Each night I burn the record of the day;
 At sunrise every soul is born again.

Laugh like a boy at splendors that have sped,
 To vanished joys be blind and deaf and dumb;
 My judgments sea the dead past with its dead,
 But never bind a moment yet to come.

Though deep in mire, wring not your hands and weep;
 I lend my arm to all who say “I can,”
 No shame-faced outcast ever sank so deep,
 But yet might rise and be again a man.

Dost thou behold thy lost youth all aghast?
 Dost reel from righteous retribution’s blow?
 Then turn from blotted archives of the past,
 And find the future’s pages white as snow.

WALTER MALONE

KIT CARSON'S GUN.

BY SUSA YOUNG GATES.

The low, western sun was gilding the great, green trees of the Sacramento valley in the fall of 1852, bringing up from the slow waters of the river a moist, cool air. The virgin forest stood silent, mysterious, and stealthy; the mass clusters of cedar and spruce were grouped in clean and regular lines, as if some titanic gardener had studied the effect of long stretches of greenward, broken by irregular but neatly grown woods. The air was vibrant with the stillness which clacking insects and low-whistling birds carry on the wings of swift-flying night.

Down a distant hillside four men padded swiftly, their mocasined feet grown careless as to trace and tread for possible foe. The horses followed the travelers with weary, broken steps, for the day had been long, and the march had led through rocky defiles and rough passes.

"Boys," called the leader of the party, a tall, wiry, gray-eyed man, "we have struck it rich now, and here we'll stay. Unload the hosses, hobble 'em and turn 'em out to feed. I reckon Henry an' me 'll go out and pick up a chicken for supper."

They were men of few words, these trappers and pioneers, and so there was no comment made on the remark of Kit Carson. But they were in high spirits; they had found traces of California's newly discovered gold on a creek the other side of the mountains, and now were hurrying to civilization with a few sacks of their precious find, to secure help, and to announce their discovery.

The evening camp was soon made, and the two men left behind made somewhat merry over their simple preparations.

"To think of Kit Carson turning miner, and huntin' for gold. I couldn't have believed it, if I hadn't see'd it myself," said the short man with the black, beetling eyebrows.

"Huh," snorted the taller one, "you could believe most anything you see with them flap ears and short-sighted eyes of yourn. You could think 'twas mammy's baby cryin' when the mountain lion's on your track, and that redskins take afternoon naps. Oh yes, ye're a mighty innicint cuss, you be." And the huge shoulders shook with the ponderous imaginary joke he had evolved.

"Kit Carson's no more love for gold 'n you have fer redskins. Its discoverin' what attracts Kit, that's all, pard."

The men gathered wood, hobbled horses and covered their sacks of dust and provisions under their saddle blankets, while they got out the coffee-pot and began the primitive arrangements for supper.

An hour later, the two hunters returned with plenty of supper material, and the simple meal was soon prepared. Hungry men eat rapidly, and there was little to do after the food had been disposed of. The men hunched up around the camp-fire to warm their chilled bones. The damp, moist air of the evening crept into their vitals and made the look and feel of the glowing, small fire a thing to gladden the eyes and cheer the body.

"This fire is a leetle resky," said Kit, as he pushed up his long feet to catch the warmth of the blaze; "but it's mighty comfortable."

"Fraid o' Injuns?" asked the beetle-browed man, in a tone of voice which indicated that Indian meat would be sweeter to him than wild chickens.

"Not exactly," replied Kit; "but I'm not spilin' to see any redskins. This damp air has got right into my blood, and makes me feel sort o' cool-like."

"Ain't affecting yer grit, is it, Kit?" asked the tall, blue-eyed traveler.

Kit Carson turned a slow eye upon the questioner, while he fondled and cleaned the gun which had been his companion in many battles; then, without so much as a grunt in reply, he asked in his drawling voice,

"Anybody got an Injun yarn that we havn't heerd? Seems to me they are all pretty much of a sameness."

The two older men smoked silently, neither having the material nor the disposition to turn story-teller. The young man, Henry, sat silent a few minutes, then, with a half laugh, he said,

"Well, I hain't had much experience with Indians, but I was with a little squad of Utah men in the Sanpitch valley when we had an encounter with the redskins, and put 'em all to flight with-out firing a single shot."

"How's that, Henry?" asked Kit, slowly withdrawing his pipe to fix his keen but quiet gaze on the young man across the fire.

"It wa' n't much of a battle, but we won out all right," replied the youth. "Three of us had been detailed to visit an old chief, Washakie, to try and stop the intermittent depredations made by his warriors on the settlers in that valley. We spent the day crawling cautiously along the banks of the Sevier river, trying to avoid any chance encounters with the Indians; for they were angry and quarrelsome just then, and we carried no guns, only a flag of truce. We were trailing along one hot summer afternoon when suddenly from the willows along the river sprang a dozen warriors, in full war-paint, and rigged up for battle. I tell you their war-whoop made my blood curdle in my veins although I've heard it often enough. But we wasn't expecting it at all."

"That music gen'ly makes a man's nerves tingle," remarked the beetle-browed man, "expectin' or not expectin'."

"We started to run our horses, in spite of ourselves, we was so taken aback. We might aknowed that they could run us down, for our cattle were all tired out. We tore across the country, anyway. Suddenly one of us thought of our flag of truce, and we flung out the white rag; but, bless your soul, they paid no more attention to it than as if 'twas a sheet of blank paper. There was just three of us, and about three times three of them, and we knowed, from the shrill of that cry o' theirs, that they meant business. So we galloped on. 'Twant no use. They soon caught up with us, and we turned round and faced 'em.

"I jest wonder now how 'twas they didn't shoot us all down, but they soon showed that they was in for making us prisoners instead.

"The leader of our squad was an elderly gentleman who had just returned from a trip to England. He was one of the dignitaries of the "Mormons," and he was to do the parleying with Washakie. Well, he was as pale as the rest of us, but he was game all right, and he sat on his hoss as calm and quiet as ef 'twas

a dress parade affair. I couldn't help lookin' at him, he was so imposing. He must have weighed three hundred pounds, and he was over six feet. The Indians were evidently somewhat impressed also, but they gathered round us quick enough and slung themselves off the hosses to bind and gag us, I reckon.

"Just then, our leader began talking in a loud voice and pint-in' to the sky, and then to the earth, and then oratin' some more. I wondered if the fright had got into his head and addled his brains, he acted so queer. Maybe the Indians thought so, too, for they all stopped still and listened, yet they were still angry and never dropped their eyes from us.

"The words jest rolled out of that big mouth of our leader, like claps o' thunder skirtin' the hill-tops.

"I seen the Indians were gettin' restless, and that this horse-play wouldn't hold 'em off much longer, when the loud voice sunk to a blood-chilling whisper, and the big hands suddenly shot up to the big mouth, and out came a full set of false teeth set on a gold plate.

"The Indians shrank back at this manifestation of bodily undoing, but in a moment they recovered themselves and again advanced.

"This time our big leader called out apparently to the spirits of the hills and of the flowing river. With a swift brush of his great hand, he dashed off his huge brown wig, and let the sinking sunbeams shine on his gleaming bald head. The redskins were so completely dashed in spirits by this new phenomenon that they slunk together and away from the man who could wield such supernatural power. But when this mighty man lifted up his right hand to heaven and in ringing tones appealed to the clouds, while with the other he pulled out a glass eye, the redskins made a bee line for the hills and left us too glad to even laugh."

Kit Carson's low chuckle showed that he could appreciate the situation and the joke with evident gusto. The other men laughed and again laughed, as the picture of the dismayed and fleeing redskins came before their gaze.

"Come, boys, time to get a leetle rest," said Kit, as he drew himself up to full height and started to make the rounds of the nearby woods. In a very few moments he was back; and calling

quietly for all to gather round him, he told them that they were about to be attacked by Indians.

Not one of the men doubted his statement, or even questioned him as to the wherefore of his conclusions. But with bated breath, they listened to his instructions.

"Every one must make up his blankets just as ef 'twas himself lyin' there. Ye can put a log of wood in, or yer gold-dust sacks. Maybe ye better put both. Fix some as if lyin' flat, and some curled up. Every man hide behind a tree and we'll jist make a bit more fire, so's to fool them more, and to show us where to pick out our Injun. Don't git rattled, Henry, but pick yer man when they come in close, and shoot! My ammunition is mighty low, I'm sorry to say; but mebbe we can fix 'em anyway."

Without more words, the plan was carried into effect, and then they all crept behind a big tree to await results. The night wore away, and young Henry was getting a bit sleepy and doubtful. But a glance at his friend, Kit, showed him that the practiced scout was on the keenest tension of watching.

Suddenly the curdling war-whoop of the Indian slashed the quiet, cool air and sent shivers down more than one manly spine. But young Henry remembered the words of Kit, "Fight when ye're 'fraid, thet's courage;" and he felt his blood settle away from his ears as he cocked his rifle.

The Indians swung around the dim camp-fire, yelling and shooting the beds full of bullets. Suddenly, the other three men heard the shrill call of the night-bird, Kit's signal, and they fired into the yelling Indians around the fire with almost simultaneous effect.

Wild with surprise and dismay, the redskins looked fiercely about. Four of their number were struggling in death agonies, and the others were confused and wavering; but the leader of the band, a huge fellow with a gleaming tomahawk, which he raised as he dropped his empty gun, spied into the shadows and saw Kit Carson loading his gun for a second dead Indian. With a low growl, he sprang to the tree which partly sheltered Kit, and so sudden was the onslaught that Kit's gun was only half-ready. But no redskin might equal that power in arm and eye which was nature's gift to the mighty hunter. Up dashed Kit's gun and, as

the chieftain sprang towards him, he slung it round his head once and brought the barrel down, crushing it into the skull of the great Indian with such deadly effect that the man fell without a sound, while Kit picked up his broken gun stock.

The darkness and the unexpected stratagem had not only dismayed, but so terrified the savages, that they beat a hasty retreat. The four men quickly gathered their horses, finding one pack-horse missing. But they were too cautious to linger in the scene of danger, so they rode swiftly out of the woods, and into the west. When they reached the roaring, pounding gold-camps, Kit bade good-by to his companions, for they had elected to get help and go back to their discovery in the mountains.

"No," he said in answer to young Henry's question, "I won't stay long in this country. I don't like the damp, wet climate, nor the hordes of fighting, swearing whites. I shall go south. My money's gone, but I shall manage."

With quick affection, the youth replied, "How much would see you through, Kit? I kept a little bit of the dust in a bag round my waist." Carson thought a moment, and then said, "Oh, I reckon about sixteen dollars would get me out of civilization."

"Then wait." And drawing out his little pile, the young man measured with his eye just about that amount and pressed it on his friend.

"Well, Henry, if I must take this dust, I must leave you something to show for it. You lost your gun that night on the Sacramento, and I have fixed up mine as good as new, nearly. So, if you'll take the gun, I'll take the dust." The broken gun had been spliced and woven with rawhide with the matchless woodman's skill belonging to Kit Carson, and a few like himself. With an exchange of property and a silent hand-shake, the two men parted forever.

A year later, when Henry was again in Utah, he received a brief epistle from Kit Carson, enclosing the money he had borrowed, and telling him to keep the old gun, as he had a new one, but never a better one. And so the old gun hangs over the mantle in Henry's son's home today, a reminder of what was done and suffered by the pioneers who made this country.

Salt Lake City, Utah.

WHY?

BY ELDER D. H. FOWLER, A NORTHERN STATES MISSIONARY.

‘For this know, also, that in the last days perilous times shall come. For men shall be lovers of their own selves, covetous, * * * despisers of those that are good, * * * lovers of pleasure more than lovers of God.’—PAUL.

In this day of mad chasing after dollars and pleasure-seeking, we are confronted with the question—Why? One will say, men have become a prey to greed and sensuality, because they have allowed the selfish tendencies inherent in human kind to be developed out of all proportion to their spiritual natures. This is no doubt true; but why this one-sided development? Let us see if the systems of so-called “Christianity” may not be partly responsible for this state of affairs.

It is natural for man to worship a god. It may be of wood or stone or the sun. It may be a river or a reptile. Ancient Israel, generally speaking, worshiped the God of Abraham, Isaac, and Jacob. Men of today, adore a god of gold, pleasure. We pick up almost any newspaper, and see the result of their allegiance to this golden deity. It is the story of “get,” and how many fellow beings may be crushed in the process is not considered. Gold must be had—to worship. The vaudeville and the ball-room are closely packed to the doors, while the minister of modern “Christianity” goes on Sunday to his church and talks in a great measure to empty space. Why do people forsake hearing the Word to run madly seeking after the god of gold and of pleasure? the clergy are asking themselves. Wonder if the kind of god so-called “Christianity” teaches us to worship may not have to do with this problem? In the first place, it would have men and women worship a being (?) without body, parts or passions, who is

everywhere present and nowhere to be found. People are taught to pray to such a personage (?) and do so, little expecting an answer to their prayers. But they are drifting more and more to the belief that such a god could not hear a prayer. It taxes reason to the utmost to conceive of such a thing, and men and women are gradually becoming indifferent to the church or prayer.

The fact that Christendom has long since ceased to worship the God of our fathers—he who created the heavens and earth,—and consequently has ceased to enjoy the flow of his Spirit, largely accounts for this indifference. Some go to church because mother did, and pray for the same reason, or for form's sake. But many "honest souls" wander to and fro, seeking the word of God, and cannot find it, or do not think for a moment to look where it may be found in abundance. But it is unpopular to look to that body of maligned worshipers who believe that God has again unsealed the heavens and revealed himself as he is—an exalted personage of flesh and bone. The name is derided, so it is taken for granted that he cannot be *there*. A few continue to go to the sanctuary that perchance they may receive a morsel of bread, but are usually tendered the proverbial stone, hence the exodus from the churches.

However, men must worship something, and as they know not God, they worship Mammon. It is difficult to believe that sons of the Great Father should so generally give their allegiance to the money god, or be "lovers of pleasure more than lovers of God," if they really had a right conception of the true and living Creator, instead of a vague notion of a bodiless, loveless being. (?) "We walk by faith and not by sight," said the apostle. Today, "walk by sight and not by faith" would be the slogan in the world of "Christianity." Mankind go after things that can be seen and handled and enjoyed in this life only. How much is the modern conception of Deity to blame for this?

The spirit of "get gain" is rife throughout the nations. Men stoop to all manner of questionable acts for worldly wealth. The one aim in life seems to be, "What scheme can I devise to get more?" So they vie with one another in heaping together the golden shekels six days of the week, and then take to the woods to hunt game on the Sabbath. Their greatest anxiety in the said questionable feats is that they may not be found out by their fel-

lows. They take little thought of the All-seeing Eye that discerns our every movement. Why should they? The deity they have been taught to serve has no parts, consequently no eye to see and no heart to judge. And if perchance their evil act may by some mysterious power be made known to this being, (?) he is believed to be "without passion," and consequently will not visit wrath on evil-doers. So it is not unreasonable to say that the sectarian notion of God has had a marked influence on these social questions.

Then again, the other phase of the subject. People desert the churches to follow up light pleasures and amusement, probably for two reasons; namely, since they have ceased to worship the true God, he does not pour out his Spirit upon them, leaving the meeting cold and joyless; and partly because they have ceased to do the will of the Father. This is the condition in the world.

A Baptist minister made the statement, in the hearing of the writer, that twenty-nine churches of that creed had gone out of "business" in the last ten years in Wisconsin alone. This was for lack of financial and moral support. This, according to current literature on the subject, is an example of the condition in other states. If here and there a church is found enjoying a fair attendance, it is evidently due to the personality or native ability of the pastor, or the promised discussion of some theme of unusual interest. "Lovers of pleasure more than lovers of God," because they know him not.

Paul no doubt understood that these "perilous times" would be the result of the falling away from the correct ideas of God and the gospel principles in general. Certain it is that John the Divine saw it in his vision recorded in Revelation 14. The angel was to fly bringing the everlasting gospel to be preached to every nation, and "Saying with a loud voice, Fear God, and give glory to him, for the hour of his judgment is come, and worship him who *made heaven and earth, the sea and the fountains of water.* The mythical, sectarian god is not he "who made heaven and earth, the sea and the fountains of water." As we have seen, their deity amounts in sum total to—nothing. Hence the vast importance of Joseph Smith's mission to call men to worship the great, all-powerful Creator—him who made heaven and earth. His followers have the advantage of a knowledge of the *true* God, therefore enjoying his

Spirit in their worship and in their daily walks, if they will live for it. If we as Latter-day Saints individually do not enjoy the Spirit, it is because we do not the will of the Father.

There are thousands of honest souls who are hungering for the true spirit of worship, but as the name of that body of religionists who enjoy that great boon is branded as ignominious, they do not think for a moment to investigate that system. These will no doubt receive the Truth with open arms when the Almighty sees fit to make bare his arm in the sight of all nations, and show in an unmistakable manner that his power is with the Saints. Then the nations will begin to know the true God, and greed, avarice and sensuality must of necessity give way to the worship of him who made the heavens and the earth.

La Crosse, Wisconsin

THE SUN-SET LAND.

(For the Improvement Era)

Over the hills, to the Sun-set land,
 With its skies of opal hue,
 Its shimmering lake that never is still,
 And its mountains, high and blue.

O ye who would reach the Sun-set land
 Must be as the knights of old:
 Pure of heart, of purpose firm,
 Steadfast, and true, and bold.

For the road that leads to the Sun-set land
 Is rugged and steep and long,
 And he who lingers to grieve o'er stones
 Chants not the Pilgrim-song.

Forget thyself and blithely sing,
 Help thy brother, too,
 And thou shalt reach the Sun-set land,
 And the King will welcome you.

Waterloo, Utah.

MAUD BAGGARLEY.

THE GENIUS OF "MORMONISM."

BY F. W. COPE.

Today, as I sat in the tabernacle listening to the strains of the great organ, it pealed forth an old melody. As I enjoyed the beautiful harmony, a vista opened, and I watched an interesting panorama unfold before my eyes. I saw a city, built upon the banks of a majestic river, busy with the hum of peaceful industry, homes filled with a happy, God-fearing people. Then the scene changed: I saw men, women and children running too and fro, and I heard the sounds of war echoing through the once peaceful city. I saw the ransacking of the town, and its citizens fleeing from the mob. It was Nauvoo.

I next saw a road leading towards the setting sun, crowded, with men and women forced to turn their backs on all their possessions, snatch the meagre necessities, and flee into the wilderness, to escape the fury of wicked men. My eyes then beheld a scene saddest of all: I looked among the reeds along the river banks. They sheltered those of the city who were too poor, either in purse or body, to get away. They lay there under the burning sun, racked with hunger and fever; left to live or die, while in the city yonder, the mob descereated their Temple and their homes.

The next picture presented to my view a settlement on the banks of another river; log huts took the place of the palaces, and dug-outs the place of the more humble homes. I saw a sturdy band of men and women turn their backs upon the rising sun and set out on a dreary march, whither they knew not, except that it was to the tops of the mountains; and I gazed upon the picture disclosing their wandering through a thousand miles of virgin country, broken only by a few trappers' cabins and temporary villages of

red men. At last I saw them standing in the canyon, having pierced the majestic wall of rock, and I beheld with them the scene that met their gaze. A beautiful valley lay before them, completely encircled by mountains. In the west lay, shimmering and sparkling in the noon-day sun, a shining sheet of water. They gazed in silent admiration, and I rejoiced with them when the strong man at their head, who had cheered them through all their trials and wanderings, uttered the historic words "This is the place, drive on." I next saw this little band busying themselves with the labors incident to home-making, and my gaze was centered on the man, still the leader, and I watched him as he walked a little way from the camp. I felt the spell that was upon him. He stopped upon a spot of ground, and in my eagerness I anticipated his words. After so tedious a journey, after such a labor, I thought I should hear him say: "Here we will rest; here we will build our homes, safe from molestation. We will settle and be content;" but listen, striking his cane in the ground, he utters these words instead: "Here we will build the Temple of our God."

Imagine the genius that could prompt such utterances as these. With life a dire struggle, its very necessaries at a tragic premium, yet this man could think of temples! Later, I saw this temple begun, its majestic proportions eclipsing anything the builders had known, and I noted the same personage who had designated the spot on which the building stood, watching the progress of the workmen. Something is wrong, someone has made a mistake. Months passed in the labor of its construction but the building was not perfect. Too bad, I uttered, and it is too late to remedy now, but it will not be noticed when the walls are completed. But this thought did not find response in the mind of the builder. They were building a temple to their God, that must stand for ages, and at the leader's command, out came the massive stones. Months of labor wasted; but the building was made perfect! What an example of the character of the man.

My gaze was directed a little to the west and I beheld the little band gathered together to pay their homage to the God who had been their guide by day, their refuge by night, and I was impressed with the building that sheltered them. It was the bowery, formed of upright posts, covered with green branches to shield

them from the sun. While I gazed on this building my vision changed and I saw massive stone walls taking the place of the posts of the old bowery. I saw a majestic dome replace the leafy roof, a structure taking its place with the wonderful buildings of the world. I saw a caravan coming from the west, laden with the woods of foreign climes to furnish material for a glorious organ to sound pæons of praise to the Mighty God of Israel.

The strains of the old melody ceased, and I awoke from my dreaming to find myself in the building I was dreaming of, and I began to reflect upon the genius that had prompted the action of this panorama I had beheld. I thought of the men and women who had given their all for the building of this commonwealth which we, their sons and daughters, to-day enjoy. I thought of the faith that underlay the magnificence which I beheld; the faith that upheld a people in their hours of need, at a time when they counted their nearest kindred a thousand miles away, when the locomotive was unthought of. As I reflected upon the picture, I turned to make an inspection of my own life, and I felt how little I had appreciated what the gospel of Jesus Christ means to me. If it urged those sturdy pioneers to build better than even they knew, how should its promptings affect me, you?

Let us, the partakers of the fruits of the genius of the Latter-day Saints, awake to our possibilities; honor those who have already partaken of its spirit; and take upon our shoulders the work awaiting, so that our children, listening to the strains of some old melody, may picture our actions and marvel at the accomplishments, not only of the pioneers, but of the children of the pioneers. And let those accomplishments differ only in kind, not in degree.

Forest Dale, Utah.

EVERYDAY INCIDENTS.

NAT'S JOB.

Outward accidents conduce much to fortune, but chiefly the mould of a man's fortune is in his own hand. The most frequent of external causes is, that the folly of one man is the fortune of another. For no man prospers so suddenly as by others' errors.—BACON.

There certainly was no pressing need for it, and perhaps no good reason, but Nat Tompkins had constructed the seat to add another mite to his comfort. I say there was no pressing need and perhaps no good reason; neither was there, except to satisfy human nature which, as you all know, is about the same in everybody. It reaches out for more—no matter how much nor how little it enjoys at present.

Nat Tompkins had been given an easy job at the big reduction mills, at \$3.50 per day. He was a "character" in the camp, about thirty years old, and unmarried. In fact, it was generally noised around that he had offered \$100 to any person who could find a woman who would be willing to live with him. But so far the \$100 reward was unearned. His work was very simple, and consisted mostly in holding a shovel, and with it directing the ore now and then, on its way to the huge grinders, to prevent it from clogging the chute in the great mill. But why stand to do it? It was easy, why not make it easier? So he set about and ingeniously constructed a chair to sit in, and a foot-stool to place his feet upon, in order to thoroughly enjoy himself. On this improvised chair he was sitting, like a prince on his throne, one day as the superintendent of the mine suddenly came along on a tour of inspection. "What's this? What are you doing here?" And our friend was obliged to tell the story of his invention—his laziness.

The result was dismissal. "Why not be satisfied to stand and work? You don't seem to appreciate 'a snap' when you have it, but must still seek something *easier*. Go to the office for your pay. Your services are no longer needed." He is also said to have used other strong language, not necessary to repeat.

So Nat was discharged. Then he decided to make a living in some other way. He noticed that the tailings of the mill were full of metal which had escaped the tables. Why not gather and sift up the sands running to waste in the creek below and thus "get even" with the superintendent? Rights to do so were obtained from owners through whose land the creek made its way to the river. And soon Nat was panning from eight dollars to ten dollars per day from the ore which escaped the mill. There must have been \$200,000 in the pile of sand around the mill, and more was gathering every day, much of it being sent down in the turbid waters of the creek. So he went to work shoveling out and washing the sands, and they yielded him a handsome harvest. A little later, instead of doing it himself, he hired men to throw the glittering sands from the stream, and again he sat in an easy chair, this time on the porch of his own cabin on the hill side, earning money.

The superintendent saw it, and was chagrined. He decided to save the sand on his own ground. He shipped tons of it to the smelters and reaped rich results. But much still escaped him. Then, to further prevent loss, he invented new machinery, and by repumping and other devices saved thousands of dollars which theretofore had eluded the separators. He perfected the mechanism so that one would think it impossible for any of the precious metal to be carried away. All day long, and at night, the beautiful electric motors and the ponderous machinery are singing the work-song of fortune to him. Deep in the bowels of the earth, many men are toiling to bring to the surface the ore which is ground to dust and separated on the slime tables to enrich the owners and to pay the workmen.

Three shifts each day take out between two and three hundred tons of second-class ore. The first-class ore is shipped direct to the smelters. The work of grinding the former goes steadily on, and each month sees from five thousand to six thousand tons crushed

and washed, and the concentrates shipped to the smelters in the valley.

But with all the care taken, the silver sands below are to this day yielding Nat a rich income. His hundred dollars reward has long since been claimed. He has now a wife, from the mountains of West Virginia, to share his cabin. Every morning as the miners trudge up the narrow canyon and down again at night, their shoes scatter the silver sands until all the way to the camp, which has been entitled city, the particles of silver shine upon the walks, and glitter in fascinating sheen upon the banks of the little stream. You may see the pretty sight for yourself, if you have patience to climb and observe. Besides, the scent of pine, the rare atmosphere, and the cool air from the snowdrifts yonder, intoxicate the climber with the joy of living.

As you trudge up the road, sweating on the steep hill-sides, you may ponder Lord Bacon's maxim, or decide for yourself whether it would have been better if Nat could have remained in the easy chair which he lazily occupied in the first place.

Salt Lake City, Utah.

THE REIGN OF LOVE.

(*For the Improvement Era.*)

Selfishness is a cruel thing to hold within one's breast,
While love produceth all things good, and gives the soul sweet rest.

O Love! thou king of conquerors! how gentle is thy reign!
Thy precious worth while here on earth I ever will proclaim!

If love be at the helm, friend, while crossing life's rough sea,
You can steer your bark however dark to the portal of safety.

Lovers' loves are blissful, but the greatest love supreme, to gain,
Is the love of God within the soul—priceless and without stain.

When earth shall rest and millennial joys to Saints be given,
The reign of Love will then commence, and Idumea shall be Heaven.

GEORGE W. CROCHERON.

Salt Lake City, Utah.

ANSWER TO MINISTERIAL ASSOCIATION REVIEW.

BY B. H. ROBERTS.

NOTE.—The following answer to the Ministerial Association's review of the Address of the Church of Jesus Christ of Latter-day Saints to the world, was delivered at two meetings of the M. I. A. Conference, Sunday afternoon and evening, June 9. The speaker expected to close his remarks with the afternoon meeting, and therefore omitted certain matters that were intended to be discussed at the time the subject to which they were related was presented in the afternoon, but which, for lack of time, as he then supposed, went over to the evening session. In this printed copy of the speech, therefore, some of the remarks in the evening are brought over into their proper place, and connected with the subject matter to which they most properly belong. Also the speaker has added some items that were outlined in his notes prepared for the occasion, but not used either in the afternoon or evening. In order that such new matter might be designated, it is placed in parenthesis.

Today, my brethren and sisters, we convert this pulpit into a forum, from which we propose a defense both of our faith and the Church. Nor do we violate any of the proprieties in this change, because when truth is to be defended and injustice re-sented, then all places a temple, and all seasons summer.

The occasion to which we address ourselves this afternoon, arises out of these circumstances: At the late general conference of the Church, the first presidency issued to the world an address. Submitting it to the general conference, it was approved and endorsed by the Saints assembled, so that it became an address of the Church of Christ to the world. Of course, as we might have anticipated, this address met with adverse criticism, and finally there was formulated against it an alleged review by the Ministerial association of evangelical ministers in the state of Utah. Represented in that association are the Presby-

terian, Congregationalist, Methodist, Baptist, Lutheran, Christian (Campbellite) and regular Episcopal churches — so that practically the whole of Protestant Christendom is represented by these ministers who challenge the correctness and the candor of the address issued by the Church to the world.

In our consideration of their review we will suppose the representatives of these churches present, sitting right here [indicating a place close by the stand] in a body. And I wish they were so present, because there is nothing like talking it out face to face with these gentlemen; and I doubt not but their presence in a body would be quite an inspiration to one in discussing the document they have submitted to us. Having, then, before us the circumstances out of which this occasion arises, let us proceed to our task.

The first charge or criticism of the address of the Church made by these gentlemen is to the effect that the doctrines of the Church are not as fully proclaimed elsewhere as in Utah; all through the review, in fact, runs the innuendo that the Church deceitfully teaches one doctrine at home and another abroad, and that the address obscures much that is necessary to an intelligent judgment of "Mormonism." Hence these gentlemen propose to help the world to a fuller presentation of "Mormon" doctrine and practice, as set forth in their review of our address.

Right here, I wish to propose this question to these gentlemen: The document they have issued quotes very copiously from our published Church works. I want to ask them, on what books and utterances do they rely for this larger, fuller proclamation of "Mormonism?" I find quoted the *Millennial Star* the *Journal of Discourses*, the *Seer* (by Orson Pratt), the *Improvement Era*, the *Manuals* of the Young Men's Mutual Improvement Associations, *Orson Spencer's Letters*, epistles of the first presidency of the Church, Talmage's *Articles of Faith*, and last, and of course least, some of my own works. Now where is the *Millennial Star* published? In Liverpool, England. Where were the *Journals of Discourses* published? In Liverpool, England. Where was the *Seer* published? In Washington, D. C. Does it not occur to you, gentlemen, since these are the works on which you chiefly rely for your larger view of "Mormon" doctrine, that we have published them elsewhere

quite as fully as we have in Utah. The *Improvement Era*, of course, is published in Salt Lake City; but two thousand copies of it are sent free to our missionaries abroad to use as tracts and to scatter everywhere in the world. So with *Orson Spencer's Letters*: so with all our publications quoted by you, except the *Seer*, of which more presently. They are all sent broadcast, and our elders use them very freely, and you will find them in the hands of our friends abroad, and from them they learn the doctrines of "Mormonism." So that your practical charge that we preach one set of doctrines and principles in Utah, and quite another in the world, and that we are trying to play the double game of having one doctrine for home consumption and another for proclamation abroad, is as shallow as it is untrue.

One other thing. I find in this review ten lengthy quotations from the *Seer* which was published by Orson Pratt, yet the *Seer* by formal action of the first presidency and twelve apostles of the Church was repudiated, and Elder Orson Pratt himself sanctioned the repudiation. There was a long article published in the *Deseret News* on the 23rd of August, 1865, over the signatures of the first presidency and twelve setting forth that this work—the *Seer*—together with some other writings of Elder Pratt, were inaccurate. In the course of that document, after praising, as well they might, the great bulk of the work of this noted apostle, they say:

But the *Seer*, the *Great First Cause*, the article in the *Millennial Star* of Oct. 15, and Nov. 1, 1850 * * * contain doctrine which we cannot sanction and which we have felt to disown, so that the Saints who now live, and who may live hereafter, may not be misled by our silence, or be left to misinterpret it. Where these objectionable works or parts of works are bound in volumes, or otherwise, they should be cut out and destroyed.

And yet these gentlemen, our reviewers, who, of course, we must believe, since they are ministers of the gospel, and hence they are ministers of the truth and believe in fair dealing, make ten long quotations from a repudiated work, and one quotation only from a work that is accepted as standard in the Church, *viz.*, the *Doctrine and Covenants*! for a long time the Church has announced over and over again that her standard works in which the word of God is to be

found, and for which alone she stands, are the Bible, the Book of Mormon, the Doctrine and Covenants, the Pearl of Great Price. All else is commentary, and of a secondary character as to its authority, containing much that is good, much that illustrates the doctrines of the Church, and yet liable to have error in them for which the Church does not stand.

“Well,” says one, “do you propose to repudiate the works of men holding your priesthood, and who are supposed to speak and act under the inspiration of the Holy Spirit? Do you not destroy the effectiveness of your Church ministry when you take this attitude?” Not at all. We merely make what is a proper distinction. It would be a glorious thing for a man to so live that his life would touch the very life and Spirit of God, so that his spirit would blend with God’s Spirit, under which circumstances there would be no error to his life or utterances at all. That is a splendid thing to contemplate, but when you take into account human weakness, imperfection, prejudice, passion, bias, it is too much to hope for human nature that man will constantly thus walk linked with God. And so we make this distinction between a man speaking sometimes under the influence of prejudice and pre-conceived notions, and the utterances of a man who, in behalf of the Church of God, and having the requisite authority, and holding the requisite position, may, upon occasion, lay aside all prejudice, all pre-conception, and stand ready and anxious to receive the divine impression of God’s Spirit that shall plead, “Father, thy will and thy word be made known now to thy people through the channel thou hast appointed.” There is a wide difference between men coming with the word of God thus obtained, and their ordinary speech every day and on all kinds of occasions.

In thus insisting that only the word of God, spoken by inspiration, shall live and be binding upon the Church, we are but following the illustrious example of the ancient Church of Christ. You do not have today all the Christian documents of the first Christian centuries. These books that you have bound up, and that you call the word of God, Holy Bible, were sifted out by a consensus of opinion in the churches running through several hundred years. They endured the test of time. But the great bulk of that which was uttered and written, even by apostles and prominent ser-

vants of God in the primitive Christian Church, the Church rejected, and out of the mass of chaff preserved these Scriptures—the New Testament. The Christian world up to this time is not quite decided as to all that should be accepted and all that should be rejected. You Protestant gentlemen repudiate several books called Apocrypha which the Catholic church accepts as of equal authority with the rest of the books of the New Testament. And so I say in this procedure of ours, in refusing to accept only that which time and the inspiration of God shall demonstrate to be absolutely true, we are but following the example of the ancient Church of Christ.

We move forward now in our investigation of this charge of yours. You say of us, that “Adding no spiritual truth to the aggregate of things already revealed * * * contributing nothing to reverence for God or to justice and mercy towards men, ‘Mormonism’ claims to be the only authorized church of Christ on earth, and sets up a wholly unbiblical test of salvation.”

Gentlemen, you may not believe, of course, the claims of the “Mormon” Church, but you cannot in truth say that we apply an “unbiblical test of salvation.” I pray you think of it for a moment. What is the claim made for Joseph Smith? That he was a prophet sent of God with a divine message, with a dispensation of the gospel of Jesus Christ. Now, just for a moment, just for the sake of the argument, suppose that claim to be true, is the test we apply, at all, much less “wholly,” unbiblical? May one reject God’s message and stand uncondemned before God? Assuredly not. What was the example Jesus set? This: “He that believeth and is baptized shall be saved, and he that believeth not shall be damned.” He was but proclaiming the message that God had given to him, and he laid down this principle as connected with the authority and commission he had bestowed upon the apostles when sending them into the world: “He that receiveth you receiveth me, and he that receiveth me received Him that sent me.” What do we do, when we proclaim the divine message with which the Prophet Joseph Smith was commissioned to the world but just apply this same principle? Nothing more than this, and of course we could do nothing less. As I remarked a moment ago, you may refuse, as you do, to believe this message and testimony, but you

cannot say in truth that there is anything unbiblical in the principles on which we proceed to make this declaration to the world: and, by the way, don't you claim the same thing for your message? If you don't, what does your message amount to? Are you not ministers of Jesus Christ? Have you not come with the gospel of Jesus Christ? Can men reject you and your doctrine and your message and still be secure in the favor of God? Gentlemen, if you take that position, I brand you as false teachers, untrue servants—not representatives of the Master. You are weaker than water spilled upon the ground which one may not gather again, if you come with a message one may reject with impunity. You are talking an infinite deal of nonsense when you undertake criticism of this kind.

Now we are told that because of the claims of "Mormonism" it provokes searching investigation, for the reason that "it involves eternal reprobation of those who finally reject it." Gentlemen, have you not juggled here a little with words? And is it not just possible that a wrong impression may go out from your view of our Address, rather than from the Address itself? Is there such a thing in "Mormonism" as eternal reprobation as generally understood in the theological terminology of the world? With the single exception of those who come to know the truth and then so far sin against it that they have no power of repentance nor desire for forgiveness—the sons of perdition, which all our works teach will be comparatively few in number—does not "Mormonism," aside from these few, hold out a hope of salvation to all the children of men? But of this we shall have more to say presently; but the above in passing. Again, this searching investigation is "provoked" because the claim of the "Mormon" Church to being the only authorized Church of Christ, "involves the validity of all the Church ordinances and of all ministerial functions, including the right to solemnize marriages as administered by the Christian Church from the second to the nineteenth century." Here we are approaching solid ground of controversy. "Mormonism" does deny that divine authority exists in the churches of the world, the churches of men, miscalled Christian churches. We do not blanch from the position. We proclaim it; although we do not wish to do so in any offensive way, but we

have to be witnesses for the truth. And God has revealed that to be the truth. "Mormonism" is in the world because there was a real necessity for its coming into the world. It did not come into existence through theological disputations, because of differences of views about baptism, or church government, or the nature of Deity, or any of these things; but there had been, and mark it, gentlemen, a complete apostasy from God's truth by the world. The Church of Christ is an organization, and the gospel as a system of truth had been displaced by the institutions and systems of men, consequently there was need of divine authority being again conferred upon man and a new dispensation of the gospel of Christ given to the world. It is our pride that "Mormonism" is this restored gospel and Church of Christ.

I notice among this body of men I am addressing, the members of this Ministerial association, the representative of the Episcopal church, a branch of the great English church. He ought not to complain of this attitude of the "Mormon" Church, for the reason that in one of the Homilies of his church; in the Homily on the *Perils of Idolatry*, it is expressly stated that "Laity and clergy, learned and unlearned, all ages and sects and degrees have been drowned in abominable idolatry, most detested by God, and damnable to man, for 800 years and more." (*Perils of Idolatry*, p. 3). Certainly "Mormonism" does not proclaim the apostasy more harshly than that, nor do we declare its universality more emphatically, but I presume we are offensive to the representatives of this particular church, the Episcopal, because we include him and his organization as among those who are in the apostasy and who have not the gospel of Christ. Yet we are not harder on him or his church than he is upon the Catholic and all the rest of the Christian world previous to the establishment of the Church of England under the patronage of King Henry VIII of England, of unsavory memory, and we do have this advantage, *viz.*:

That if we proclaim a universal apostasy, we also proclaim the restoration of the gospel of Jesus Christ, the renewal of divine authority, the resumption of present-day and continuous revelation from God. So we are in an infinitely better position, as to the reasonableness of our attitude, than are those who proclaim this

apostasy and yet are without a renewal of a dispensation of the gospel to the world.

There is one thing particularly offensive, in this ministerial review, a misrepresentation put in the most offensive form. Not only do the reviewers set forth that we deny the existence of divine authority in their churches, and the non-existence of the church of Christ for centuries in the earth, but they say that our attitude involves the validity of all ministerial functions, including the right to solemnize marriages. They are not, I take it, responsible for the head-lines of their review as they appeared in the public press, but in order to make the attitude of the "Mormon" Church as offensive as it could be made, the head-line said, "Gentile Marriage Ordinances Illegal Before God." Now in justice to us I think this matter should have been put fairly, and the exact status of the matter given. It should have appeared that we regard marriage as a civil as well as a religious contract, and our attitude with reference to divine things nowhere involves us in a contradiction as to the validity of marriage as a civil contract, nor as a relationship wholly sanctioned and approved by the divine favor and blessing of God in this world. The extent to which we, in any way, in thought or word, invalidate marriage ordinances is in saying that marriage contracts formed in this world, either by civil authority or by the authority of sectarian churches, do not extend the marriage covenant beyond the period of this life. These gentlemen ought to have been a little more careful, if not a little more honest in stating our position upon this question. Allow me to do it for them.

Turning to the revelation on the subject of marriage, this is to be found:

Verily I say unto you that the conditions of this law are these: All covenants, contracts, bonds, obligations, oaths, vows, performances, connections, associations, or expectations, that are not made and entered into, and sealed, by the holy spirit of promise of him who is anointed, both as well for time and for all eternity, and that too most holy, by revelation and commandment through the medium of mine anointed, whom I have appointed on the earth to hold this power . . . are of no efficacy, virtue or force, in and after the resurrection from the dead; for all contracts that are not made unto this end, have an end when men are dead.

Again,

And every thing that is in the world, whether it be ordained of men, by thrones, or principalities, or powers, or things of name, whatsoever they may be, that are not by me, or by my word, saith the Lord, shall be thrown down, and shall not remain after men are dead, neither in nor after the resurrection, saith the Lord your God.

For whatsoever things remain, are by me; and whatsoever things are not by me, shall be shaken and destroyed. Therefore, if a man marry him a wife in the world, and he marry her not by me, nor by my word; and he covenant with her so long as he is in the world, and she with him, their covenant and marriage are not of force when they are dead, and when they are out of the world; therefore, they are not bound by any law when they are out of the world.

So far as any denial of the validity of marriages is concerned, it relates only to denying their validity after the resurrection—not this side of it; and, gentlemen, you ought not to complain of this, because you yourselves, in performing the marriage ceremony, say, "I pronounce you man and wife until death does you part." I think you ought not to take offense at what we say on this subject—we say your marriage ceremonies are of no binding effect in and after the resurrection, you make no pretensions of marrying for eternity. The fact is, you scorn and ridicule it. Before leaving this group of propositions with which I am dealing, I desire to say respecting this question of universal apostasy from the Christian faith—we can sustain the truth of that declaration from Scripture, from history, from the condition of the religious world at the opening of the nineteenth century. We have no anxiety about it, but we have not time on this occasion to enter into an argument on the justification of our attitude.

But, gentlemen, Christian gentlemen, what in reality is the difference between your attitude and ours in respect of the world at large, and the existence of the gospel in the earth, and consequences growing out of those respective attitudes? You proclaim, do you not, that there is no other name given under heaven whereby men can be saved except the name of Jesus Christ? You insist, do you not, that there must be acceptance of the gospel of Jesus Christ, and do you not hold that those who do not accept this gospel cannot receive the benefits of its salvation? Now then, after two thousand years of proselyting in the world, under the most favorable circumstances, what is the sum total of your achievements? Why, less than one-third of the inhabitants of the earth

are even nominally Christians! and what is your attitude toward God's children whom you have not converted. Why, that they are lost. That is the inevitable result of your attitude and doctrine. Or else you must say that men can be saved without the gospel of Christ. Now the difference between your position and ours is simply this: The proposition that you present to the world at large, we present to you as well as to the rest of mankind—and you don't like your own medicine—with this exception, and it is a grand exception, one that goes far towards establishing the divine origin of this great latter-day work; the exception is this: that whereas, your attitude and principles condemn the great bulk of the human family to everlasting perdition—and I am going to talk to you about perdition in a little while, and point out what you mean by it—while you consign to eternal perdition, I say, the great bulk of our Father's children, we proclaim an "everlasting gospel," one that shall not only walk beside men through this life but through all the ages that are to come. You say in your review that we "contribute nothing to reverence for God, or to justice or mercy toward men." Well, here is one little item that "Mormonism" adds to the idea of justice and mercy; that is, we hold that in any age, now or a thousand years hence, or five thousand or ten thousand years hence, or ten million years hence—we hold that when an intelligence, a man, shall learn that it profiteth nothing to violate the law of God, but that it profiteth everything to yield obedience to that law, and repentance takes hold of him, and he stretches out his hands toward God—through the gospel of Jesus Christ, the hand of God will find the man's hand and bring him unto salvation. That is the difference between us, and I leave you to judge which smacks most of the inspiration and truth of heaven.

We take up now another group of propositions: It is complained by you, gentlemen, that the "Mormon" Church denies that the Christian churches have been representing Christ for 1,700 years, notwithstanding Christian martyrdoms, organized charities, the reforms the churches have fostered, the progress of mankind which Christians have chiefly promoted. I wish to explain briefly the attitude of the Church, with reference to this interregnum between the apostasy of that gospel in the nineteenth century, through our prophet.

Our position is this: While there was this universal apostasy, while the Church of Christ as an organization was destroyed, and replaced by the churches of men, yet just as when the sun goes down, there still remains light in the sky—so, too, notwithstanding this apostasy from the Church, there still were left fragments of truth among the children of men, and some measure of the truth, thank God, through his mercy, has always remained with man, not only with Christians but with all God's children. He has not left himself in any of the ages of the world without his witnesses, and he has sanctified all generations of men with some measure of the truth; therefore, when we proclaim this apostasy from the Christian religion and the destruction of the Church of Christ, it does not follow that we hold that all truth, that all virtue, had departed from the world, or that God had absolutely withdrawn from his creation. Not so. The light of truth burned in the bosom of good men; but it does not follow that because these fragments of truth remained there was necessarily the organized Church of Christ and divine authority in the world. These fragments of the truth could remain in the so-called Christian parts of the world, as we now know them to exist in what is called the heathen world. Relative to the reforms you claim that your churches have fostered and the progress of mankind which Christians have chiefly promoted, you are aware, gentlemen, that there is a certain class of thinkers among us—I mean in the Christian world, not among "Mormons"—you are aware that there is a school of thinkers among men who will tell you to your teeth, and they will come very nearly proving the truth of it, that such progress in civilization, in science, in arts, as the world has made in past ages, has not been made because of your churches, but in spite of them. They hold that your organizations have been found quite as often against the progress of truth as standing in support of it. Taking the whole time range into account, from the close of the second to the opening of the nineteenth century, it would puzzle you to meet their evidence and argument.

It is claimed that the brevity of our Address not only leaves much to be desired, but that it is "positively misleading."

First, our reviewers claim that the address is misleading on the subject of revelation. Still these reviewers are able to quote

from the Address as follows: "The theology of our Church is the theology taught by Jesus Christ and his apostles, the theology of Scripture and reason. It not only acknowledges the sacredness of ancient Scripture, and the binding force of divinely inspired acts and utterances in ages past; but also declares that God now speaks to man in this final gospel dispensation." That seems quite explicit to me. But, commenting upon the passage, the reviewers say:

Under this declaration lies the claim of the "Mormon" Church—constantly insisted upon in its congregation here and in surrounding regions—that the Book of Mormon, the Doctrine and Covenants, the Pearl of Great Price, together with the living oracles—*i. e.*, certain members of the priesthood—are divinely inspired and are, therefore, of equal authority with the Bible. This claim, a knowledge of which is so necessary to even a tolerable understanding of their system of belief, is not plainly and explicitly set forth in the declaration of doctrine contained in the Address, but it has repeated and urgent emphasis in their teachings in "Mormon" communities.

Now, be honest, gentlemen, is it not repeated everywhere with just as much emphasis as in "Mormon" communities in Utah? Isn't it a universal proclamation that we make to the world? You know it is, and you prove that it is from the very works you quote to establish the fact that we believe in that doctrine, and which are of world-wide circulation. It was a vile effort at misrepresentation on your part to make it appear otherwise. But on the subject of revelation, let us go to the Address itself. What is said upon the subject of revelation is found on pages three and four, and fourteen and fifteen: "Our religion is founded on the revelations of God," . . . "It," [the Church of Christ] "not only acknowledges the sacredness of ancient Scripture, and the binding force of divinely-inspired acts and utterances in ages past; but also declares that God now speaks to man in this final gospel dispensation." At page 14 of the Address:

It is sometimes urged that the permanent realization of such a desire is impossible, since the Latter-day Saints hold as a principle of their faith that God now reveals himself to man, as in ancient times; that the priesthood of the Church constitute a body of men who have, each for himself, in the sphere in which he moves, special right to such revelation; that the president of the Church is recognized as the only person through whom divine communication will come as law and doctrine to the religious body; that such revelation may come at any time, upon any subject, spiritual or temporal, as God wills; and finally that, in

the mind of every faithful Latter-day Saint, such revelation, to whatsoever it counsels, advises, or commands, is paramount.

Now, gentlemen, will you tell me how we could be more frank or explicit on the subject of revelation? And when you charge that in this document we have not dealt candidly with the subject of revelation, why did you not quote this passage I have just read, with the other passages that you have quoted? Were you not trying to do a little misleading on your own account? Did you deal quite fairly with the Address when you failed to quote this very explicit passage just read?

Complaint is made about our belief in "Living Oracles" in the Church, *i. e.*, certain members of the priesthood who are divinely inspired, and who may interpret the revelations and the laws of the Church.

Well, gentlemen, why do you complain of that? Books do not make churches. How came we by the ancient scriptures? The Old and the New Testament, I mean. We are instructed in the Scriptures that no scripture is of private interpretation, but that "holy men of God spake as they were moved upon by the Holy Ghost," hence your Old Testament and your New Testament. They came into existence exactly in the same way that our scripture is coming into existence. The living oracles make scripture: scriptures do not make living oracles. And that is what is the matter with you, gentlemen; you have been relying upon books instead of relying upon the fountain source of all wisdom, truth and knowledge, the inspiration and revelation of God to the human soul. You are book-made teachers, rather than God-made teachers. That is the difference between the living oracles in the Church of Christ and those who speak as the Scribes and Pharisees were wont to speak. The people in ancient times were able to discern the difference; for they said of Jesus that he spoke as one having authority, and not as the Scribes and the Pharisees. We are in harmony with the whole course of God's dealings with his children in this matter of developing his word in his Church. Yes, we have living oracles in the Church, thank God; and when they speak as moved upon by the Holy Ghost their utterances are the very word of God: and when the teachings and discourses of the elders of the Church shall have been sifted

and tried in the fire of time, much that they have said will prove to be scripture, and thus the Church of Christ of this dispensation shall make scriptures, just as the Church of Christ of former dispensations has done.

Now I read to you another passage from this review. Complaint is made against our address upon the ground that it treats very briefly—all too briefly, the doctrines of the Church. I do not know but what it is open to just criticism on that ground; for our doctrines are but stated, as you may say, in headlines. I presume the presidency of the Church did not think the occasion called for an elaborate exposition of the principles of our faith, with chapter and verse given for warrant of the authority on which they rested. But the Church had been under the fire of severe criticism for a period of four years or more. Its doctrines had been assailed, the practices of its people had been misrepresented, their character traduced, and their “whole course of conduct reprobated and condemned.” Taking these circumstances under advisement, the presidency of the Church thought, I presume, the time propitious for an utterance which would in outline tell the world what we believed, and correct the misunderstanding that obtained respecting our past history and present position. The address was not designed, as I understand it, to be a complete exposition of our faith, but a declaration of our present attitude.

On the doctrine of the Godhead these Christian gentlemen, our reviewers, think that the statement of the Address to the effect that we believe in the Godhead, comprising the three individual personages—Father, Son and Holy Ghost—is a declaration that will not perhaps suggest Tritheism or materialism to Christians unfamiliar with “Mormon” “theological terms.” “But,” they continue, “when the full doctrine of the Deity, as taught in ‘Mormon’ congregations, is known, it will at once be seen that no Christian can accept it. In fact,” they say, “the ‘Mormon’ Church teaches that God the Father has a material body of flesh and bone; that Adam is the God of the human race; that this Adam-God was physically begotten by another God; that the Gods were once as we are now; that there is a great multiplicity of Gods; that Jesus Christ was physically begotten by the heavenly Father of Mary,

his wife; that as we have a heavenly Father, so also we have a heavenly mother; that Jesus himself was married, and was probably a polygamist."

Let me say, in treating this group of statements, that these gentlemen nowhere support these allegations by citations from our authoritative works that the Church accepts as binding in doctrine; but they do quote the commentaries of men, which often express only individual opinion. I might dismiss this group of charges against the "Mormon" Church, therefore, by this statement of the case: the Church is not bound to defend any doctrine that is not explicitly found in the works of the Church setting forth authoritatively her doctrines. But I do not propose to dismiss the charges in any such fashion. I propose to grapple with them, and meet them, I trust to your satisfaction and to the satisfaction of these gentlemen.

First, as to God having a body of flesh and bone—being a material personage. I want to find out what there is wrong, unscriptural, unphilosophical or immoral about that doctrine. And for the purpose of this discussion, I am going to put in contrast to our belief, that God is a spirit inhabiting a body of flesh and bone—an exalted, a perfected man, if you will—the statement of the belief of these reviewers as to the nature of God. And, by the way, they are so nearly at one upon this doctrine, that the Church of England's creed, the statement of the Episcopal church on the doctrine, will be acceptable, I doubt not, to them all. On this subject these gentlemen hold: "There is but one living and true God, everlasting, without body"—and that term "body," by the way, does not mean to deny that God has a body in fashion like man's; but it means that he is not matter, not material. Continuing then—"without body, parts or passions; of infinite power, wisdom and goodness, the Maker and Preserver of all things, both visible and invisible. And in unity of this Godhead there be three Persons of one substance, power and eternity: the Father, the Son, and the Holy Ghost."

Of Jesus the creed says:

The Son, which is the Word of the Father, begotten from everlasting of the Father, the very and eternal God, and of one substance with the Father, took man's nature in the womb of the blessed virgin, of her substance: so that two

whole and perfect natures, that is to say, the Godhead and Manhood, were joined together in one Person, never to be divided, whereof is one Christ very God and very Man.

Again:

Christ did truly rise again from death, and took again his body, with flesh, bones, and all things appertaining to the perfection of man's nature; wherewith he ascended into heaven, and there sitteth, until he return to judge all men at the last day.

Mark what is said here of Jesus. You say that "the Godhead and manhood" in Jesus "were joined together in one person," that is, his spirit and his body are united, never to be severed or disunited. Now I put to you this question: Is the Lord Jesus Christ God? Yes, you must answer. Then is not God an exalted man according to your creed? Listen—and this is your belief as expressed in your creed—"Christ did truly rise again from death, and took again his body, with flesh, bones, and all things appertaining to the perfection of man's nature; wherewith he ascended into heaven, and there sitteth, until he return to judge all men at the last day."

According to this statement of the matter, Jesus has not been dissolved into some spiritual, immaterial essence, and widely diffused throughout the universe as some spiritual presence. No; he is a substantial, resurrected personage, a united spirit and body; and "The Godhead, and Manhood" that are united in the Christ—the humanity and the divinity—are "never to be divided." He is recognized and worshiped by you, gentlemen, as "very God and very man." This, of course, scarcely meets the description of the first paragraph of the creed used here, where God is declared to be not matter, that is "without body, parts or passions." But then that contradiction is your affair, your trouble, not ours. It is enough that I call your attention to the fact that the second part of your creed leads you closely to the "Mormon" doctrine that God is an exalted, perfected man, since Jesus, according to your creed, is God, and yet a resurrected man sitting in heaven until his return to judge all men at the last day.

And now as to there being more Gods than one. We believe the Scripture which says that Jesus was the brightness of God's glory, "and the express image of his person" (Heb. i, 3). And as

we know what kind of a person the Christ is, who "possessed all the fulness of the Godhead bodily;" and who, when he declared that all power in heaven and in earth had been given unto him, and he was in the act of sending his disciples into all the world to teach and baptize in the authority of the Father, Son, and Holy Spirit—was a resurrected, immortal man, of spirit, flesh and bone. And since, I say, the scripture teaches that the Son was the express image of the Father's person, we conclude that the Father must be a personage of spirit, flesh and bone, just as the Son, Jesus, is. Indeed your Athanasian creed says that "such as the Father is, such is the Son;" and of course, it follows that, such as the Son is, such is the Father; that is, the Father is a personage of spirit, flesh and bone, united in one person, "very God and very man," just as Jesus is. And there are two separate personages, each distinct from the other in person, two individuals, but both of the same divine nature; and if two separate personages, individuals, may participate in the one divine nature, it logically follows that a larger number than two or three may participate in that nature. And hence the Scriptures represent in many places the existence of a plurality of divine personages, how many we do not know, and it does not matter. But we hear of God saying, "Let us make man in our image;" "the man has become as one of us, knowing good and evil;" "God standeth in the congregation of the Mighty, he judgeth among the Gods. . . . I have said Ye are Gods, and all of you are children of the most High." The last a passage of the Psalms, quoted and defended by the Savior as a justification of his own claim to sonship with God. And now, if the great archangel, Michael, or Adam, is among that number of exalted, divine souls, what more fitting than that the father of the human race shall become the great, presiding patriarch of our earth and its redeemed inhabitants; and the one with whom our race would most immediately have to do? What sacrilege is there in this thought? Is it not reasonable that it should be so?

Of your nonsense of one being three, and three being but one, we will say nothing, except to remark that you must reform your arithmetic, if you expect sensible people to pay attention to your doctrines.

One other item in which we offend these reverend gentlemen

is that we believe Jesus had a Father as well as a mother. Now, gentlemen, honestly, is it any worse for him to have had a Father than it is for him to have had a mother? You concede that he had a mother; that his body grew as yours did, in the womb of his mother; that he came forth of the womb by birth pains; that he suckled at the breast of woman; that through the months and years of infant weakness he was watched and guided by the hand of a loving mother. Tell me, is it true, that in your philosophy of things it is all right for Jesus to have a mother, but a terrible sin and blasphemy to think of him as having a father? Is not fatherhood as sacred and holy as motherhood? Listen, people, there is something else. Having objected to our idea of Jesus having a father, these peculiarly pious gentlemen turn now and object to our faith because we believe that we have for our spirits a heavenly mother as well as a heavenly father! They quote, in part, that splendid hymn of ours on heavenly motherhood, the great throbbing hunger of woman's soul, and which was given to this world through the inspired mind of Eliza R. Snow; the hymn is known to us as "O My Father."

In the Scripture we read: "We have had fathers of the flesh, and we did give them reverence, shall we not much rather be subject to the Father of spirits and live?" So that we know we have had a father to our spirits; but because we hold that the spirits of men have also a mother in heaven, as well as a father, behold these reviewers complain against us. Now, observe the peculiar position of these critics: It is all right for Jesus to have a mother; but it is all wrong for him to have a father. On the other hand, it is all right for men's spirits to have a Father in heaven, but our reviewers object to our doctrine of their having a mother there. I sometimes wonder what in the world is the matter with you, gentlemen. I am puzzled to classify your views, or the kind of beings with which you people heaven. One of your own number, however, has thrown some light upon that subject, and has so classified you—saving me the trouble—as to enable us to understand to some extent your peculiar views. I have a book here that I am going to use in this controversy. It is a new one. I got it three days ago, and have read it nearly through in order to be prepared for this occasion. It is the work of Rev. R. J. Campbell, of City Temple, London, and it is a treatise on the *New Theology*, just

now much talked of in Europe. He describes ministers of the gospel and gives them the classification referred to a moment since, and which I think must needs be all right, since it comes from a minister. He takes the average business man of England, naming him "John Smith," for convenience, and he says this about John:

John Smith, with whom we used to go to school, and who has since developed into a stolid British man of business, with few ideas and a tendency toward conservatism—John is a stalwart, honest, commonplace kind of person, of whom brilliant things were never prophesied and who has never been guilty of any. His wife and children go to church on Sundays. John seldom goes himself, because it bores him, but he likes to know that religion is being attended to, and he does not want to hear that his clergyman is attempting any daring flights. He has a good-natured contempt for clergymen in general, because he feels somewhat that, like women, they have to be treated with half-fictitious reverence, but that they do not count for much in the ordinary affairs of life, they are a sort of a third sex.

Now, ladies, I ask you to remember, in passing, that I am reading the words of somebody else; they are not my words. The phrase "half-fictitious reverence" is not mine. I think we ought to have real reverence, no fictitious reverence at all.

The ministers are here in this passage described as "a sort of third sex," and I am inclined to think that is right; for when a man in one case objects to a person having a father, and in another case considers it altogether unholy for persons to have a mother, I do not know how else to classify him but as "a sort of third sex"-kind of a man.

There seems to be objection in the review to the idea of the marriage relation existing in heaven and subsisting between divine beings. Loud complaint is made, if you hold that the intelligences of heaven obey the law of marriage. Let me ask you, Christian gentlemen, Who instituted marriage? You will answer, God. Is it holy or unholy? Did God institute an unholy thing and command men to engage in it? You will have to say that marriage is holy, since God instituted it. Very good. Then if it is holy, how do you make it out that it will be unholy for divine personages to practice it? Is it not just as good for divine personages as for you imperfect men? Can it be that your ideas of the relationship of the sexes are so impure that you must needs regard that association as so unholy as to be unworthy of divine beings? Let me read to you what a great English author—Jeremy Taylor—says on this subject of marriage:

Marriage is the mother of the world and preserves kingdoms, and fills cities and churches, and heaven itself. Like the useful bee, it builds a house, and gathers sweetness from every flower, and labors and unites into societies and republics, and sends out colonies, and feeds the world with delicacies, and obeys and keeps order, and exercises many virtues, and promotes the interest of mankind, and is that state of good to which God hath designed the present constitution of the world.

Now, you prate to us about our belief, or the belief of some of us at least, that divine personages are in this holy relationship. But tell me what it is that has been the great civilizing force of this and all other ages? What is it that best tempers man, and fits him for the society of his fellows and for holy communion with God? There is no force within the experience of man, that is so beneficial or ennobling to him as the love and devotion of a pure, good woman; and for woman there is nothing that is so sanctifying as the love of an upright, honorable man, whose arm protects her and whose love shields her from the evils of the world. These relations, blessed with the pledges of their affection in offspring, complete the circle of man's happiness, and greatness, and exaltation of spirit in this world. It is the civilizing force that stands pre-eminent above all others. And that which sanctifies man here in this world may be trusted not to degrade him in the eternities that are to come, but, on the contrary, will contribute to his exaltation and his glory. That is our faith, at least, and we would not change it for all the sexless, hermaphrodite existences that your warped minds paint in such glowing colors.

We offend again in our doctrine that men are of the same race with the divine personages we call Gods. Great stress is laid upon the idea that we believe that "as man is, God once was, and as God now is, man may become." The world usually shouts "blasphemy" and "sacrilege" at one when he talks of such a possibility. But the world moves, I am happy to say. Just now, in England, especially, there is a thought-revolution under way. Some have declared that in importance and extent it is as great as was the revolution of the sixteenth century led by Martin Luther. The present recognized leader of this movement is the Rev. R. J. Campbell, of the City Temple, London, whose book I referred to a moment ago. This "New Theology," so-called, has the outspoken support of the *Christian Commonwealth*, of London, a publication of wide influence. A "Society for the Encouragement of Progress-

sive Religious Thought" has been organized to champion the ideas of the "New Theology." Mr. Campbell numbers among his champions Dr. John Clifford, the leading figure in the English Baptist church, also Dr. R. F. Horton, chairman of the London Congregational Union. In America, his sympathizers and opponents seem to be equally numerous. Mr. W. T. Stead, of the *Review of Reviews*, compares the present theological ardor in London with that which marked Alexandria in the days of Athanasius, "when fishmongers at their stalls discussed the doctrine of the trinity." The strife of tongues has reached even to Germany, where Prof. Harnack, the eminent theologian, interprets it as a proof that the "formal theology of the creeds [your creeds, gentlemen,] is being gradually displaced by the vital theology of experience."

I want to read to you some key-words of this new theology which is making its way among all churches. It is not an organized movement. No one appears to know whence it springs. Indeed, it is spoken of as being one of those pulsations of the "cosmic mind" which moves over the people at intervals and proclaims some great truth. Now, you will be astonished at the fundamental truth of this new movement, and the great number of people who are accepting it as the "theology of experience." Its fundamental principle is the recognition of the identity between human nature and the divine nature.

In proof of it, I submit the following passages:

Whence springs the deep-seated hostility of so many of the representatives of labor to the churches? It can only be from the fact that organized religion has, in the immediate past, lost sight of its own fundamental, the divineness of man. (Rev. R. J. Campbell, in *Hibbert Journal*, April, 1907, p. 487.)

When the man with a burdened conscience comes to us for relief, let us tell him that we all bear the burden together, and that until he becomes a Christ all the love in the universe will come to his help and share his struggle. His burden is ours, the burden of the Christ incarnate for the redemption of the world. (*Ibid*, p. 493.)

The starting point in the New Theology is belief in the immanence of God, and the essential oneness of God and man. * * * We believe man to be a revelation of God, and the universe one means to the self-manifestation of God. * * * We believe that there is no real distinction between humanity and the Deity.

Our being is the same as God's, although our consciousness of it is limited. * * * The new theology holds that human nature should be interpreted in terms of its own highest nature, therefore it reverences Jesus Christ. Jesus

Christ was divine, "but so are we." * * * Every man is a potential Christ, or rather a manifestation of the eternal Christ. * * * The new theology * * * is the gospel of the humanity of God and the divinity of man. Campbell, *London Daily Mail*, quoted in *Current Literature*, April, 1907.)

I shall continue to feel compelled to believe that the power which produced Jesus must be at least equal to Jesus, so Jesus becomes my gateway to the innermost of God. When I look at him I say to myself, God is that, and if I can only get down to the truth about myself I shall find that I am that too. * * * In him (Jesus) the humanity was divinity and divinity humanity. * * * But you make him only a man! No, reader, I do not. I make him the only man, and there is a difference. We have only seen perfect manhood once, and that was the manhood of Jesus. The rest of us have got to get there. * * * We have to get rid of the dualism which will insist on putting humanity and Deity into two separate categories.

Unitarians used to declare that Jesus was man, not God. Trinitarianism maintained that he was God and man; the older Christian thought as well as the youngest regards him as God in man—God manifest in the flesh. But here emerges a great point of difference between the new theology on the one hand and traditional orthodoxy on the other. The latter would restrict the description "God manifest in the flesh" to Jesus alone; the new theology would extend it in a lesser degree to all humanity, and would maintain that in the end it will be as true of every individual soul as it ever was of Jesus. Indeed, it is this belief that gives value and significance to the earthly mission of Jesus—he came to show us what we potentially are. (*The New Theology*, Campbell, pp. 82, 83.)

There is much more to the same effect, which I now pass.

I am now going to read to you from a higher authority than Mr. Campbell—from a man of science, a man whose intellectual powers sway the religious thought of many thousands in Great Britain, the thoughts of many more people than Mr. Campbell sways. I refer to Sir Oliver Lodge, who says in the *Hibbert Journal*, one of the foremost publications in the world on the subject of theology and philosophy, with reference to the divinity of Jesus, and the identity of the divine and human nature:

The conception of the Godhead formed by some divine philosophers and mystics has quite rightly been so immeasurably vast, though still assuredly utterly inadequate and necessarily beneath reality, that the notion of a God revealed in human form—born, suffering, tormented, killed—has been utterly incredible. "A crucified prophet, yes; but a crucified God! I shudder at the blasphemy," is a known quotation which I cannot now verify; yet that apparent blasphemy is the soul of Christianity. It calls upon us to recognize and worship a crucified, an executed God. * * * The world is full of men. What the world wants is a God. Behold the God! (referring, of course, to Jesus,) "The divinity of Jesus

is the truth which now requires to be re-perceived, to be illuminated afresh by new knowledge, to be cleansed and revived by the wholesome flood of scepticism which has poured over it; it can be freed now from all trace of groveling superstition, and can be recognized freely and enthusiastically; the divinity of Jesus, (Mark you—"the divinity of Jesus") and of all other noble and saintly souls, in so far as they too have been inflamed by a spark of Divinity—in so far as they too can be recognized as manifestations of the Divine." (*Hibbert Journal* for April, 1906, pp. 654-5.)

That is the doctrine, gentlemen, that is sweeping the earth, "the divinity of Jesus," and the divinity of "all other noble and saintly souls"—the kinship of men and God. That is "Mormonism," and it was proclaimed by the great prophet of the nineteenth century, half a century before these modern minds were awakened to its grandeur and to its uplifting power. I rejoice to see it running in the earth to be glorified, for in it I recognize the very root principle of all religion, and out of it grow all the relations that link us with God, and with all that is pure, uplifting and divine.

Now, do not misunderstand me. There is much nonsense in this "New Theology;" but this root principle of it is true, and it is in accord with the principles that Joseph Smith proclaimed years ago. The doctrine of the immanence of God in the world, by which we mean the universe, and the divinity of man, instead of its having its origin some fifteen or twenty years ago, and now finding expression in the beautiful diction of Mr. Campbell and Sir Oliver Lodge and others, it was taught by the Prophet Joseph Smith, at least over seventy years ago. Concerning the immanence of God, he taught the following in 1832: He first represents that the spirit of Christ is "in all and through all things, the light of truth; which truth shineth." Then he adds: "This is the light of Christ. As also he is in the sun, and the light of the sun, and the power thereof by which it was made. As also he is in the moon, and is the light of the moon, and the power thereof by which it was made. As also the light of the stars, and the power thereof by which they were made. And the earth also, and the power thereof, even the earth upon which you stand. And the light which now shineth, which giveth you light, is through him who enlighteneth your eyes, which is the same light that quickeneth your understandings; which light proceedeth forth

from the presence of God to fill the immensity of space. The light which is in all things; which giveth life to all things; which is the law by which all things are governed; even the power of God who sitteth upon his throne, who is in the bosom of eternity, who is in the midst of all things."

The prophet further declared, in 1833, that "the elements are eternal, and spirit and element inseparably connected receive a fullness of joy. The elements are the tabernacle of God; yea, man is the tabernacle of God, even temples."

Again, I say, there is much in the so-called "New Theology" which we cannot accept, such as the denial of the atonement, its treatment of the Scriptures and the like, but in so far as these fundamental principles of it are concerned—the immanence of God in the world, and the identity of the race of man and divine beings—there can be no question as to their accuracy. And those Christian people who are not accepting these ideas are not moving forward with the far-flung thought-line of God's revelations on these matters.

We next come to the subject of priesthood. It is declared by the reviewers that the teaching of the Church upon this important doctrine is not candidly set forth in our Address. Then they give us a long line of quotations, most of them from the *Seer*, upon the subject of priesthood; and insist that the priesthood involves the possession and exercise of arbitrary power in all things, in things both spiritual and temporal. I read to you a passage or two from the Address on the subject of priesthood that you may see the injustice of this charge:

We affirm that to administer in the ordinances of the gospel, the authority must be given of God; and that this authority is the power of the holy priesthood.

We affirm that through the ministration of immortal personages, the holy priesthood has been conferred upon men in the present age, and that under this divine authority the Church of Christ has been organized.

The reviewers quote this far, and then stop to remark—but without returning to quote again from the Address—"so it is declared; but the teaching of the Church on this important doctrine is not herein candidly set forth." Then why did not you reviewers go to another part of the document where the matter is more explicitly set forth and quote that? Following the fragment you

do quote occurs this passage which declares the express purposes for which the priesthood was given:

We proclaim the objects of this organization to be, the preaching of the gospel in all the world, the gathering of scattered Israel, and the preparation of a people for the coming of the Lord.

But you reviewers say this "power extends not only to things spiritual, but to secular matters as well." Within certain limitations, granted; and the acknowledgment of the fact is found in the Address itself which you charge with being uncandid. Here is the passage:

That the Church claims the right to counsel and advise her members in temporal as well as in spiritual affairs is admitted. Leading Church officials, men of practical experience in pioneer life, have aided the people in establishing settlements throughout the inter-mountain west, and have given them, gratuitously, the benefit of their broader knowledge of things, through counsel and direction, which the people have followed to their advantage; and both the wisdom of the leaders and the good sense of the people are vindicated in the results achieved. All this has been done without the exercise of arbitrary power. It has resulted from wise counsels, persuasively given and willingly followed.

But you insist that there is "tyranny and arbitrary rulership" over a community which indorses the priesthood's high claims. I deny the existence of such tyranny as a fact among the "Mormon" people who indorse the priesthood's high claims; and I deny the existence of arbitrary power as a doctrine of the Church, and so does the Address which you pretend to review. Here is the passage:

"We deny the existence of arbitrary power in the Church" [why didn't you gentlemen quote that]; "and this because its government is moral government purely, and its forces are applied through kindness, reason, and persuasion. Government by consent of the governed is the rule of the Church." Following is a summary of the word of the Lord, setting forth the principles on which the Church government is to be administered:

The rights of the priesthood are inseparably connected with the powers of heaven, and the powers of heaven cannot be controlled nor handled only upon the principles of righteousness. That they may be conferred upon men, is true; but when they undertake to cover their sins, or gratify their pride, their vain ambition, or exercise control, or dominion, or compulsion, upon the souls of the children of men, in any degree of unrighteousness, the Spirit of the Lord is grieved;

and when it is withdrawn, amen to the priesthood or the authority of that man. No power or influence can or ought to be maintained by virtue of the priesthood, only by persuasion, by longsuffering, by gentleness, and meekness, and by love unfeigned; by kindness, and pure knowledge, which shall greatly enlarge the soul without hypocrisy and without guile.

Gentlemen, those are our principles. Why didn't you quote them fairly and fully, instead of charging arbitrary power, when it is expressly denied by what we regard as the very word of God? Honestly, now, did you deal fairly with us when you came to this part of your review? But, you say, 'given the power of the 'Mormon' priesthood, that it should not be used is incompatible with the known facts of human nature.' Well, if it does attempt arbitrary power, it will be in violation of our principles, and not in harmony with them; and that fact furnishes a basis for the correction of any abuses that may arise. And while it is true that here and there, throughout a long experience, there may have been individual instances of the exercise of arbitrary rule in the Church, yet speaking for the priesthood of the Church of Jesus Christ of Latter-day Saints, as a whole, I challenge you to duplicate the same honorable conduct anywhere within the experience of men, where those entrusted with power have so uniformly abstained from abusing it while exercising the functions of government. The Latter-day Saints love their leaders, living and dead, and not without cause, I assure you; for these men have labored in season and out of season, persuading, counseling, advising, and guarding the interests of their people with an unselfishness that tells us something of the love of God, and that without effort at personal aggrandizement or enrichment. The lives and labors of the priesthood are a vindication of its divine origin and spirit.

The review further says that when once "the Church's claim for its priesthood is allowed, the claim of jurisdiction in civil matters logically follows." But, gentlemen, why did you not point out the fact, or at least admit it in some form, that the address you were reviewing emphatically excepted out of its jurisdiction the sphere of civil government? You could have edified those whom you are so anxious to enlighten with such passages as these:

The laws which ye have received from my hand are the laws of the Church, and in this light ye shall hold them forth.

That is to say, no law or rule enacted, or revelation received by the Church, has been promulgated for the state. Such laws and revelations as have been given are solely for the government of the Church.

The Church of Jesus Christ of Latter-day Saints holds to the doctrine of the separation of church and state; the non-interference of church authority in political matters; and the absolute freedom and independence of the individual in the performance of his political duties. If, at any time, there has been conduct at variance with this doctrine, it has been in violation of the well-settled principles and policy of the Church.

We declare that from principle and policy, we favor:

The absolute separation of church and state;

No domination of the state by the church;

No church interference with the functions of the state;

No state interference with the functions of the church, or with the free exercise of religion;

The absolute freedom of the individual from the domination of ecclesiastical authority in political affairs;

The equality of all churches before the law.

Again I read from the review, and this time I deal with a passage which the reviewers themselves say "dwarfs everything mentioned in the Address." We shall see what comes of it:

Apparently the foundation of the "Mormon" Church is in the Book of Mormon, the Doctrine and Covenants, the Pearl of Great Price, and the testimony of the living oracles delivered from time to time. But whoever digs down to the lowermost foundation will find that, at last, everything rests upon the reported visions of Joseph Smith. When any matter of vital importance is presented for the belief of mankind, if that matter, either in its nature or the circumstances attending it, lies very much outside the ordinary, a due regard for human intelligence demands that, whatever testimony is produced in support of it shall be buttressed by corroborative evidence. But here we have a system of religion which claims sole authority as being alone divinely accredited. It asks for the acceptance of mankind on the ground of being so accredited. It anathematizes all who finally reject it. Yet this religion, making such an astonishing claim, is founded upon the unsupported assertion of a young person whose probity was never so well established that his naked word would be taken concerning any matter transcending ordinary observation and experience; and that assertion touches supernatural appearances, and messages which, if true, are of the most profound importance to mankind; and yet that assertion is wholly without corroborative evidence.

Gentlemen— Christian gentlemen—you who are such sticklers for candor—have you spoken truly here, and in a matter which you say dwarfs everything mentioned in the Address? What of the testimony of three certain witnesses, who claim that they stood with Joseph Smith wrapt in open vision, in the light of day; who give their most solemn asseveration that a holy angel came into their presence on that occasion, laid before them certain ancient documents, turned over the leaves, conversed with them, and at the same time they heard the voice of God saying that the translation of the Book of Mormon by Joseph Smith was true, and commanded them to bear witness of it to all the world—which they did, over their own signatures, and that testimony is printed in every edition of the Book of Mormon? What of the testimony of eight other witnesses, to whom Joseph Smith handed the book of plates, and they handled and hefted them, and passed them one to the other, and examined the engravings thereon; and they gave their testimony to the world to this effect, which testimony has been published with every edition of the Book of Mormon given to the world. Did you overlook this corroborative testimony? Is it true that you gave so slight attention to the subject you were reviewing that you could make a misstatement of that kind? Were you so unacquainted with it? Must we think you so dull? If we acquit you of stupidity, what then? Must we not think of you as uttering falsehood? What of the testimony of Oliver Cowdery, who stood wrapt in vision in the Kirtland temple with Joseph Smith? And of Sidney Rigdon, wrapt in vision with Joseph Smith, from which resulted their conjoint testimony concerning that grandest of revelations ever given to man on the doctrine of the future degrees of glory in which men will live in the eternities? I do not desire to use harsh language; I will not say that you wilfully, maliciously, ponderously and atrociously lied; because while all that might be true, one would be accused of harshness if he said it; but I will say that you have economized the truth, and you may settle it with your own consciences.

Our subject increases in interest as you get into it, and perhaps it is well it is so, else your interest might falter. We come now to a very interesting topic—that of polygamy. This is the darling theme of the reviewers, and so we will not slight it by

saying nothing about it. I had best read what they say on this point:

We have no means of knowing to what extent the practice of plural marriage has been discontinued in the "Mormon" Church, since no records of such marriages are kept by the Church that are accessible to the public. That there have been instances of such marriages ever since the agreement of the Church to discontinue them, we know; that they cannot be celebrated without the sanction of the Church accredited officials, is unquestioned; that, so far as the public knowledge goes, no officials who may have celebrated such marriages have been disciplined therefor is certain.

Throughout one cannot help believing that these gentlemen are not quite candid with reference to this subject. I do not believe that in the State of Utah there is any one, in the Church or out of it, who does not believe that the Church of Jesus Christ of Latter-day Saints has stopped the practice of, or sanctioning and performing plural marriages. I am of the opinion that everybody is settled in his conviction in relation to that matter.

It requires time for the settlement of such questions as those involved in the system of plural marriage, as once practiced in the Church. No proclamation is at first understood. Differences of opinion and variety of interpretation are bound to exist concerning matters of this description. And when the announcement was made in President Woodruff's manifesto of the discontinuance of plural marriage, and the advice was given that our people should contract no marriages contrary to the law, the question arose in the minds of some whether that prohibition was not limited to marriages within the United States, and whether by refraining from contracting such marriages within the United States would not fulfill the covenant and agreement implied in the manifesto. The matter was discussed pro and con. Ultimately, however, the conclusion was inevitable that the manifesto forbade plural marriages in all the world; because the Church is not a local Church: it is not the Church of Jesus Christ of Latter-day Saints for the United States alone; but it is a world-wide Church; and when its general conference speaks, it speaks for the entire Church, in all the world. Hence, I say, the conclusion was inevitable that plural marriages were everywhere forbidden; and when some men held tenaciously to the view that that was not the case,

but that the Church fulfilled her agreement to discontinue plural marriage by abstaining from performing plural marriages within the United States—when that view was persisted in, I say, there was but one thing left, and that was to conclude that such persons were out of harmony with the Church. Two of the twelve apostles held that view; they were declared by their associates to be out of harmony with their brethren in these matters, they tendered their resignations which were accepted; and since that time there has been no question in the Church, or out of it, as to where the Church stands on the subject of discontinuing plural marriages, and I do not believe that there is any doubt on that subject existing in the minds of the gentlemen who formulated this review.

[In confirmation of this I submit the letter of resignation of John W. Taylor:

SALT LAKE CITY, October 28, 1905.

To the Council of the Twelve Apostles:

DEAR BRETHREN:—I hereby tender to you my resignation as a member of the council of the twelve apostles, as it is clear to me that I have been out of harmony with you on some very important matters which have apparently brought reproach upon the Church of Jesus Christ of Latter-day Saints.

I wish to state in the first place that I have not violated the laws of the United States, nor of the State of Utah, in relation to polygamous or plural marriages; also that the authorities of the Church have not directed or authorized me to do so, or to do anything contrary to the rules of the Church as adopted by that body.

But I find that I have been out of harmony with the said authorities as to the scope and meaning of the manifesto issued by President Woodruff and adopted by the general conference, on Oct. 6, 1890, and also as to the meaning of the last clause of the petition for amnesty to President Benjamin Harrison in December, 1891. I have always believed that the government of the United States had jurisdiction only within its own boundaries, and that the term "laws of the land" in the manifesto meant merely the laws of the United States. I find now that this opinion is different to that expressed by the Church authorities, who have declared that the prohibition against plural marriages extended to every place and to every part of the Church. It is doubtless true that this view of the matter has been given by President Woodruff and others, but I have never taken that as binding upon me or the Church, because it [such interpretation] was never presented for adoption by "common consent," as was the manifesto itself, and I have disputed its authority as a law or a rule of the Church.

I acknowledge that I received a request from President Joseph F. Smith, by

letter, to appear as a witness in the Reed Smoot case before the Senate committee on Privileges and Elections, but I declined to do so because, while I recognized his right to direct me in Church affairs, I did not think his authority extended to civil affairs to the extent that I should expose my family concerns and be questioned and be held up to public ignominy as some of my brethren were before that body, and I still hold the same views upon that matter.

Inasmuch as I have not been in harmony with my brethren on these subjects, and I have been called in question concerning them, I now submit to their discipline, and, to save further controversy, tender this my resignation, and hope for such clemency in my case as they may deem right and just and merciful.

Your brother,

(Signed) JOHN W. TAYLOR.

The explanation accompanying the resignation of Elder Cowley was of similar import.]

Another complaint of our reviewers is that polygamy is only abrogated as to practice, and that belief in the divinity of the principle is still held by the Latter-day Saints.

Well, gentlemen, what of it? Whose business is it? Do you hold that you may enter the sacred precincts of the mind and uproot our opinions? Your law gives you the right to punish overt acts; but you have no law and no right to enter the domain of conscience and interfere with what is held there as the truth. Hands off here! Our belief is our own. We have a right to our opinions. If you don't believe them, that is nothing to us, we do. And if you have not succeeded in converting us, we can't help that. You have got all you deserve out of this controversy on our marriage system. Properly this was a question which belonged to the dominion of reason, scripture and polemics. You should have convinced us, as ministers of Christ, from the word of God and from the nature of the things involved, that the principle itself was untrue. But you were not content to leave it to the arbitrament of discussion and reason; you must needs play upon the prejudices of the masses and induce them to belabor Congress with their petitions until your inimical legislation was put upon the statute books; and the crusade against the practice of our marriage system was declared, and those who practiced it were raided with unabated vigor for years. We yielded at last to superior force, not to your arguments, because we successfully met them. You remember the occasion, do you not, of the chaplain of the

Senate of the United States coming to this very forum, and here discussing the question, "Does the Bible Sanction Polygamy?" That your champion was vanquished in the contest is evidenced from the fact that we publish as a campaign document both sides of the Pratt-Newman discussion. If you have not convinced us of the incorrectness of our principles, it must be because of the lameness of your reasoning, the weakness of your argument, and you must be content with the result so long as we do not carry into practice that principle which we believe. We have a right to our belief in that or any other doctrine as abstract principles, whether our belief suits you or not, and we have the right to freely express that belief, and if you don't like it, you may go hang.

Again the review says: "No denial is made of the practice of polygamous living. The 'Address' admits that authoritative figures officially collected show 897 such male polygamists in the year 1902. The fact that later reports are not quoted leads to the reasonable belief that since that date the number of male polygamists has not diminished but rather increased."

It is true the address brings down the figures no further than 897 in 1902; but the address does say "and many of these have since passed away." Besides, there was a statement made upon the floor of the Senate of the United States, based upon official figures, to the effect that the number had been reduced to at least 500. Here is the passage:

Careful statistics have been taken and preserved, and will be found in the testimony, which show that this number has gradually decreased until there was at the time the testimony closed (before the Senate committee on Privileges and Elections having in charge the Smoot case) not to exceed five hundred such households in existence.—(*Congressional Record*, p. 3269.)

Now, gentlemen, here was an opportunity for you to exercise a little generosity instead of juggling with alleged conditions in Utah, so as to express your belief that these cases of polygamous living have increased rather than diminished, you could have called attention to what were the facts in the case—that it was said upon the floor of the Senate of the United States that the reduction had been to 500, and that time would soon obliterate this question from among our problems.

Let us discuss for a moment this subject of polygamous living. It is doubtless a difficult problem. It has been difficult for some men to discern the line of duty in the matter; but, thank God, the most of our brethren have not found it difficult to determine what their duty was in the premises. Notwithstanding that through interpretations the meaning of the Manifesto has been made to cover polygamous living as well as new marriages; and logically, however much it may have been misunderstood, that conclusion was inevitable; and it is conceded that the law of the land forbids the continuance of these relations—yet, in the face of these conditions, men have concluded that their moral obligations demanded that they should be true to the relationships into which they had entered in good faith, and under what they regarded as the sanctions of the law of God. You, gentlemen, do me the honor to quote some words of mine uttered seven years ago, while in attendance upon Congress, and trying to maintain the seat that had been given me by the suffrages of the people of my state. I wish now to repeat what I said then, though in better form, because the words I uttered at that time were somewhat garbled, by the report made of them—not intentionally garbled, by Mr. Arthur McEwen, who reported them. I will say that for him, because I believe it, and he is since and recently dead. But so far as I am concerned, I stand exactly where I did seven years ago, namely, that though the Church proclaimed against the continuance of that relationship, though the state by statute proclaimed against it, neither Church nor state can dissolve the moral obligations I feel I am under to discharge what I regard as a moral duty. I ask you, gentlemen, to consider this proposition. What prompts this adherence to these relationships by myself and other men in our Church? You must concede that the most of those involved in these relations have passed middle life. They have entered upon the period of the “sere and yellow leaf.” You cannot say their conduct is prompted by passion or lust; “for the heyday in the blood is cooled and waits upon the judgment.” What is it then that prompts so many men and women in the “Mormon” Church to remain true to those relations entered upon in plural marriage? They look into each other’s faces—the bloom of youth has passed,

the brightness of the eye is somewhat dimmed, the suppleness of the form has passed away. But these men and women have lived their lives under circumstances that tend to endear men and women to each other. The trials of life, even under ordinary circumstances, result in that; but when what they regard as oppression and danger surround them, it is calculated all the more to draw them more closely to each other in their affections. These men and women have endured all sorts of trials for each other in addition to the ordinary trials of life. They, as well as monogamists, have stood hands clasped by open graves, and have known the purifying effects of great sorrows. In addition to such experiences, many of the men have endured exile and imprisonment, and wives have been exiled from their homes, their kindred and their friends, and have cast their lot among strangers, rather than to sever the ties by which they were bound to their husbands; and back of it all stood the conviction that they were doing God's service—upholding a principle that he had revealed, and entrusted to them for vindication and making it honorable among men. These are facts well known in this community. These men and women were not of the criminal element; their conduct was not prompted by a desire to defy law; they were acting and are acting now from the highest and noblest motives—religious conviction of duty. And so I say, for one of this number—for myself—I stand exactly as I have always stood upon this question of fulfilling the obligation these relationships have imposed; and I shall, so far as possible, still respond to the dictates of honor. I shall read my duty by the light of that conscience God gives me—I shall respond to the voice of love and honor, and you reviewers may make the most of it.

[You will say, such an attitude is inconsistent with the utterances of the Church leaders before the courts, and especially before the Senate Committee on Privileges and Elections. So be it then. It is an inconsistency that has the promptings of honor back of it, and under such circumstances, for one, I shall trust God to forgive such inconsistency.]

It is said by you gentlemen that no apology can whitewash the outlawry of Joseph F. Smith. Gentlemen, his conduct needs no apology, his honor needs no vindication, his position needs no

defense; it needs only to be stated. And as you have not stated it, I will; or, what is better, I will let him state it for himself. On a recent occasion, before the court in this city, President Smith said these noble words:

In the tacit, general understanding that was had in 1890, and the years subsequent thereto, regarding what were classed as the old cases of cohabitation, I have appreciated the magnanimity of the American people in not enforcing a policy that in their minds was unnecessarily harsh, but which assigned the settlement of this difficult problem to the onward progress of time.

Since the year 1890 a large percentage of the polygamous families have ceased to exist, until now the number within the jurisdiction of this court is small, and marriages in violation of the law have been and now are prohibited. In view of this situation, which has fixed with certainty a result that can easily be measured up, the family relations in the old cases of that time have been generally left undisturbed.

So far as my own case is concerned, I, like others who had entered into solemn religious obligations, sought to the best of my ability to comply with all requirements pertaining to the trying position in which we were placed. I have felt secure in the protection of that magnanimous sentiment which was extended as an olive branch in 1890 and subsequent years to those old cases of plural-family relationships which came within its purview, as did mine.

When I accepted the manifesto issued by President Woodruff I did not understand that I would be expected to abandon and discard my wives. Knowing the sacred covenants and obligations which I had assumed by reason of these marriages, I have conscientiously tried to discharge the responsibilities attending them without being offensive to anyone. I have never flaunted my family relations before the public, nor have I felt a spirit of defiance against the law; but, on the contrary, I have always desired to be a law-abiding citizen.

In considering the trying position in which I have been placed, I trust that your honor will exercise such leniency in your sentence as law and justice will permit.

I say that Joseph F. Smith's position needs only to be stated to the world, and the manhood of America will applaud his attitude, long-haired ministerial associations and short-haired women's organizations to the contrary notwithstanding.

But what is the use of talking in this strain to you gentlemen? This is a question for statesmen, and you cannot be accused of possessing any of those qualities. That, however, is perhaps your misfortune, not your fault. When I take into account the intellectual and physical capital with which you start in life, I sometimes marvel that you have done so well. Your vocation is not always left to your own choice. The position is frequently chosen

for you by your parents, having in view your physical and intellectual endowments. The ministry is generally recognized as a genteel sort of profession. It promises a certain social standing. It secures you from the dust and sweat and physical toil of a mechanic's life, and from the brain-sweat of professional life and struggle. It takes you out of the turmoil of trade and commerce, and out of the fierce contests of political life, and from the dangers of a career in army and in navy. Then, you know, you were not physically strong; a larger proportion of your number are consumptives, neurotics, anemics, paranoics, and the like, than in any other professions; and so this genteel profession is quite frequently selected for you by your parents, and for the reasons here set forth. There are individual exceptions, of course, but I am dealing with you as a class. After your calling is selected for you, you pass into the schools, colleges and universities, and there you follow a rather kid-glove course of study. You will not need much of mathematics, so you pay little attention to that subject; you will need more of *belles lettres*, of moral and metaphysical philosophy, of languages and rhetoric, and eloquence. So your studies run along those lines, and after completing this course you step from your colleges into pulpits to instruct the world, at the same time knowing less about that world than any other class of men whatsoever. Then, going into that world, you are soon sequestered into a very narrow portion of it. As a rule, you have to deal most with christenings, with weddings, with funerals; but you shine most at social functions, more especially at pink teas. So that, all things considered, neither by your original endowments nor by your environments nor by your training are you prepared to meet the broad questions that concern humanity.

As was stated in the passage I read from Mr. Campell's book a while ago, your class "do not count for much in the ordinary affairs of life." On practical questions you are relegated to the rear, and your influence in community life grows less and ever less with the passing years. Do you think I overstate the case? Then let me quote to you what one of your own number says of you—again Mr. Campbell in his up-to-date book before quoted. Before giving the quotation, however, let me disclaim the existence of any personal animosity towards you. All that I say is meant in

the very best of feeling. I speak not from malice concerning you, but from experience. I have been meeting your class, gentlemen, for now thirty years; and have had controversies of various kinds with it during that time, and I know you as a class quite thoroughly. I speak from experience, not malice, and comparing you as a class with other classes of men whom I have known, it is just a plain, solemn truth that you are, as a class, narrow, bigoted, intolerant, petty; and I say that in the very best of feeling. And now the passage of Mr. Campbell's book. Speaking of the decline of organized Christianity and its ministry, he says:

For a generation or more in every part of Christendom there has been a steady drift away from organized religion as represented by the churches, and the question is being seriously asked whether Christianity can much longer hold its own. Protestant controversialists frequently draw attention to the decline of church-going in Latin countries as evidence of the decay of sacerdotalism, particularly in the church of Rome. But outside Latin countries it is not one whit more noticeable in the church of Rome than in any other church. The masses of the people on the one hand and the cultured classes on the other are becoming increasingly alienated from the religion of the churches. A London daily paper made a religious census some years ago and demonstrated that about one-fifth of the population of the metropolis attended public worship, and this was a generous estimate. Women, who are more emotional, more reverent, and more amenable to external authority than men, usually form the majority of the worshipers at an ordinary service. Mr. Charles Booth in his great work on the *Life and Labor of the People in London* asserts that the churches are practically without influence of any kind on the communal life. This I believe to be an exaggeration, but it will hardly be denied that the average working, business, or professional man looks upon the churches almost with indifference. In many cases this indifference passes into hostility or contempt. Intelligent men take little notice of preacher and sermons, and the theologically-minded layman is such a rarity as to be noteworthy. Most significant of all, perhaps, is the fact that much of the moral earnestness of the nation and of social redemptive effort exists outside the churches altogether The plain, bald fact remains that the churches as such are counting for less and less in civilization in general and our own nation in particular. One of the ablest of our rising young members of parliament, a man of strong religious convictions and social sympathies, recently declared that we were witnessing the melancholy spectacle of a whole civilization breaking away from the faith out of which it grew.

As I remarked, I desired to read that passage to you, that you may know that my charge that the people are slipping away from the influences of the churches and the ministry was not inconsiderately made. Of course, the decline in the influence of the

churches marks also the decline in the influence of the ministry, hence the pertinency of this quotation. What is said by this authority concerning conditions in England is equally and more emphatically true of our own country than it is of England. That is, the decline of the influence of the ministry and churches in the United States is more marked than in England. Ministers, then, don't count for much when it comes to dealing with practical questions. And the conditions that have and do exist in Utah, and that come down to us out of a remarkable past are practical questions. Questions for statesmen, not for sectarian priests and their trundle-bed notion of things. It is a question for men of blood and brains, and when it was referred to such a body of men not long since—the Senate of the United States—they at least refused to take the radical steps you suggested. Through four long years you raked the country as with a fine-toothed comb to gather up your evidence and to convince the United States Senate that they ought to follow your dictation, to assail the Latter-day Saints, and to break up and terrify, as a few years ago, our community by a severe, rigid and, I may say, cruel administration of this law against polygamous living; and after you have done your best, submitted your evidence—employed the best counsel you could find, and after you have awakened all the prejudices to which you could appeal, the court has turned you down, gentlemen! You could not move that body to adopt your view of the case.

I made some remarks this afternoon upon the subject of the toleration for those conditions respecting polygamous living that have come to us out of the past. I do not desire to be understood as standing in any defiant attitude against the public sentiment of our state or of our nation. The fact of the matter is, these ministerial friends of ours are disposed to make mountains out of mole-hills, and are representing to the world as conditions existing here things that do not exist. The Latter-day Saints are not a law-defying body of people, but on the contrary they have manifested an obedience and respect for law, and you shall find no better order or a more universal acquiescence in and obedience to law than you find here in the settlements of the Latter-day Saints. We believe in law and in order and in being subject to kings and presidents, in honoring and magnifying the law; but the conditions

here in Utah are unusual in respect of this one matter of polygamous living. The conditions, however, are well understood by our non-“Mormon” friends; and but for the agitation of these ministerial meddlers and a few disreputable and disgruntled politicians, the peculiar conditions which confront the community, and in which some of the best men of the community are involved, would go to their settlement along the lines in which they are being settled, namely: by the termination of these relations in death as, one by one, the parties pass out of existence to the grave. Now, in order to convince you that I am right in this view of the case I shall read an extract from the testimony of a prominent citizen of our state, a non-“Mormon,” who I believe, better than anyone else, in the testimony he gave before the committee on Privileges and Elections of the Senate, in the Smoot case, described conditions in Utah as they are. He analyzed the situation here and told the truth in respect to it. I shall read his testimony—never mind who he is just for the present, but let me read to you what he said before the committee. Keep in mind that he is a non-“Mormon” and one not at all prejudiced in favor of the Latter-day Saints:

The Chairman said: Will you state why it is that those who live in polygamous cohabitation today are not prosecuted?

The witness: I will do so as well as I can, and I simply state here the views, as I know them, of what are termed the “old guard” of the Liberal party, Republicans and Democrats, who fought the Church party in the days when it was a power. Those men have felt, and still feel, that if the Church will only stop new plural marriages and will allow this matter to die out and pass away, they will not interfere with them. First of all, of course we want peace in Utah. We would like to be like the rest of the country. We want to make of it a state like the states of the rest of the Union. We want the “Mormon” people to be like the rest of the American people; but we realize that there is a condition there which the people of the east do not—and, I presume, cannot—understand. You cannot make people who have been brought up under our system of government and our system of marriage believe that folks can sincerely and honestly believe that it is right to have more than one wife, and yet those people believe it. They are a God-fearing people, and it has been a part of their faith and their life.

Now, to the eastern people their manner of living is looked upon as immoral. Of course it is, viewed from their standpoint. Viewed from the standpoint of a “Mormon” it is not. The “Mormon” wives are as sincere in their belief in polygamy as the “Mormon” men, and they have no more hesitation in declaring that they are one of several wives of a man than a good woman in the east has in declaring that she is the single wife of a man. There is that condition. There are those people—

Senator Hopkins interrupted to say: Do you mean to say that a "Mormon" woman will as readily become a plural wife as she would a first wife?

The witness: Those who are sincere in the "Mormon" faith—who are good "Mormons," so called—I think would just as readily become plural wives (that has been my experience) as they would become the first wife. That condition exists. There is a question for statesmen to solve.

You will remember that is what I said to these ministerial gentlemen this afternoon. The witness continued:

We have not known what was best to do. It has been discussed, and people would say that such and such a man ought to be prosecuted. Then they would consider whether anything would be gained; whether we would not delay instead of hastening the time that we hope to live to see; whether the institution would not flourish by reason of what they would term persecution. And so, notwithstanding a protest has been sent down here to you, I will say to you the people have acquiesced in the condition that exists.

Mr. Van Cott, an Attorney: You mean the Gentiles?

The witness: Yes, the Gentiles.

The witness who gave that testimony was Judge O. W. Powers, and you know, and all Utah knows, that he spoke the truth.

Mr. J. Martin Miller writing to the *Newark* (New Jersey) *News*, represents Rabbi Louis G. Reynolds as holding the views expressed in the accompanying quotation on conditions in Utah:

I found a very prominent former Newarker, in the person of Rabbi Louis G. Reynolds, of the Synagogue B'nai Israel here. He was rabbi of the Oheb Shalom Synagogue, Newark, from 1892 to '96.

There is a Jewish population of about 500 in Salt Lake City, said Rabbi Reynolds. Aside from that particular feature of their creed, polygamy, I think the "Mormons" are a very good people. Every thing indicates that polygamy is dying out and that the Church means to obey the law. Aside from polygamy, I am of the opinion that in morals the "Mormons" will average higher than the Gentiles who live here. The records show that the "Mormons" furnish a very small quota of the vice of the city. As a rule, they are a temperate people. If Senator Smoot is unseated, would the influence of the "Mormons" in the state and nation be diminished? I inquired. Not in the least; it would make them feel their persecution more than now and cause them to have less faith in the fairness of the government. They know the government cannot be fooled to any great extent, and that polygamy must go. Now that the tendency on the part of the "Mormons" is to abandon polygamy, the purposes of the government in making better Americans of the "Mormon" people than they are now will be better subserved by allowing the influential men among the "Mormons" to help the government bring about the desired end. I say this with Senator Smoot in mind, and in view of the believed fact among every class in Utah that he is not a polygamist.

He is one of the most level-headed business men in Utah, and is exceedingly popular with all classes. Polygamy was deeply rooted. The people for the most part were born in it. Why humiliate these innocent victims by persecuting them unnecessarily when they show an inclination to rid themselves and the country of the blot? The United States is a conciliatory and humane government. I was born in Russia and can appreciate this government. It is the kind of a government that begets loyalty in its subjects. Will these erring children of Utah, who in all probability are not now contracting any new polygamous marriages, be better citizens if they are hounded and misrepresented by agitators, or if they are fairly but firmly dealt with by the government and given a reasonable chance to prove their good intentions and their good citizenship? There is a very strong element throughout the country that takes absolutely no stock in this ecclesiastical warfare that is being made from Salt Lake City against the "Mormons." It has been plainly demonstrated very recently in the case of one minister here who carried on a bitter crusade, that was worse than a waste of energy, that such methods are reactive in the extreme.

These statements are thoughtful and fair; and no one acquainted with existing conditions can doubt their truthfulness.

And why have they, and why do they, the non-"Mormons," acquiesce in these conditions, and tacitly consent that this question should be settled by the grave. First, because they recognize the honesty and the purity of the lives of the people who are involved in the "Mormon" system of marriage; and they know that it was the promptings of a religious duty that involved them in that system, and not criminal instincts nor worldly or ungodly lust.

That is what they know to begin with—and that the people in these mountains were contending for the persistence—and they hoped the triumph—of what to them was a religious principle. That is why honorable non-"Mormons" respect honorable and upright "Mormons" who are doing their duty as God gives them the light to see that duty. And, moreover, their minds doubtless go back to the settlement of this question by the Constitutional convention of this state of which, perhaps some of you will remember, I was a member. The people of the United States, speaking through the Congress of the United States, demanded of the people of Utah, as a condition precedent to statehood, that their Constitution should provide "That polygamous or plural marriages are forever prohibited." When the Constitutional convention met that proposition—desiring to meet it in good faith, they not

only made the constitutional declaration that polygamous or plural marriages should forever be prohibited, but they also in order to make that effective, took the territorial law—which was but a copy of the Congressional law, which defined “polygamous or plural marriages” and prescribed for that offense the penalties, the fines and imprisonments, and which also defined polygamous living and prescribed its penalties.

The constitutional convention, I say, took that enactment and cut it square in two, adopting the part that defined the offense of polygamous or plural marriages, and prescribed its punishment, and made it, with its penalties, part of the Constitution; but the part of the law relating to polygamous living or unlawful cohabitation, they left out entirely. The question was brought up on the floor of the convention, and debated in open session. The leader of this movement, who advocated the adoption of this part of the law for the Constitution—for it was rather an unusual proceeding in constitution making, intended, however, in good part, to meet a very unusual condition; the question was put to him in substance: If you thus cut the law in two, and prohibit polygamous or plural marriages but say nothing about unlawful cohabitation or polygamous living, will not the inference be—will not the conclusion be, that you do not intend to include unlawful cohabitation in the offenses defined and made punishable under this constitutional provision? The answer was that such would be the implication—that the intent was to leave the offense out. That was not only the inference, but it was the understanding—say what men will—in that convention. The record bears out the statement I make of it, because it was not done in a corner, or in the dark, it was out in the open, and some of those who now join you reverend gentlemen in this agitation against men who are seeking, under hard conditions, to respond to the promptings of duty and conscience—some of those who now join you in your clamor, were parties to and sanctioned that settlement in the constitutional convention.

The subject of “Mormon” loyalty is briefly discussed in this review, and apparently the only way you reviewers could meet the treatment of the subject was by a sneer. You say, “It is not recalled that any Christian Church in this country has found itself

under a like necessity." Very true, gentlemen, but do you recall that any other church has been assailed with misrepresentation and charges of disloyalty as the Church of Jesus Christ of Latter-day Saints has been? And so, being assailed, we necessarily make defense. I pass the rest that could be said on that subject, excepting this, that when you refer to the conflict we had with the general government during territorial days, I take you to witness that the controversy was not of our making, but it was the result in part of your sectarian agitation, your arousing a popular sentiment, exercising church influence upon Congress which led that body to enact laws against a principle of our religion. We contested those laws for every inch of the ground, until the court of final appeal pronounced judgment on the controversy. Was not that our right? And does it necessarily involve us in or leave us open to the charge of disloyalty, because we thus contended for religious freedom—the right to practice what to us was part of our religion? Let us remind you, gentlemen, that had the people of the first Christian age and the people of the sixteenth century followed your idea of immediately surrendering when religious principle was attacked, there would have been no Christian religion at all, there would have been no such thing as Protestant sects. We contested the grounds legally, and fought as hard as we could for a religious principle; that is the head and front of our offending.

These gentlemen reviewers express two fears. One is that they will be charged, because of issuing this review, with misrepresentation. Well, I don't wonder at that, and I think we have proven that you have misrepresented. But they also fear that we will charge them with persecution. Gentlemen, we acquit you of the intention of persecution. When the Revs. Phineas Ewing, Dixon, Cavanaugh, Hunter, Bogart, Isaac McCoy, Riley, Pixley, Woods and others carried on an agitation in Missouri against "Mormonism" and the "Mormons" that resulted in burning hundreds of our homes and driving our people—including women and children, remember—to bivouac out in the wilderness at an inclement season of the year; when the mob incited by these reverends, your prototypes, gentlemen, laid waste our fields and gardens, stripped our people of their earthly possessions,

keeping up that agitation until twelve thousand or fifteen thousand people were driven from the state of Missouri, dispossessed of several hundred thousand acres of land—two hundred and fifty thousand acres, to be exact—which they had entered, and rendered them homeless—we might call, we do call, that persecution. When the Rev. Mr. Levi Williams led the mob that shot to death Joseph Smith and his brother Hyrum Smith in Carthage prison, and when the Rev. Mr. Thomas S. Brockman led the forces against Nauvoo, after the great body of the people had withdrawn from that city, and expelled the aged, the widow and the fatherless, and laid waste the property of the people—we think we are justified in calling that persecution, of which right reverend gentlemen were the chief instigators. And when in this territory some years ago one wave of agitation followed another, of which your class, and some of you, were chief movers, until a reign of terror was produced, and a regime was established under which men guilty at most of a misdemeanor, could nevertheless be imprisoned for a term of years covering a lifetime, and fined to the exhaustion of all they possessed, under the beautiful scheme of segregating the offense into numerous counts in each indictment; and when in that reign of terror women were compelled to clasp their little ones to their breasts and go out among strangers, exiled from their homes—we might be inclined to call that persecution. But our experience has been such that we scorn to call such attacks as this review of yours persecution. It does not rise, gentlemen, I assure you, to that bad eminence. So we acquit you of any intent in your review to persecute us. You need not fear that such a charge will be made, we are not so thin-skinned as all that. Besides, gentlemen, your power is no longer equal to your malice, and so we do not believe you will ever be able to persecute us again.

And now I want to turn “reviewer” myself a while. I want to review some things which the ministers of the association before us stand for, at least some of them stand for what I shall refer to; and I only regret that we can’t take up each one in turn and examine his doctrines. But we will proceed, as far as we can, on this occasion. I turn “reviewer” because I want to show our young people who are represented here, that these gentlemen,

standing for such principles as their church creeds represent are scarcely in a position to make an assault upon our doctrines on any score of inconsistency or repulsiveness; and second, by placing our doctrine in contrast with theirs, I desire to show the youth of Israel, whose representatives are here, the greatness and grandeur and the divinity of those principles for which their fathers have stood, and for which we stand, for the ensign given into the hands of our fathers we will sustain and carry to still greater heights of success.

Of the doctrine of the Godhead, taught and advocated by the sectarian world, I have already said something and pointed out the inconsistency of these ministers, holding Jesus to be divine—nay more, to be Deity, and yet proclaiming against our views of God being a personage of tabernacle, a personage of flesh and bone as well as of spirit—in a word, an exalted, a perfected man—Christ Jesus resurrected from the dead and possessing all power in heaven and in earth. I shall leave them, of course, to patch up the contradictions of their creeds on that subject, I am not concerned about them.

And now, to turn to another portion of the creed, held at least by the Presbyterian ministers before us, and by some other members of the Ministerial Association—our reviewers. I read from the Westminster Confession of Faith, chapter iii, section 3.

By the decree of God, for the manifestation of his glory, some men and angels are predestinated unto everlasting life, and others foreordained to everlasting death.

Sec. 4.—These angels and men, thus predestinated and foreordained, are particularly and unchangeably designed, and their number is so certain and definite, that it cannot be either increased or diminished.

Sec. 5.—Those of mankind that are predestinated unto life, God, before the foundation of the world was laid, according to his eternal and immutable purpose and the secret counsel and good pleasure of his will, hath chosen in Christ unto everlasting glory, out of his mere free grace and love, without any foresight of faith or good works, or perseverance in either of them, or any other thing in the creature as conditions, or causes moving him thereunto; and all to the praise of his glorious grace.

Now listen to this:

Sec. 7.—The rest of mankind, God was pleased, according to the unsearchable counsel of his own will, whereby he extendeth or withholdeth mercy as he

pleaseth, for the glory of his sovereign power over his creatures, to pass by, and to ordain them to dishonor and wrath for their sin, to the praise of his glorious justice.

That is to say, that though all mankind be sinners, and it must be conceded that all men sin, yet out of this mass of sinners some are rescued from the consequences of that sin by the pure grace of God, and without any co-operating act of theirs, they are rescued from the consequence of that sin by the decree of God. Whereas, others of that mass of sinners, by the decree of God, are relegated eternally to condemnation, to reprobation, and what that means we shall see presently—but in the face of this doctrine, where appears the justice of God, or mercy of God either? But the end is not yet.

Sec. 4. (chapter x.) Others not elected, although they may be called by the ministry of the Word, and may have some common operations of the Spirit, yet they never truly come unto Christ, and therefore cannot be saved; much less can men not professing the Christian religion be saved in any other way whatsoever, be they ever so diligent to frame their lives according to the light of nature and the law of that religion they do profess; and to assert and maintain that they may, is very pernicious, and to be detested.

Now, on these sections from the Presbyterian creed, I read to you the comment of a very high authority in that church who deals with this creed, the Rev. A. A. Hodge. This work is designed for the schools and colleges of the Presbyterian church. This is his comment on the articles of the creed:

This section . . . teaches the following propositions: That the non-elect will certainly fail of salvation. . . . That the diligent profession and honest practice of neither natural religion, nor of any other religion than pure Christianity, can in the least avail to promote the salvation of the soul, is evident from the essential principles of the gospel. . . . That in the case of sane adult persons a knowledge of Christ and a voluntary acceptance of him is essential in order to a personal interest in his salvation. . . . God has certainly revealed no purpose to save any except those who hearing the gospel, obey. . . . Whatever lies beyond this circle of sanctified means is unrevealed, unpromised, uncovenanted. The heathen in mass, with no single definite and unquestionable exception on record, are evidently strangers to God, and going down to death in an unsaved condition. The presumed possibility of being saved without a knowledge of Christ remains, after 1,800 years, a possibility illustrated by no example.

That means, then, that the great bulk of God's children have

been created only that they may be food for the flames of the sectarian hell, because orthodox Christian sects allow of no means of salvation beyond the proclamation and acceptance of the gospel in this world. But we shall not arrive at an understanding and the enormity of these creeds—we shall have no conception of their abomination until we learn something about the sectarian idea of hell and the continuation of the punishment of those who do not accept Christ. Those who have not heard of Christ are, by these creeds, placed in the same category as those who have heard of him, who have heard his gospel and rejected it; for they neither are nor can be, according to the teachings of orthodox Christianity, subjects of salvation.

But before taking that matter up, let me read to you another section from the creed:

Sec. 111, (chapter 10.) "Elect infants, dying in infancy, are regenerated and saved by Christ through the Spirit, who worketh when, and where, and how he pleaseth. So also are all other elect persons, who are incapable of being outwardly called by the ministry of the Word.

This has been a very troublesome part of the creed to our Presbyterian friends. It has been understood to at least imply the possibility of some infants not being among the elect and therefore subject to damnation, just like the non-elect who grow up to maturity, a view most shocking to most people including—to their honor be it said—most Presbyterians. The interpretation of this section of the creed by the Presbyterian church is, that "all infants are among the elect!" If this was the thought in the minds of those who wrote the creed, what a pity they did not say, "All infants dying in infancy are regenerated and saved by Christ," instead of saying "elect infants," etc. What a world of controversy it would have saved.

However, gentlemen, your interpretation is that all infants are of the elect, and therefore saved, and I will accept your interpretation because I believe you have a right to your own interpretation. But say, by the way of whisper, and in confidence, I can make it extremely interesting, if not difficult for you to make good your interpretation both by reason of the implication that must fairly be conceded exists in the language of the section against your contention, as also from very respectable authorities I can

quote, on the history of the controversy. But we let that pass, and will concede your right to say what your creed means. Especially so since the abomination of your creed may be established without pressing this point. Why should you Presbyterians be so particular to declare against the damnation of infants, when the promulgation of the doctrine of the damnation of a good man, because he is not of the elect, is just as outrageous as the damnation of an innocent babe?

In some respects of the case it is even worse. Here, we will say, is a man who throughout his life has made every effort to realize in his living the lofty ideal of possessing "clean hands and a pure heart;" who entertains only aspirations that are noble, and performs deeds only that are honorable; who in the relationships of life, as son, brother, husband, father and citizen, discharges with reasonable fidelity, all his duties in these relations, and, as nearly as a man can while under the effects of the fall, and pestered with human inclinations to perversity, leads what is recognized as a virtuous life. Yet, if not of the elect, this man is doomed eternally, and his struggling for the attainment of his lofty ideals and his noble life, avail him nothing in the way of warding off damnation; because, forsooth, he is not of the elect, and hence must perish everlastingly.

The questions here being considered were once presented to Dr. Francis L. Patten, president of Princeton university, and a stalwart Presbyterian defender of the creed, in a rather unique, not to say personal manner, by a correspondent of one of our great eastern journals, and as it helps one to get a view of the doctrines here considered from close range, I quote it:

Interviewer: "But if it would be unjust to take an infant from the world and resign it to everlasting torture, is it not equally unjust that those of us who have lived and suffered and struggled with life's battles should be eternally doomed because we happen not to be among the elect? Is it fair or just, or consistent, with the workings of a religion built upon a foundation of eternal love, that some of us shall be born into the world under a spiritual ban, compelled to go through the battle, with the certainty of no reward for honors or efforts, predestined for hell, as the elect, for no effort or worth of their own, are predestined for heaven? That is the doctrine of election, is it not?"

"That is the doctrine of election," repeated Dr. Patten.

"And you believe in it?"

"I do," was the prompt response, "wholly and unreservedly."

"And you think it just?"

"I think it is not for me to pass judgment upon the working of God."

Is that a fair answer, or artful dodging?

Again the interviewer asked:

"Do you believe there may be near and dear ones of yours, reaching out, perhaps, for all that is noblest and best in life, struggling each day to gain the mastery over self, striving to attain purity of purpose to conquer weakness and inferior motives, who, when it is all over and the battle has been won, and won hard, will be cast into everlasting torment because they weren't lucky enough to be elected before they were born?"

"I have never had the question brought before me in that way," Dr. Patten replied evasively. "But it is before you now," I persisted. "Well," replied the doctor, slowly, "I should say that any one who could strive so hard after the good must be one of the elect." "The extracts from the Confession of Faith dispose of that theory," I said. "Good works do not avail unless one has been chosen."

That sounds very like the reasoning of Jonathan Edwards on the subject of infant damnation and baptism, when he said that an infant, if one of the elect, would have the opportunity for baptism; and that while all infants who were baptized would not be saved, all who were not baptized were damned, as they could not have been of the elect!

But, as I remarked awhile ago, no one can begin to appreciate the abomination of these creeds, these doctrines, until he has some conception of what is meant by orthodox damnation. Now here is a picture of God's wrath and vengeance upon men. It is a passage,—a noted one—taken from the works of the Rev. Dr. Jonathan Edwards, and he is addressing himself to sinners. Now, I cannot help but believe that though men are sinners—notwithstanding that fact—I cannot help but believe that God still has some compassion in his heart for his children, sinners though they be. Indeed, if that be not true, then it seems to me despair must settle down like a black pall upon humanity; for if God loves only those who have remained without sin, how very few of his children he loves! While God cannot look upon sin with the least degree of allowance, I believe that he can have and does have infinite compassion for the sinner. He will never call your sin "righteousness." He will never compound a sin and say that it is less than it is. Always and everywhere God's law will stand pronounced against

sin; but while he stands thus committed irrevocably against sin in all its forms, I believe that his heart goes out in compassion to men who sin, and he will save them from their sin as soon as they repent. When they repent he will forgive, and you will find, my friends, that the forgiveness of God is effective; it is worth something. It will blot out the sin, and cause it to be no more held against one who has repented. But now to this description of damnation by Edwards, who as I think gives quite a contrary view of God from that I have been presenting:

The God that holds you over the pit of hell, much as one holds a spider or some loathsome insect over the fire, abhors you, and is dreadfully provoked. . . . You are ten thousand times more abominable in his eyes than the most hateful, venomous serpent is in ours You hang by a slender thread, with the flames of divine wrath flashing about it If you cry to God to pity you, he will be so far from pitying you in your doleful case that he will only tread you under foot He will crush out your blood and make it fly, and it shall be sprinkled on his garments so as to stain all his raiment.

What think you of this picture of God, who is supposed to be a God of infinite compassion, youth of Israel? Was it not about time, since these conceptions here set forth by Edwards sprang from the creeds of men—was it not about time when such beliefs prevailed, that some messenger should come from heaven declaring that such creeds are an abomination in the sight of God?

Let us go on:

Unconverted men walk over the pit of hell on a rotten covering, and there are innumerable places in this covering so weak that they will not bear their weight, and these places are not seen!

I believe that is cruel. I think they ought to show us such places at least; so that if we had the disposition we could possibly avoid them. Of all the mean things on earth, it seems to me, would be to lead one along the path where the pitfalls are covered. I would not like to believe that such a thing as that could exist in the moral economy of God.

Again:

Your wickedness makes you as it were heavy as lead and to tend downward with great weight and pressure toward hell; and, if God should let you go, you would immediately sink, and swiftly descend and plunge into the bottomless gulf,

and your healthy constitution, and your own care and prudence, and best contrivance, and all your righteousness, would have no more influence to uphold you, and keep you out of hell than a spider's web would have to stop a falling rock.

The wrath of God is like great waters that are dammed for the present; they increase more and more, and rise higher and higher, till an outlet is given; and the longer the stream is stopped, the more rapid and mighty is its course when once it is let loose. Thus it will be with you that are in an unconverted state, if you continue in it; the infinite might and majesty and terrible-ness of the omnipotent God shall be magnified upon you in the ineffable strength of your torments; you shall be tormented in the presence of the holy angels and in the presence of the Lamb; and, when you shall be in this state of suffering, the glorious inhabitants of heaven shall go forth and look on the awful spectacle, that they may see what the wrath and fierceness of the Almighty is; and when they have seen it, they will fall down and adore that great power and majesty.

Elsewhere it is said in effect that the saintly souls in heaven will not be troubled over the misfortunes and sufferings of the damned, but their very sufferings will increase the happiness of the glorified saints. The Lord deliver us from all such conceptions of either God or the saints.

Again I quote:

It is everlasting wrath. It would be dreadful to suffer this fierceness and wrath of Almighty God one moment; but you must suffer it to all eternity; there will be no end to this exquisite, horrible misery; when you look forward you shall see a long forever, a boundless duration before you, which will swallow up your thoughts and amaze your soul!

Well, we stand amazed now, that anyone could have such conceptions of God and such treatment of his children as this. But to continue the quotation:

You will absolutely despair of ever having any deliverance, any end, any mitigation, any rest at all; you will know certainly that you must wear out long ages, millions of millions of ages, in wrestling and conflicting with this Almighty, merciless vengeance; and then, when you have so done, when so many ages have actually been spent by you in this manner, you will know that all is but a point to what remains. So that your punishment will indeed be infinite.

That is what awaits those who are not of the elect; that is the fate that awaits the heathen, and without hope of redemption. Again I say, young people, youth of Israel, if God should ever speak to man at a time when such ideas obtained, when such creeds and teachings were in existence, would not the first word uttered be one repudiating these creeds and the institutions, the organizations, built upon these foundations, these creeds of men?

Would not God's first word denounce these creeds as an abomination? Of course, it would. Humanity in its sober senses would be disappointed else. Joseph Smith was entirely right—or rather God was. The first thing needful was to brush aside the rubbish of the creeds that traduce the character of God and banish all the qualities of mercy and justice from the attributes of God, and his moral government of the world. Hence this message called "Mormonism"—this message from God—began with a denunciation of these creeds. God said they were an abomination in his sight, and I do not doubt it one moment. How could they be otherwise?

One of the best things that can be said about our "Reviewers" here before us, is that they are better than their creeds. They do not say much about them. They know the people don't believe them; and a preacher's influence among men is in exact proportion to the distance he leaves these creeds behind him—to the depth of oblivion in which he buries them. I am tempted to believe some times that our reviewers, bad as they are—I mean that as a pleasantry—they are still too good to believe these creeds. What if they do, at their ordination, have to declare that they adopt the creed as their faith! I still believe that down deep in their hearts they do not believe them! "Well," one may say, "this may be a tribute to their goodness of heart, but what of their sincerity, what of their honesty? I hope the inquirer will not press that point, I refer it to the gentlemen most immediately concerned—to our reviewers. The fact is, speaking of these matters in a general way—light, thank God! has come into the world and dispelled the gloomy prospects of the future as pictured by these creeds of men. It is a great relief to the world, brought about, to a large extent, by the revelations of God to Joseph Smith.

Part of the complaint of our reviewers is to the effect that "Mormonism" adds no "spiritual truth to the aggregate of things already revealed;" that "Mormonism" contributes nothing "to reverence for God, or to justice and mercy toward men." The complete answer to all this is the fact that "Mormonism" enthrones again in the conceptions of men the true doctrine in respect to God. It enthrones in the conceptions of men the God of the Bi-

ble. It proclaims once more the high station of man; in that it recognizes and proclaims him the brother of the Lord Jesus Christ; as being of the same nature as Jesus and his Father; it opens up the pathway of progress, and points to the possibility of man rising to the same exaltation, and participating in the same glory as Jesus Christ and the Father. It banishes the injustice which the creeds of men would fix in the moral and spiritual economy of God, and unfolds anew to the conceptions of men the fact that, while God stands forever committed against sin, his love and compassion for his children endure forever, that his gospel is an everlasting gospel. "Mormonism" teaches to the world a larger hope than it before knew. It proclaims the possibility of salvation for all the children of men, and that so long as time endures the gospel will endure; that so long as men can be brought to repentance, the means of their salvation shall be at hand in the gospel of Jesus Christ. These are some things that "Mormonism" does for the world. These are some of the doctrines which it has proclaimed and which are finding their way and are being accepted among the children of men. Moreover, the elements are so forming that it will yet be possible for a nation to be born to the knowledge of the gospel in a day. "Mormonism" is not going to fail. This work has taken such root and hold in the world that it cannot be moved. We have passed the day when we stand in any danger from persecution by violent means. We stand today largely secure from the natural effects of the misrepresentations that you gentlemen of the Ministerial association fulminate against us. This Church of Christ is beginning to come unto its own. I hear in fancy the tramping of thousands of thousands of the servants of God among the nations of the earth making proclamation of these grand truths of the gospel. I hear men casting up accounts, and searching out the "where" and the "whence" of the truths they have learned in this generation; and as they go on with the reckoning, they will find that these truths were revealed from God, of which his Church, and also we ourselves have the high honor of being witnesses.

Youth of Israel, be proud of the station which God has given you. Be fervent in faith; be high-minded in your aspirations, for there remaineth for Zion a glory, a development, a recognition in

this world that shall more than repay our fathers for all the scenes of turmoil, strife and labor through which they passed in this great work. They shall have joy in their posterity, too; for we, their sons, will carry the burdens laid upon them; and Zion shall triumph; and the gospel shall be proclaimed and accepted; and the children of men shall be saved; and God shall be glorified.

[And now a parting word respecting our conference "Address" and this ministerial review of it. The "Address" was conservative in tone, truthful in statement, conciliatory in spirit, and intended to form a basis of a right understanding of the attitude of the Church. It explained the past; it expressed the intention of strict adherence to its obligation to discontinue plural marriages—and with that, in time, would pass away polygamous living—and declared its intention to abstain from interference in politics. That this was the spirit and intent of the "Address" cannot be questioned by those who have read it. It was a fair basis of understanding and settlement of our local difficulties. And in what spirit was it met, at least by this Ministerial association? By pretended distrust of its most solemn asseverations; by misrepresentation and unfair criticism; by sly innuendo of evil intentions on our part; by a hunting for a basis, not of justice, reconciliation and friendship, but the hunting of a basis for future agitation, turmoil and strife; and for what? Sectarian and political advantage, is the only answer; unless you add sectarian hate of a rival institution. What can "Mormons" do in the presence of such conditions? I can tell you what one "Mormon" will do. He will teach these reviewing gentlemen that the reviews will not be all on one side. That he himself will turn reviewer. And so far as the theological part of the controversy is concerned, these gentlemen shall have war if they want it—war to the knife, and the knife to the hilt, and that on every platform in the state. "Mormonism" here can hold its own. It does not have to apologize for its doctrines nor repudiate its principles. Its representatives stand ready, willing and able to vindicate its doctrines; and they have some knowledge of the nonsense and weakness of the reviewers' creeds. Pardon our seeming boastings, gentlemen, but in the language of Paul, "ye have compelled us."

Turning from you reviewers to all the people of the state of Utah,

I can say to them irrespective of their creeds or political faith, that I have the utmost confidence in their fairness, in their native sense of justice, and love of square dealing; in their manhood and love of honor. And I know that they know that this local agitation by the Ministerial association, and disgruntled politicians, who cannot ride into seats of political preferment by virtue of the exercise of Church influence in politics, which they feign to denounce, but which they would gladly use to their own advantage, could they but fawn or frighten it into supporting them—I say I know that the people of Utah know that this agitation is unjust; conceived in spite and vengeance; brought forth of malice; and nurtured by hate. No conditions existing in Utah justify it. The spectres that are conjured up from the vasty deep to give warrant to this unseemly agitation are but foul creations of diseased minds, phantoms of disordered imaginations.

Fellow citizens of Utah, in my humble judgment, if we have regard to those things which concern our welfare, our well-being at home, our standing abroad, our interests in all that concerns us, we will discourage these agitators, and say, as we can say, to the troubled waves of our social and civil strife, "peace, be still."]

The following correspondence will be of interest to the readers of the foregoing reply of Elder Roberts:

A LETTER TO THE MINISTERIAL ASSOCIATION OF UTAH.

THE IMPROVEMENT ERA, 214 Templeton Building,
Salt Lake City, Utah, June 17, 1907.

*Rev. S. A. Hayworth, President Ministerial Association,
Salt Lake City, Utah.*

DEAR SIR:—

A number of gentlemen of this city have asked the IMPROVEMENT ERA to publish in full the reply made by Hon. B. H. Roberts to the address recently put forth by your organization commenting upon the address of the Presidency of the Church of Jesus Christ of Latter-day Saints, at the last General April Conference. In reply, the management of the ERA has consented to do so, provided they guarantee one-half of the actual cost of publishing, and this they have agreed to do.

In the spirit of fairness, we now offer your honorable body to publish in its

entirety, at the same time, and immediately preceding the reply by Hon. B. H. Roberts, the address issued by yourselves, provided you will pay \$250, one-half of the actual cost.

The ERA has over 10,000 subscribers, or 70,000 readers. It reaches every settlement in this inter-mountain country from Canada to Mexico. It is placed in some of the prominent libraries of the United States and Europe, and in addition to this, over 1,700 are sent to various parts of the world wherever the Church of Jesus Christ of Latter-day Saints has missionaries laboring.

As we contemplate printing the matter in the July issue, which is issued on June 24, we respectfully ask that you favor us with an immediate reply.

Yours most respectfully,

ALPHA J. HIGGS,
Assistant Manager.

REPLY OF THE MINISTERIAL ASSOCIATION.

EAST SIDE BAPTIST CHURCH, Seventh East and Third South,
Salt Lake City, Utah, June 19, 1907.

Mr. Alpha J. Higgs, Salt Lake City.

DEAR SIR:—

Your communication concerning the publication in the IMPROVEMENT ERA, of the Review by the Ministerial Association, of the address issued by the Church of Jesus Christ of Latter-day Saints, has been received. We beg to say in reply that we expect the *Deseret News*, which has a manuscript copy of the Review, and which published both the address of the Church, and Mr. Roberts' reply to our Review, will also publish our Review. And, besides, we have arranged already for a wider circulation than your offer contemplates.

Sincerely yours,

SOL. A. HAYWORTH,
President Salt Lake Ministerial Association.

Whatever may be the real expectations of the Ministerial association as to their "Review" being published by the *News*, we believe the gentlemen composing that organization have missed a very fine opportunity for securing the circulation of their document, in refusing the proposition of the ERA. The terms of that proposition were certainly fair, and considering the people the ministerial Review would have reached through the ERA, it is a matter for astonishment that it was not accepted.

CONSISTENCY.

BY JAMES X. ALLEN, M. D.

By consistency we mean a firmness in carrying out a pre-determined purpose or design; a correspondence between profession and conduct; a harmonious agreement in the component parts of a machine, building, thesis or discourse; agreeable and pleasing proportions.

Inconsistencies: a vulgar or obscene preacher; a dirty professor; a professional man with stubby beard and dirty shoes; a swearing Saint, or a "Mormon" who shirks his responsibilities; a twenty-five cent picture in a two-dollar frame; a fine house tottering under the burden of a heavy mortgage; a hundred-dollar buggy drawn by a ten-dollar nag; a family over head and ears in debt, giving great entertainments at their creditors' expense; and last, but not least, a pretty face hid behind a mask of powder or paint.

The young men in Zion who are in earnest and wish to be somebody, will need no argument to convince them that their lives should correspond with their profession of faith. It is inconsistent for a wicked man to ape the bearing of a saint; but how much more so for a saint to masquerade in the habiliments of the devil. The servant may seek to imitate and pass himself off as "my lord," and we say "presumption" and "vain;" but should his lordship don the dress and personate the servant, we conclude, "there is something wrong."

In section 129 of Doctrine and Covenants we read that Satan may appear as an angel of light; but who ever heard or read of a messenger from high heaven appearing in the garb of Lucifer? Let us imitate these angelic messengers from on high, who never evince shame of their home, their Master or their connections.

“Ye are as a city set on a hill.” Courage, be men—be Saints in very deed!

It is not sufficient that we do as others do.

The Prophet Joseph once told the brethren to follow him as long and as far as he followed Christ, and that is as far as God requires us to follow anybody.

“That others seeing your good works may glorify your Father which is in heaven.” It will not do to imitate the drunken parson, who admonished his parishoners, “Do not do as I do, but do as I say.”

It is desirable, and, in fact, imperative, that those who are initiated into the fold and family of Christ and take upon themselves his name, should jealously guard the honor of that ineffable name. We should be willing to sacrifice all worldly pleasure rather than bring discredit upon the name that it has pleased the Father to bestow upon us, and which we have voluntarily assumed, “Latter-day Saints.”

“That they are willing to take upon them the name of thy Son, and always remember him, and keep his commandments which he has given them, that they may always have his spirit to be with them.” The observance of this prayer, with which the most of us are familiar, would save us from many missteps. In fact, the “always remember him” would render us as near perfect as mortals are apt to become.

It is a serious thing to be a covenant breaker; and yet many of us become such, perhaps not wilfully but thoughtlessly: we do not “always remember him.”

We cannot imagine our Lord entering a saloon and calling for beer and cigars. We cannot imagine him walking the streets puffing a lighted cigar, his divine mind occupied by, and his personage enveloped in, smoke. And yet it would not be more inconsistent in our Elder Brother than it is in the younger members of the family to be so overtaken. We are joint heirs with him in the great family inheritance which God has in store for them that love him.

A young brother betakes himself on the Sabbath day to some game or questionable amusement, saying to himself, “What harm

can it do? If we never do anything worse than that I am doing, we shall not get very far out of the way."

In answer to "what harm does it do?" we may ask, "what good does it do?" In the first place, it is a desecration of the Sabbath; and in the second place, it is placing a stumbling-block in the path of those who are jealous for the Lord's day.

I well remember a brother telling me of his experience in the mission field. He had presided over the branch of the Church in New York city, and having labored for some time past to convert a particular gentleman, was made glad by his friend informing him that he should give in his name for baptism at the next meeting. At said meeting the convert (?) was present. At the close of the the services the gentleman said to the president, "Is the man you called upon to preach a member of your church?" And on being answered in the affirmative, said, "That settles it," and he met with the brethren no more.

The brother who had spoken at the meeting in question had been guilty of some indiscretion of which this searcher after truth was cognizant, and it proved to be a fatal stumbling-block. "Wherefore, if meat make my brother to offend, I will eat no flesh while the world standeth, least I make my brother to offend." (I Cor. 8:13.)

Consistency includes constancy, stability, and persistency in searching out the things that shall contribute to our present, our future and everlasting welfare. The Prophet Joseph Smith exhorts us to read good books and gather all useful knowledge. We know that knowledge is advantageous to us here; and we have, "The glory of God is intelligence" (Doc. and Cov. 93:36). "Whatever principles of intelligence we attain unto in this life, will rise with us in the resurrection" (Doc. and Cov. 130:18). With these scriptures for our encouragement, it behooves us to be assiduous in the acquisition of all such truths as tend to improve us here and exalt us hereafter. We should not be too dogmatic in our opinions nor in our assertions.

The acquisition of knowledge is piecemeal: it does not come to us in floods nor in tidal waves, but in minute fragments, in proportion to the amount of energy expended in gathering it—just as with the bee in acquiring its store of honey for the winter months.

Therefore the cautious man will exhibit a becoming modesty in the expression of a mere opinion. The boy in the eighth grade finds that his notions about many things have undergone some change since emerging from the primary department, and will still fluctuate more before he shall be in possession of his B. A. degree.

The man who had seen a ghost, found, when the light was turned up, that a dog had been the source of his terror. The moon, when a long distance from the sun, is a great light and plainly visible; but when near the great god of day, it is insignificant and scarcely discernible. With reading, contemplation, and experience, our opinions become modified and corrected. When a man tells you that he never experienced a doubt — never changed his mind, you may question his stock of mental calibre. We are not very apt to investigate a self-evident proposition. "Prove all things, and hold fast to that which is good."

Stability is a virtue.

"That we henceforth be no more children, tossed to and fro and carried about by every wind of doctrine, by the slight of men and cunning craftiness, whereby they lie in wait to deceive" (Eph. 4: 14). Having received testimony of our calling and ordination, we should cling tenaciously to the Cross and the Rock of our salvation. And yet, there was some show of reason in the Christian who adopted Islamism in place of embracing martyrdom, when he explained that he would prefer trusting his soul in the hands of God, than trusting his body in the hands of those fanatics.

Change of mind is, sometimes, an evidence of wisdom.

Gladstone was charged with being inconsistent in consequence of his frequent change of front. But he was strenuous for the greatest good to the greatest number of the people whom he wished to serve. He was not like the man whom his lawyer admonished, "Tell your story and stick to it." The case in court was about a horse. The opposing attorney asked the witness, "What was the height of the horse?" "Eighteen feet," was the prompt answer. "You mean eighteen hands, don't you?" "What did I say?" "You said eighteen feet." "Then, if I did, I stick to it."

There are so many men who feel that they are in honor bound to justify any stand after having once taken it, regardless of its errors, or even of its absurdity.

An honest man is at all times ready to give up an error for a truth, but the fool is ever headstrong in his folly. It may be humiliating to have to confess that you have been in the wrong; but it is madness to persist in the wrong when the evidence is clearly against you.

A number of scientists may witness a certain phenomenon, and the interpretation of each may differ from all the rest; but when a given hypothesis has been demonstrated, all, without hesitation, accept the truth without a suspicion of being inconsistent.

The Apostle Paul was honest in persecuting the followers of a risen Redeemer; but when he came to know Christ, his firmness in advocating and defending the truth was justified and praiseworthy, without any suspicion of inconsistency.

Every year we are sending hundreds of young missionaries into the world. For what? To persuade honest-minded, God-fearing men to change their minds. Sincerely honest men are ever willing and anxious to give up error and embrace truth. They are also willing to exchange a lesser light for a greater, when the evidence shall be clearly portrayed before them. An honest opinion is ever subject to honest change. Knowledge is firm, everlasting and unchangeable.

Our elders do not deny that the churches have some truth. They stand upon their truths. Their errors are their weaknesses. The image which Nebuchadnezzar saw was not all clay; its head was of fine gold; its feet were not strong enough to bear the weight of the body; they crumbled and down went the body—gold and all. The errors in the churches are the sandy foundations. An iron frame built on shifting sands must of necessity topple over sooner or later.

“Many will say unto me in that day, Lord, Lord, have we not prophesied in thy name? and in thy name cast out devils? and in thy name done many wonderful works? And then will I profess unto them, I know you not. Depart from me, ye workers of iniquity (Matt. 27: 22, 23).

The Master will not condemn a man for the good he may have done, but for that which he has left undone. The house built upon the sand may be as good as the one erected upon the rock, but the lack of foundation is its undoing. “And are built

upon the foundation of apostles and prophets, Jesus Christ himself being the chief corner-stone" (Eph. 2: 20).

The elders do not ask any person to give up any good thing that he may be in possession of, nor to forego any truth, but they exhort them to add to their faith and lives that which is lacking—the "foundation of apostles and prophets;" the authority of God's priesthood, without which no organization is official, is authoritative. "No man taketh this honor upon himself, but he that is called of God, as was Aaron" (Heb. 5: 4).

So many people think it would be inconsistent in them to change from the religion of their parents. "The religion that was good enough for my parents is good enough for me." But to be consistent, they should ignore the higher education; they should forego the automobile, the bicycle, the railways and steamboats; they should use the tallow dip, and spurn the electric light, as a reflection on the wisdom of the forefathers. In fact, they should stick to the scythe, the sickle, the spinning wheel, and the thimble, etc. There is scarcely a thing that was good enough for our parents that is good enough for us!

"And I saw another angel flying in the midst of heaven having the everlasting gospel to preach unto them that dwell on the earth, and to every nation, and kindred, and tongue, and people" (Rev. 14: 6).

There is one thing our parents did that we should do, namely, they lived up to the best light which they had. Let us do the same, that we may receive the welcome plaudit, "Well done, thou good and faithful servant: enter thou into the joy of thy Lord." It behooves us to search diligently the holy scriptures. "Prove all things, and hold fast that which is good." "He that judgeth a matter before he hear it is not wise."

In the search after truth we may with advantage bear in mind the admonition of our great exemplar, "No man having put his hand to the plow, and looking back, is fit for the kingdom of God" (Luke 9: 62).

Ogden, Utah.

“THE OLD RANCH.”

LINES SUGGESTED BY A PHOTO OF THE “OLD HOME?”

(*For the Improvement Era.*)

The green grass waves like the ocean deep,
On the ranch by the San Antone;
The tall trees watch, the bright stars peep,
O'er the ranch by the San Antone;
In the spring time sweet, or in winter's snow,
With every breath of the winds that blow
The cotton trees sway in the sunset's glow
On the ranch by the San Antone.

Old Pinion hills and the level plain,
Near the ranch on the San Antone,
With evergreen pines and the yellow grain
By the ranch on the San Antone;
The old log barn choke-full of hay,
The mow so big, where the children play
From the early morn to end of day,
On the ranch by the San Antone.

The wild rose bush and the daisies' bed
Dot the ranch by the San Antone,
The buttercup early puts forth its head
On the ranch by the San Antone;
The lilies float near the banks of the stream,
With their tender stems and petals of cream;
'Tis here the Fairy Queen comes to dream,
In her home by the San Antone.

No place in all this wide world to me
Like the ranch by the San Antone;
'Tis there my soul is ever free,
On the ranch by the San Antone.
My soul finds rest in the ceaseless song
Of the river deep, as it rolls along;
The flowers and the trees and the ceaseless song,
On the ranch by the San Antone.

EDITOR'S TABLE.

ON CALLING AND RELEASING.

All Latter-day Saints certainly recognize that the Church is greater than any man, and must be considered in all cases in preference to individuals. Men pass away, but the Church, the cause of God, remains permanently. Loyalty to the Church is one of the characteristics of the Latter-day Saints. They do not count too great any necessary sacrifice when rendered for its benefit. Every good Latter-day Saint is willing to do his share towards its advancement. Hundreds of missionaries are called each year; they go out into the world for two, three, or more years, occupy positions in their various fields of labor, and when their work is completed, their places are filled by new men, and they return home to take up other work and duties. They do not feel that their release, when they have done faithful work, is at all unwelcome or undesirable.

At home, brethren are called to labor for the Church, in the bishoprics, as presidents of stakes, and in other offices, and in like manner when their work is completed, or the interest of the Church demands it, these may be released and others appointed to their places. It is no more a disgrace for any man who has honorably finished his work in any of these or other callings to be superceded than it is to be released from foreign missions. When men grow old and become physically incapacitated for the arduous labors that are required of certain officers in the Church, younger men with the vigor of strong manhood should be selected to take their places; men who are more capable, physically, to stand the strain of the work. It is certainly no

disgrace, dishonor, or a letting down, for those who have occupied the positions heretofore to be thus released.

Our brethren are called to positions by the presiding authorities inspired by the Spirit. Men do not ask or seek for place or position. Neither should there be any such a thing as resigning a call in the Priesthood. All hold themselves in readiness to be called or released, as the case may be, as seemeth good to the best interests of the Church, by the brethren whose duty it is to look after these matters. Church positions are not resigned as are business places, or political offices; resignations are not recognized in the Church, and therefore no man who has received a call to the Priesthood is expected to resign; but, on the other hand, he should and does, if in possession of the right spirit, always feel that he is willing and ready to be honorably released if the best interests of the Church demand it. He should feel that his office and calling are in the hands of the authorities, and make such feelings known to his brethren. In case he desires to quit for personal reasons, or because he thinks the best interests of the office would be subserved by his quitting, he should submit his desires to the authorities and let those who placed the responsibility upon him know thereof, so that they may release him from that responsibility, in case their wisdom and the inspiration of the Lord should so direct. To do otherwise, would be nothing less than unwisely, or perhaps wilfully, blocking the progress of the Church. In these matters, those who are placed in authority will and must have proper consideration and regard for men, and for the welfare of the Church whose interests are paramount.

This matter is of considerable importance. Some people seem to believe that if an office is once obtained in the Church, it must be held for life, and that if the incumbent is released, it is an indignity, and lessens his value and reputation. This is entirely an erroneous idea. And officers should learn that those who ordain and appoint have the right to remove or release, and in so doing, no indignity, disgrace, nor dishonor attaches to the action. All men in the Church holding positions should rather feel that if the work can be done better than it is being done by them, and the presiding brethren so consider, they are always willing to be released. The right and wisdom of the presiding authorities both

in calling and releasing, should be recognized. It is, as stated, no more a disgrace, a dishonor, or a letting down to be thus honorably liberated from any office in the Church, than it is to be relieved from the presidency of a mission, or from acting as a missionary in the world, or from a bishopric, or any other position among the people.

JOSEPH F. SMITH.

MESSAGES FROM THE MISSIONS.

“A district conference of the Latter-day Saints of the Manawatu district was held at Porirua, near Wellington, New Zealand, Saturday and Sunday, May 4 and 5, 1907. A large assembly of natives gathered to pay respects to Elder Benjamin Goddard, formerly president of the district. Most of the Porirua Saints had fallen away and would not invite the traveling elders to stay with them. They refused to give food or lodging to the elders and had destroyed their church house, one of the best Maori churches in New Zealand. When Brother and Sister Goddard visited the Saints at Porirua they remembered his kindness to them in the past, and repented. The Saints promised to build a new church, and respect the authority of the elders. On Monday, the 6th, field-sports were held and the belles of Porirua danced the famous “Railway” Poi dance, in honor of Brother and Sister Goddard’s visit. The way for successful work at Porirua has again been opened, and the Saints are willing to welcome the servants of the Lord.” Thus writes Ernest L. Dee, to the ERA, under date of May 10.

The monthly report of the Swedish mission for April, 1907, shows that there were ten baptisms, five ordinations, two children blessed, 254 meetings, 2,010 gospel conversations. The sixty - three missionaries in the country visited 13,294 strangers’ homes, sold 4,603 books, and distributed 20,423 tracts. Elder Geo. C. Smith has been released as president of the Gottenborg conference, and Thomas Spongberg called to succeed him. Elder Smith left Liverpool on the steamship *Arabic*, May 24. Elder Gustave Anderson who has presided over the conference at Norkoping was also released to return to his home in Utah, and Elder August A. Nordvall appointed to preside in his place.

There were 36 baptisms in the Scandinavian mission for the month of April, seven ordinations, and six children blessed. One hundred and thirty elders held 440 meetings during the month, and 5,458 gospel conversations. They visited 21,755 strangers’ homes, and distributed 30,124 tracts, 3,569 books. We learn from *Scandinaviens Stjerne*, May 15, that the conference meetings at Aalborg were held in the new Latter-day Saints meeting house which is now about ready. The decorations are pronounced very beautiful. The large hall was filled with at-

tentive listeners during the conference, and the work is progressing nicely, not only in this conference, but in the whole mission. The health of the elders is good, many people are investigating the gospel. The general feeling among the people towards the Latter-day Saints is much better than it was a year ago. President J. M. Christensen visited the conference in Trondhjem, Norway, on the 27th of April. On the Sunday evening, the M. I. A. met and rendered a first-class program, consisting of songs, music, reading, and speeches. A social was held after the meeting at which lunch was served and a program given.

The ERA is in receipt of report from President Alexander Nibley, of the Netherlands-Belgium mission, of the work done for April, 1907: There are five conferences as follows, with the number of elders laboring in each: Amsterdam, 8; Arnhem, 7; Groningen, 6; Liege, 10; Rotterdam, 11. During the month these elders distributed an average of 30,790 tracts, an average of 733 for each elder. In addition to these, each elder distributed an average of 26 books, and visited 8,365 strangers' homes. They held 2,519 gospel conversations making an average of 60 for each elder, and performed 34 baptisms. President Nibley is released and Sylvester Q. Cannon is now president of the mission.

By letter from Elder A. F. Rundquist, dated Gefle, Sweden, May 18, we learn: A most successful conference of the elders and Saints of Northern Sweden, was held in Sundsvall, May 4 and 5. Twelve elders laboring in the conference, President Matson of the Swedish mission, and wife, and four visiting elders from Stockholm were present. One meeting was held Saturday evening, and two on Sunday, and the gospel was preached to attentive listeners most of whom were strangers and friends. On Sunday morning at 11 o'clock a fast-meeting of the Saints and elders was held. Many strong testimonies were borne, and fatherly advice was given by President Matson. The following day at 11 o'clock, 18 elders and President Matson met in priesthood meeting. President Gustaf A. Hoagland of the Sundsvall conference, reported some difficulty in preaching the gospel, as the population is scattered, and the area is as large as the other four conferences of the Swedish mission combined. The Northern part of the conference extends beyond the Arctic circle, making active work in winter almost impossible on account of snow and continual darkness. President Matson encouraged and instructed the elders, many of whom gave their experiences and bore their testimonies. The meeting lasted four hours, and the Spirit of God was poured out in rich abundance, filling every heart to overflowing. A pleasing feature of the conference was the splendid singing by the Sundsvall choir, under the direction of Brigham Munson. On Tuesday evening a banquet was tendered the laboring elders and visitors, there being about 60 in number, and the evening was spent in a feasting, musical program, games, etc. President Hoagland and the elders of this conference are laboring in unity and love, and much good is being done for a future harvest. Prejudice is being allayed, and a few from time to time are added to the Church.

There are eleven elders, at the present time, laboring in the Japan mission, presided over by Elder Alma O. Taylor.

Elder Ernest Eaton, writing from Winnipeg, Manitoba, May 29, says: "The long, severe winter is now over, and the 'Mormon' elder is again seen on the street corner explaining to the people the truths which are indispensable for their salvation. The blessings of the Lord attend us in our work. The ERA is read with enthusiasm and interest by all the elders."

Elder William A. Morton, of the Liverpool office, 295 Edge Lane, under date of May 23, writes congratulating Elder Alpha J. Higgs on his appointment to the position of assistant manager of the ERA. He says: "I am delighted to hear of the success of the magazine. It has become indispensable to the Latter-day Saints, and I hope that the day will speedily come when every family in Zion will be a subscriber. The work of the Lord is growing rapidly in this land. About forty members have been added to the Liverpool branch during the past six months, and there are quite a number investigating the gospel in this city."

There were fifty-seven baptisms in the Southern States Mission for the two weeks ending May 17; twenty-seven children were blessed; and one Sunday School was organized in the Kentucky conference. No. 1, Vol. 5, of *Liahona-The Elders Journal*, has come to hand, dated June 22.

NOTES.

The way to heaven is upward. No one can travel it without effort. Men do not stumble into heaven.

"Among the scenes which are deeply impressed on my mind, none exceeds in sublimity the primeval forests undefaced by the hand of man, whether those of Brazil, where the powers of life are predominant, or those of Terre del Fuego, where death and decay prevail. Both are temples filled with the varied productions of the God of Nature—no one can stand in these solitudes unmoved, and not feel that there is more in man than the mere breath of his body."—*Charles Darwin*.

One of the chief means of protection to the great battleships are huge armor-plates. It is important in these days that there should be armor-plated boys. A boy needs to be iron-clad on: His lips—against the first taste of liquor. His ears—against impure words. His hands—against wrong-doing. His feet—against going with bad company. His eyes—against dangerous and worthless books. His pocket—against dishonest money. His tongue—against evil speaking.—*The King's Own*.

Horace Mann says: "You are made to be kind, boys; generous, magnanimous. If there is a boy in school who has a clubfoot, don't let him know you ever saw it. If there is a boy with ragged clothes, don't talk about rags within his hearing. If there is a hungry one, give him part of your dinner. If there is a dull one, help him to get his lessons. If there is a bright one, be not envious of him; for if one boy is proud of his talents, and another boy is envious of them,

there are two great wrongs, and no more talent than before. If a larger or stronger boy has injured you and is sorry for it, forgive him."

If we would increase our happiness and prolong life, let us forget our neighbor's faults. Forget the slander we have heard. Forget the temptations. Forget the faultfinding, and give a little thought to the cause which provoked it. Forget the peculiarities of our friends, and only remember the good points which make us fond of them. Forget all personal quarrels or histories we may have heard by accident, and which, if repeated, would seem a thousand times worse than they are. Blot out of memory, as far as possible, all the disagreeable occurrences in life; they will come, but they will grow larger when we remember them, and the constant thought of the acts of meanness or, worse still, malice, will only tend to make us more familiar with them. Obliterate everything disagreeable from yesterday; start out with a clean sheet for today, and write upon it, for sweet memory's sake, only those things which are lovely and lovable.

President Roosevelt, in one of his recent messages to Congress, said: "When home ties are loosened; when men and women cease to regard a worthy family life, with all its duties fully performed, and all its responsibilities lived up to, as the life best worth living, then evil days for the commonwealth are at hand. There are regions in our land, and classes of our population, where the birth rate has sunk below the death rate. Surely it should need no demonstration to show that wilful sterility is, from the standpoint of the nation, from the standpoint of the human race, the one sin from which the penalty is national death, race death; a sin for which there is no atonement; a sin which is the more dreadful exactly in proportion as the men and women guilty thereof are in other respects, in character, and bodily and mental powers, those whom for the sake of the state it would be well to see fathers and mothers of many healthy children, well brought up in homes made happy by their presence. No man, no woman, can shirk the primary duties of life, whether for love of ease and pleasure, or for any other cause, and retain his or her self-respect."

How can a man be without religion in this sort of world? It seems barely possible during January; but at least twice a year there ought to be a big spontaneity of emotion, looking outward and upward for some One to love; in May and June, when everything is full of beauty and sweetness, when the violets and the roses and all the huge trees that fill the lawns and the orchards are breathing fragrance; and once more in September and October when the harvests are being gathered in, when the apples cover the ground and the corn lies in golden piles about the fields. The spirit of beauty is abroad in June, the ugly has no place. The valleys are alive with gentle emotions; the hills kiss their hands to each other. Whence came those religions that breathe vengeance? They must have been born in deserts, and in either oppressive cold or oppressive heat; they are the children of terror. Let us have the religion of June. Indeed we do have it if we walk with Jesus in the wheat fields, discuss parables of every-day life, or the lilies that toil not nor spin. Some time we shall find the soul of that religion that was born in the spirit of good-will and everlasting fellowship.

IN LIGHTER MOOD.

"Explain," said the teacher to the class, "the difference between 'the quick and 'the dead.'"

"Please, ma'am," answered Johnnie, "the quick is them as gets out of the way of motor-cars, and the dead is them as doesn't."—*Tit-Bits*.

A Baltimore woman who had "a perfect treasure of a cook," was horrified recently when Maggie came to her saying:

"Please, mum, I'm givin' ye a wake's notice."

"Why, Maggie!" exclaimed the lady of the house, "this is a surprise! Aren't you satisfied here? Do you hope to better yourself?"

"Well, no, mum," responded Maggie. "'Tis not exactly that. The fact is, mum, I'm going to get married."

"Biddy," said Pat timidly, "did ye iver think o' marryin'?"

"Shure, now," said Biddy, looking demurely at her shoe—"shure, now, the subject has niver entered me mind at all, at all."

"It's sorry Oi am," said Pat, and he turned away.

"Wan minute, Pat," said Biddy softly. "Ye've set me thinkin'."—*Tacoma Ledger*.

He (watching a number of women saying "good-by" at the wearisome end of a tea): "Women are usually dilitory in bringing their functions to a close, are they not?"

She. "Yes. But never in bringing their clothes to a function."

With reference to the humors of country "society" reporting, Mr. Melville Stone, of the Associated Press, tells of the account of a wedding published in a Kansas paper.

The story, which described the marriage in the usual flowery adjectives, concluded with this surprising announcement:

"The bridegroom's present to the bride was a handsome diamond brooch, together with many other beautiful things in cut glass."—*Harper's Weekly*.

When I see a youth with his pants turned up and his beautiful socks in view,
And over one eye perched a little, round hat, with a ribbon of mauve or blue,
And the fourteen rings and the seven pins that he got at his dear prep. school,
Why, it strikes a chord, and I say: "Oh Lord, was I ever that big a fool?"

When I see a youth with his gloves turned down and a cigarette stuck in his face,
And a loud check coat and a horse-cloth vest and a half an inch wide shoe lace,
And a bunch of hair that hides his ears, and line of senseless drool,
Then I paw the sward, as I say: "Oh Lord, was I ever that big a fool?"

—*The Daily Princetonian*.

OUR WORK.

GENERAL M. I. A. CONFERENCE.

The General conference of the Y. M. and Y. L. M. I. A. of the Church of Jesus Christ of Latter-day Saints convened in Barratt Hall, Salt Lake City, Friday morning, 10 o'clock, June 7. Elder Heber J. Grant, presided. The first meeting was a conjoint preliminary meeting, which was so largely attended that many could not find seats. The congregation sang, "Up, Awake, ye Defenders of Zion;" and prayer was offered by Superintendent M. A. Stewart of Maricopa Stake. The Congregation sang: "Zion Stands with Hills Surrounded."

President Joseph F. Smith welcomed the visiting officers and representatives, and delivered the opening address of welcome.

Sister Elizabeth Booth of Beaver sang a solo.

Elder Heber J. Grant expressed regret that there was so little room and hoped that at our next conjoint meeting we may convene in a larger place.

Elder Edward H. Anderson for the committee announced the appointments for the fall M. I. A. conventions. In case any changes in dates are desired the officers should consult with the stake Presidency, decide upon a new date and make it known to the General Secretaries as soon as possible.

Elder B. F. Grant announced that if any wished entertainment they should call at the close of the meeting on the committee who would look after them.

Elder Heber J. Grant announced a concert to be given as a testimonial to George Careless, the well-known Church musician and composer, in the Tabernacle, on Monday evening, June 10. The attending officers and members were given free tickets as guests of the General Board.

This closed the preliminary program and the officers of the Young Men's Associations adjourned to the Assembly Hall.

Roll call showed 53 stakes represented.

Elder Heber J. Grant presented the general officers of the Y. M. M. I. A. as follows. They were sustained by unanimous vote:

OFFICERS: Joseph F. Smith, General Superintendent; Heber J. Grant and B. H. Roberts, Assistants; Evan Stephens, Music Director; Horace S. Ensign, Assistant Music Director.

AIDS: Francis M. Lyman, John Henry Smith, J. Golden Kimball, Junius F. Wells, Rodney C. Badger, Geo. H. Brimhall, Edw. H. Anderson, Douglas M. Todd, Thomas Hull, Nephi L. Morris, Willard Done, Le Roi C. Snow, Frank Y. Taylor, Rudger Clawson, Rulon S. Wells, Jos. W. McMurrin, Reed Smoot, Bryant S. Hinckley, Moses W. Taylor, B. F. Grant, Henry S. Tanner, Hyrum M. Smith, Jos. F. Smith, Jr., O. C. Beebe, Lewis T. Cannon, Benj. Goddard, Geo. Albert Smith;

THOS. A. Clawson, Louis A. Kelsch, Lyman R. Martineau, Charles H. Hart, John A. Widtsoe, James H. Anderson; Alpha J. Higgs, Secretary and Treasurer.

Secretary A. J. Higgs read the statistical and financial reports for the year ending April 30, 1907. The statistical report shows that there are 637 associations with an enrollment of 30,650, and an active enrollment of 16,811. There are 1,002 members away from home attending school, 1,043 on foreign missions, and 1,755 excused for other reasons. The average attendance was 12,394; and there were 12,346 between 14 and 45 not enrolled. There were 3,497 officers' meetings held; 11,330 regular weekly meetings; 2,257 conjoint officers' meetings. There were 750 who read one or the other or all of books, *Rasselas*, *True to his Home*, *John Halifax*. The number of libraries is 216, with 11,827 bound volumes.

Superintendent John L. Herrick of Weber spoke on "Summer Work." He presented the course of study for the summer season of 1907, arranged by the Weber associations. It is of a literary and musical rather than a theological character, though there is a religious element about it. The first song in each meeting would be congregational, the second a solo. The object of the outlines is to encourage the young people to activity in their work, and also the reading of good literature to take the place of so much pleasure-seeking during the summer months by the young people. The officers had found it very beneficial to work in harmony with the Young Ladies, both in the summer course and in the regular winter course.

The subject was further discussed by Superintendent Samuel E. Taylor of Nebo who referred to different methods which had been tried in his stake to interest the young people in the work. He considered the program of the Weber stake one of the best suggestions that has ever come to the associations, and that it would be a great help to keep the associations alive during the summer.

Superintendent A. M. Merrill of Cassia stake was greatly in favor of yearly work, and considered that this program came to the associations as an inspired thing. He hoped, however, that we would not depart from our gospel studies, and that we would not neglect congregational singing.

Elder Thomas Hull of the General Board called attention to the printed outline of study for the summer work of 1907, in the Fremont stake. This matter of summer study was not initiated by the General Board, but the members heartily approve of it. They are heartily in accord also with the sentiment expressed by Superintendent Merrill when he hoped that the M. I. A. meetings would be made general throughout the Church during the whole year. Initiative should be encouraged, and to this end stake boards should devise plans to interest and instruct the associations for the summer. He suggested that where stakes are not prepared to take up summer work, that the young people should be encouraged to assist in the labors of the Lesser Priesthood, the Sunday Schools and other organizations. We cannot do too much to keep up interest in our associations, as other organizations, notably the Y. M. C. A., are doing everything to interest our young people in their work.

Elder Heber J. Grant expressed his willingness to have the Board in each stake devise plans for summer work. It develops men to work out subjects for

themselves, and each stake should have the privilege of working out their own salvation in this matter of summer work. He emphasized what was said by Superintendent Merrill in regard to congregational singing, and suggested that in singing, the words should be made plain, as it is just as important to know what we are singing for, as it is to know what we are praying for.

Elder Hyrum M. Smith stated that he was in favor of encouraging young men and young women to take part in individual or vocal solos. There was as much danger of not understanding the words of a congregation as of an individual, and a vocal solo is as much of a prayer to the Lord as congregational singing, provided it is properly given.

Elder L. R. Martineau moved that the efforts of the Weber and Fremont stakes in the matter of providing summer work be approved, and that it be the sense of this convention that all the stakes provide in a general way for summer work in their associations. The motion was put and carried unanimously.

After singing, and benediction by Elder Rudger Clawson, the congregation adjourned.

The afternoon and evening were spent at Wandamere. The amusements at the Park were free and the General Boards provided for free admission for the M. I. A. officers and workers. A heavy rain interfered with the pleasure of the afternoon and evening, but notwithstanding, quite a number made good use of the dancing floor, boats, and other entertainments and amusements.

[TO BE CONCLUDED IN AUGUST NUMBER.]

M. I. A. CONVENTIONS, 1907.

The following appointments were made at the June annual conference for the M. I. A. conventions. The conventions of the Snowflake, St. Joseph, St. Johns, Maricopa, and Juarez stakes will be held in connection with the regular Church quarterly conferences of those stakes, in November. In case any changes are desired in the dates given, the stake superintendents should immediately consult with their stake presidencies and arrange for a new date, and notify the General Boards of the Y. M. and Y. L. M. I. A.:

Taylor—August 10-11.

Alberta—August 17-18.

Panguitch—August 25.

Kanab, Big Horn—September 1.

Alpine, Beaver, Bannock, Emery, Juab, Malad, San Luis, Hyrum, Sevier—September 8.

Box Elder, Cassia, Granite, Pocatello, Teton, Ensign, Jordan, Nebo, Weber, North Davis, San Juan, St. George—September 15.

Liberty, Star Valley, South Sanpete, Wasatch, Utah, Cache, Oneida, Wayne, Uintah, South Davis—September 22.

Parowan—September 15.

Fremont, Blackfoot, Bear Lake, North Sanpete, Summit, Millard, Pioneer, Salt Lake—September 29.

Woodruff, Union, Tooele, Benson, Bingham, Morgan—October 13.

Snowflake, St. Joseph, St. Johns, Maricopa, Juarez, will be held in connection with the stake conferences in November.

THE READING COURSE.

For the coming season, the following books have been announced for the Reading Course of the Y. M. M. I. A. According to the annual reports for the season of 1905-6, there were seven hundred and fifty persons who read *True to His Home*, and *John Halifax*. This was a fairly good beginning, though we believe for the coming season this number ought at least to be trebled. In this connection, we ask the young men and others who are desirous of purchasing these books to forward their orders directly to this office, and they will be filled as promptly as possible, at the prevailing prices. Money must accompany every order, and the books may be ordered either all together or one by one.

The books selected for young men under eighteen years of age are:

Tom Brown's School Days, by Hughes, twenty-five cents; *Wild Animals I Have Known*, E. Seton Thompson, two dollars.

Those recommended for older readers are *The Secret of Achievement* by Orison Swett Marden, one dollar and fifty cents; *Great Truths*, by William George Jordan, twenty-five cents; *Silas Marner*, by George Eliot, (Marian Evans) thirty-five cents; *The Strength of Being Clean*, David Star Jordan, fifty cents.

We hope to receive orders for these books immediately, as during the summer months many of our members should be able to complete some of these volumes, and perhaps all.

M. I. A. IN SCANDINAVIA.

President J. M. Christensen, of the Scandinavian mission, forwards the annual report of the Y. M. M. I. A. of that mission, for 1906. It appears that there are ten associations in Denmark and Norway, with a permanent enrollment of 433, and an active number of members enrolled of 348, with an average attendance of 273; 374 regular, 20 conjoint, and five monthly conjoint meetings were held during the year. There are two libraries with 86 volumes, 35 pamphlets, and 81 scrap-books. There are associations in the following cities in Denmark: Aalborg, Aarhus, Copenhagen; and in Norway: Christiania, Laurvik, Fredrikstad, Trondhjem, Drammen, Fredrikshald, Bergen. In closing his report he says: "Mutual work throughout the mission is in fairly good condition. We are of course greatly handicapped on account of having no Manuals in this language. The officers are good, energetic workers, as a rule, which goes a long way towards making the associations successful. An interesting feature of the work, and one which has proved a great drawing card in getting strangers to attend the meetings, is the English school taught by one of the elders of each branch who is capable of handling the same. Many young people have come to learn English, and remained to learn more of the gospel. We feel encouraged, and hope to be able to do some good in this direction as well as every other."

EVENTS AND COMMENTS.

BY EDWARD H. ANDERSON.

Finnish Diet.—On May 25, the first Single Chamber Diet of Finland was opened at Helsingfors. It was elected under the new Constitution, and includes nineteen women, being the first national assembly in the world to admit women to membership. There are two hundred members, seventy of whom are Socialists. The Governor-General, representing the Czar, read the speech from the throne.

Visit to Antelope or Church Island—On Tuesday, June 4, through the courtesy of John H. White, of the Antelope Island Improvement Company, seven invited guests were taken by him to his ranch on the island. They were Chas. H. Wilcken, Oscar Young and Sol. F. Kimball, old Church pioneers in ranching on the island, and who had not visited the old stamping ground for from thirty to thirty-five years, also U. S. Marshal William Spry, Robert Taylor, a correspondent of the *Intermountain Republican* and the writer. The first twenty-five miles from the city to the ranch house, built by Fielding Garr, in 1849, were made by team in four hours, including the slow drive over the lake bottom, which had only a few inches of water in narrow depressions. Notwithstanding the wet season and that the water is some five feet higher than last year, there is still a four-mile gap between the waters west and the waters northeast. As much as twelve to fourteen feet of water, and often four feet, have covered the island bar over which the company were driven. At the ranch an enjoyable dinner was served, a new relay of horses provided, and a trip of sixteen miles taken to the north end of the island. Messrs. Kimball and Young pointed out Daddy Stump's pioneer camp on one of the springs in a little canyon where the old trapper lived both before and after the arrival of the Utah pioneers. The fine herds of Hereford cattle, in numbers of from six hundred to a thousand, sleek and fat from native grasses upon which without further attention they feed winter and summer, were observed. Among them a huge bull—the Catalo—the only bull-cross in existence between a cow and a buffalo. Unfortunately the herd of buffalo were on the steep, rocky west slope of the island and was not seen by the visitors. On the rugged north end of the island one could look out over the lake to Hooper, on the opposite shore, and in the misty north, on the Lucin cut-off, see a train slowly gliding over the water. A climb over the hills; a quick return, against an invigorating sea breeze, behind White's fine horses, driven by Young in his old style; more pioneer stories by Kim-

ball and Young, probable and improbable; a fine supper at the ranch, and inspection of its beautiful horses and cattle; a lovely evening ride to the city, where the company arrived at 9:30, finished the enjoyable outing. Thanks to our host.

President Young's Birthday.—A large throng of people celebrated the 106th anniversary of the founder of Utah, at Wandamere, Saturday, June 1. A program in the large, new pavilion, music by the Fort Douglas band, an oration by Elder Orson F. Whitney, a speech by President Joseph F. Smith, games and amusements, were features of the day's celebration, in honor of the great leader and pioneer. President Smith said among other things:

In the spring of 1847, I distinctly recall, the pioneers, led by President Young and others, started on their journey westward. A portion of my mother's family accompanied the pioneers. Brigham displayed, then, the qualities that made men love him. As a boy I looked upon him as a father and a protector of widows and orphans, and many others looked upon him not only as a president and leader, but as a personal friend, and a counselor. No man, woman or child who placed confidence in Brigham Young was ever disappointed, for he was loyal and true to his word, inspired and gifted man that he was. In every position, with all people, he was true and honorable in all his dealings with men.

I honored Brigham Young while he lived, and sustained him by faith and by works. I had faith in him and in his mission, and that faith has grown stronger with the lapse of time, for I have become more capable of appreciating the nature of the grand work which Brigham Young set out to accomplish.

I wish to say to friends and to the strangers within our gates that I knew Brigham Young perhaps as intimately as almost any other living man, and I know that he was God's servant, and that it was through the power and inspiration of God that he accomplished his mission. I would like to make this declaration and assertion as my firm belief and faith, that it was God Almighty that made Brigham Young great. It was the work of the Lord in which he was engaged; and that the Almighty called him and gave him the power to lay the foundation of the great commonwealth is true beyond doubt. It was through God's providence that he did it. It is impossible to separate the work of Brigham Young from his ministry. The Lord made him great. Brigham Young of himself, as a man, could not have accomplished the work; no, five hundred Brigham Youngs could not have accomplished the work, had not the Lord been with them.

I was proud of my association with Brigham Young; I honored him in life, I honor him still, and I expect to honor and uphold him as the man who established the gospel and built up a great commonwealth in these mountains. May the people ever hold him in honor and reverence—may they love and honor Joseph Smith's name as Prophet and founder of the Church, and love and honor the memory of Brigham Young as his lawful successor.

Joseph Felt.—A pioneer Mutual Improvement worker, was Joseph H. Felt. For about eighteen years he was president of the Y. M. M. I. A., of the Salt Lake stake, when it covered the whole of Salt Lake County. He worked diligently for the benefit and advantage of the young men under his charge. He died June 15, 1907. He was born in Salem, Mass., May 9, 1840, and went with his parents to Nauvoo about 1844, thence to St. Louis in 1845, arriving in Salt Lake Valley in 1850. He took part in many of the organizations for the public good in early days, having been a member of the military organization known as Minute Men, formed for protection against Indians. In 1862 he was one of President Lincoln's

volunteers for the protection of the mail and telegraph line out West, and after performing his full duty was mustered out of service in March, 1863. In the spring of that year he was called on a mission to England, laboring in that country during most of 1863-4, and in Scandinavia during 1865-6, reaching home late in the year 1866. In 1867 he was called to open up the settlement on the Muddy, passing through all the hardships incident to pioneering that forbidding section. He returned to Salt Lake in 1869, and in 1883 filled a mission to the Indian Territory, returning the following year, and was again sent on a mission to the Eastern States in 1885, from which he returned in 1887. He was an indefatigable worker both in business affairs and in the Church. Except during his absence on missionary work, he was connected with the Z. C. M. I. from 1869 to the date of his death. With the young people he has been a power for good, and has taken special interest not only in the Improvement Associations, but in the Lesser Priesthood, and his memory will long be cherished by those who have come under his influence.

Jefferson Davis.—On the third of June a heroic memorial to Jefferson Davis was unveiled at Richmond, Va. The monument was erected by the Daughters of the Confederacy, as "a tribute to the man and the cause." It was unveiled on the 99th anniversary of Jefferson Davis's birth, and formed the closing feature of the annual reunion of the Confederate veterans, of whom more than two-thirds now living, were present, perhaps for their last reunion, as many are growing very old. Mrs. J. A. Hayes, a daughter of Jefferson Davis, unveiled the monument. In many of the towns of the South business was suspended for five minutes during the unveiling. To men of middle age who remember the bitter conflict and feeling of the late 60's, it will appear strange that the speeches and unveiling are discussed by the Northern press so dispassionately, and at times, even with a note of sympathetic interest. General Clement Evans, of Georgia, closed a eulogy of Jefferson Davis with the following words: "He outlived obloquy; he saw detraction die by its own sting; he saw vicious censure put to shame; he beheld sentiments of the South and North withering in stem and root, leaving no seed. He was not faultless in judgment, but he was upright, brave, fair and absolutely incorruptible. He is entitled to the generous American judgment of the present sober age, which will be rendered on consideration of the facts of his whole career." The Southern papers are unanimous in their belief that such memorials can be only beneficent in their effect, and that there was nothing disloyal to the American Union in the demonstrations, nor anything unpatriotic in any words spoken.

Dissolution of the Second Duma.—The text of the Czar's manifesto directing the dissolution of the second Duma, and providing for the election of a new Imperial Legislature, was printed on the 18th of June. The proroguing of this Duma can scarcely be said to have created the same excitement that the dissolution of the first Duma occasioned. The Czar states that the second Duma failed to justify his expectations. It did not lend its moral support to the government in the restoration of order, and, as a consequence, Russia continues to

suffer from the shame of an epoch of crimes and disasters. He fixed September 14 as the date of the convocation of a third Duma, and declared that it is decided to modify the procedure in choosing representatives of the people to the Duma, in order that each section of the country may have its own representative. The Duma should be Russian in spirit, and other nationalities, it is declared, ought not and shall not appear in such number as will make it possible for them to be arbiters on questions which are purely Russian. He closes with a declaration as follows: "God has given us the power of the Czar over our people. It is before the throne we shall answer for a firm resolution to carry on to the very end the great work begun by us for the reformation of Russia. We give Russia a new electoral law, and order its promulgation in the Senate. From our faithful subjects we look for united and vigorous service in the direction indicated by us whose sons have in all times the support of its strength and its glory."

To Young Men Wishing a Business Education.—We call the attention of young men who are desirous of a thorough business education, to the announcement in this issue of the ERA of the Latter-day Saints Business College. Here is an opportunity just such as you want: a school of recognized standing, with every facility to give you thorough and practical training in business affairs in the shortest time possible, and in the most economical and effective way.

Agricultural Learning.—Young men who wish to prepare themselves in a thorough manner for scientific farming will do well to read the announcement of the State Agricultural College, Logan, Utah, in this issue of the ERA. This school has revolutionized the methods of farming in Utah, and young men who expect to keep pace with the times in this splendid line of independent labor, should prepare themselves for the conflict by a course of study in this institution. You may wish to choose some of the other courses offered, also.

To Fight Labor Unions.—At its recent convention in New York, the National Association of Manufacturers authorized a committee of thirty-six to consider ways and means for raising half a million dollars a year for three years to be used in a campaign against the labor-unions. As to the wisdom of this movement, opinions differ. It is said Gompers of the American Federation of Labor has a million or so, and the manufacturers naturally think that they also should have a fund to open "peoples eyes to what the many unions really mean." Leading papers question the wisdom of the movement. Cooperation, not war, should be the program, is their idea; while others think a better understanding concerning black-lists, boycotts, the open shop, and other questions, may better be arrived at if there is a strong organization to meet that of the labor-unions.

George Careless Concert.—One of the features of the M. I. A. conference was the Prof. George Careless Testimonial reunion, held in the large tabernacle, on Monday evening, June 10. Many of the delegates stayed over and attended, tickets being presented to them by the General Board. There were 3,646 tickets

received at the door, and many hundreds were purchased and not presented, so that besides being an artistic hit, it was a financial success. It was good to see the veteran leader of the choir again directing the great body of singers, and while the several artists on the program received enthusiastic applause, the ovation was reserved for Prof. Careless. He conducted five hymns: "Repose," "Bereavement," "Reliance," "Bethlehem" and "Courage," the latter being repeated at the call of the enthusiastic audience. Willard Andelin, the Pyper-Whitney-Ensign quartette, Emma Ramsey Morris, Profs. McClellan and Shepherd, Willard Weihe, Arvilla Clark Andelin, made the remainder of the evening a feast of gems by first class artists seldom heard in one evening together. Prof. Careless is a pioneer musician of Salt Lake, and has done much to encourage the study of music. He has written music to about 70 of the hymns found in the L. D. S. hymn book, and has led hundreds to an appreciation of the holy influence of song.

He was born in London, September 24, 1839, and became a pupil at the Royal Academy, playing under such leaders as Costa and Benedict, at Exeter Hall, Drury Lane and Crystal Palace. After he joined the Church in London he directed the choir there and achieved a wide local fame. He emigrated to Utah in 1864, and soon after took charge of the Theatre Orchestra and the Tabernacle Choir, holding the latter position for fourteen years. In 1875 he produced the oratorio, "The Messiah," and was director of the Philharmonic Society, and first brought out "Pinafore," "The Mikado," "Trial by Jury," and other operas. He organized the Careless orchestra in 1879, and issued *The Musical Times* while a member of the firm of Calder and Careless, in which was printed during 1876 and '77 the most of his well known hymns and anthems, many of which are now printed in the Latter-day Saints Psalmsody. He has devoted his later years to teaching music, and his pupils are numbered by the thousands, and are scattered all over the West. The testimonial given to him was well-deserved, and the Latter-day Saints will long remember George Edward Percy Careless whose hymns and anthems are sung wherever the congregations of the Latter-day Saints assemble in worship.

Japan, France and the United States.—Negotiations have been completed at Tokyo, looking to an understanding mutually guaranteeing the political and commercial interest of France and Japan in the far East. The agreement, which is thought to be decidedly anti-German, is limited to present conditions which will not be changed. Those who are authority on this subject say that these negotiations, taken in connection with the Russo-Japanese and Anglo-Russian agreements, will promote the stability of international relations in Asia. The situation between Japan and the United States was reported anything but peaceful, and the diplomats of both nations are keeping the lid hard down, so to speak, on talk of war. On the 13th the Japan-France treaty was handed Secretary Root by Ambassador Count Aoki. France some days previous made bold to offer mediation between the United States and Japan, and our Government wanted to know if under the new treaty France was obliged to make the tender. No decisive understanding is arrived at by this writing. It appears quite plain, however, that Japan is now the arbiter of affairs in the East, and that the United States is excluded from any co-partnership.

George Teasdale.—On Sunday evening, 9:15, June 9, Elder George Teasdale, one of the Twelve Apostles of the Church of Jesus Christ of Latter-day Saints, died at his home in Sugar House ward, Salt Lake City. He had been feeble for some time, but his death was unexpected. Elder Teasdale was born in London, December 8, 1831, and received a liberal education in the public schools and in the University of London. The gospel found him laboring as an upholsterer, in 1851. He joined the Church, and for nine years preached the gospel in his native England, emigrating to Utah in 1861. He and his wife and two children settled in Salt Lake City where he engaged in teaching, merchandising and other pursuits. At the organization of the Juab stake, he was called to preside, and removed to Nephi where he resided for many years. He was called to the apostleship by revelation and ordained an apostle October 13, 1882, at the same time that Elder Heber J. Grant was called. He performed several missions, and from 1886 to 1890 presided over the European mission, being released in October, 1890, by Elder Brigham Young. He was the author of several gospel writings and was an active worker in the cause to the day of his death. He had a liberal education, and was a man of culture and refinement, lovable and of kindly disposition. Though a man of serious mien, he bore acquaintance well, and his word of greeting came from a warm heart, and made friends for him wherever he came in personal contact with men. Funeral services were held in the Assembly Hall on Wednesday, 12th. President Joseph F. Smith who met him first in England, in 1861, President Anthon H. Lund, Elders Heber J. Grant, Rudger Clawson, Dr. Seymour B. Young, President Frank Y. Taylor, Bishop John M. Whitaker and others addressed the congregation.

John E. Hansen.—In the prime of his life, the brightest part of his career yet before him, John E. Hansen, city editor of the *Deseret News* and associated with the editorial department for eighteen years, died at the L. D. S. Hospital on Friday evening, June 7. He had rallied from a successful operation for appendicitis, but caught cold resulting in pneumonia and death. He was born near Verona, Tooele Co., Utah, April 23, 1863, his parents being Frederick P. and Annie L. Hansen. In 1897, he was secretary of the state senate, and a member of the state legislature, in 1899. For two terms prior to 1897 he served as a member of the City Board of Education. In the religious world he took a lively interest, being connected, in the 20th Ward, Ensign stake, with the Sabbath Schools. He filled a mission in the Northeastern and Southern states in his youth. He was a tireless worker who possessed high ability, faith, earnestness and untiring energy.

Mrs. McKinley.—In her 60th year, Mrs. Ida McKinley, died at her home in Canton, Ohio, May 26. She married the late President McKinley in 1871, and lived in retirement after his assassination. Her health was poor for years. In her early married life she lost two little children, and never recovered from the effects of her double grief. She was of great help to her husband in his political career.

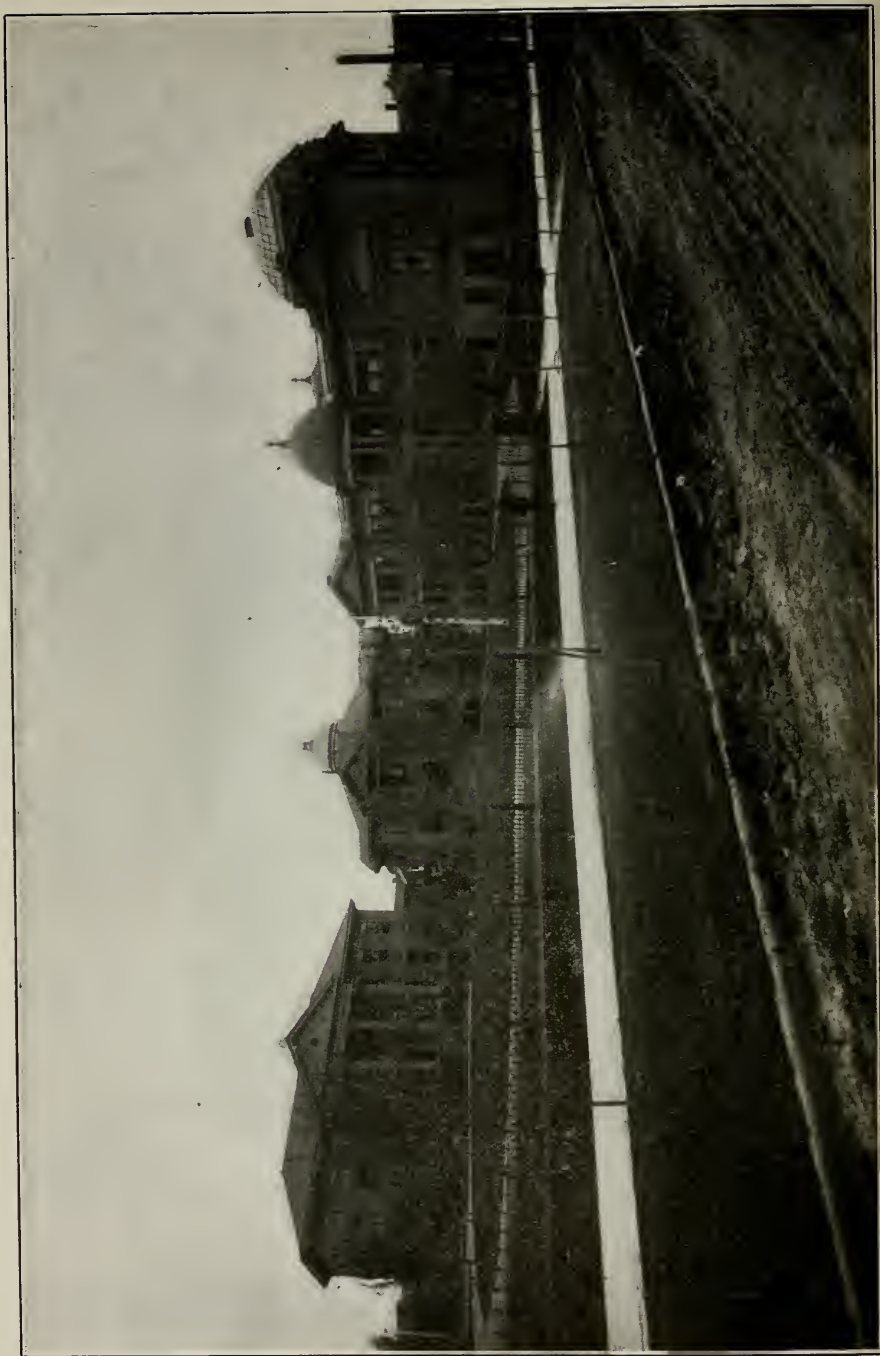
Orange J. Salisbury.—Owing to ill health Hon. O. J. Salisbury resigned on June 10, from membership in the State Board of Equalization, Governor John C. Cutler appointed his son, R. W. Salisbury to fill the vacancy. Mr. Salisbury died in New York on June 18, aged 68 years.

The Latter-day Saints' Business College



HON. ANTHON H. LUND,

President of the Board of Trustees of the Latter-day Saints' University.



GROUP OF NEW BUILDINGS.

Status, Growth and Purpose

Business knowledge is the secret of success. No matter what one's vocation may be, he must do business. A business education gives confidence and strength to any young man or woman, and lays the foundation for a prosperous career.

In this college, the course of study is thorough and comprehensive. It has been outlined with great care, and includes all the usual commercial branches as well as others of the highest practical and disciplinary value. It turns out skilled stenographers, competent bookkeepers, qualified accountants, and expert telegraphers.

For fourteen years the Salt Lake Business College, and for seven years the Latter-day Saints' Business College, were the leading commercial schools in the West for the training of young men and women in business branches, and for securing good positions for their graduates, also for many of their undergraduate students. These positions have frequently been lucrative, in pleasant places, and in lines of steady advancement. There has been a constant demand for the graduates of these institutions among reliable business houses of this city and state—a fact that furnishes the best of evidence as to the practical nature of the training given.

But improvement is always possible. It was recently decided, therefore, by the management of the Latter-day Saints' University, to purchase the Salt Lake Business College, and to combine it with the Latter-day Saints' Business College.

The Latter-day Saints' Business college is now undoubtedly the foremost institution for commercial training within the intermountain West. In equipment, facilities for practical work, and faculty of instruction, it ranks well with any business college in the United States.

The Business College is a department of the Latter-day Saints' University, co-ordinate with the High School department; its students come from all parts of this State, and from Nevada, Idaho, Colorado, Wyoming, Iowa, Montana, New York, Japan, Illinois, Arizona, Washington and Canada; its graduates are sought for by leading business firms to occupy responsible and lucrative positions; its enrollment of students, last year, and its courses of study, represent an amount and quality of practical educational work, and a public appreciation thereof, that are unparalleled among Western commercial schools.

Our school succeeds because of:

1. The thorough and practical nature of the training given.
2. The superior apartments, equipments, and other facilities for commercial work.
3. The number, character, and teaching ability of the faculty of instruction.
4. The spirit and effectiveness of the discipline, and the broad, tolerant, and helpful methods of enforcing it.
5. The entire absence of any feature of extra, unnecessary, or unexpected items of expense to the pupil—tuition at actual cost, and all other facilities free.
6. The rapid progress of the students in their work, and the positions those workers have attained.
7. The satisfaction of business men and firms of the community at the results of the training given here, and their support of the institution in seeking its graduates for the positions they have to offer in their business.

The highest skill in any of the lines of office work, as well as a thorough and practical business education, may be obtained by the student. He learns not only to do, but also to think; and if he desires more than the mere ability to keep books, to take dictation, and to manipulate the typewriter, he may go into practical banking, the conveyancing of real estate, the clearing-house transactions, the mechanism of exchange, and the study of civil law. He may learn not only the laws, usages, and customs of the business world, as ordinarily taught, but also their application in cases at law. He may learn not only a bare summary of the principles of commercial law, as given in the text-books commonly in use, but also the full and exact

Aim and Scope nature of the law as it stands today according to the interpretation of the courts. He may take any of the studies given in the High School, and, in civics, he may learn what the business man and the honorable citizen should know regarding the structure, organization, and workings of our own government, and comparisons with other forms.

In English and mathematics, he has the best courses for the development of good business writing and clear, accurate thinking.

In equipment this college is superior to any other business school in the West. The various offices have the best of books and furniture, and the students in them work at actual business transactions from start to finish.

Training for actual business and commercial life is one of the most important phases of education in a business community. The necessity for special skill in bookkeeping, practical penmanship, stenography, typewriting, and telegraphy, has

long been recognized in America, and great numbers of private business colleges have sprung into existence to supply this demand. This school has accomplished much, and has been invaluable to the local business world by supplying skillful clerks, copyists, accountants, etc., whose promptness of action and accuracy of methods have almost uniformly imparted an invigorating and cheerful business influence.

Commercial Training

The inevitable narrowness of a purely commercial course in a private school has led to the belief that a person educated in a business college is necessarily only half educated; that no matter what may be his skill as an accountant, penman, or typewritist and stenographer, he cannot thereby lay claim to any of the graces of deep intellectual culture, nor possess that breadth of thought and that power of mind which distinguish the scholar and thinker from the man of merely routine skill. This criticism has had some foundation; but narrowness of information and lack of general culture are not necessary deficiencies of a business career or of a commercial education.

Educational Criticism

There are two classes of students in commercial schools:

I. Those who have the time, the means, and the inclination to take only a single course in order to prepare for some actual work.

II. Those who have a natural aptitude for business pursuits, and therefore choose an education in this line. These persons aim primarily at self-improvement, and at the attainment of general culture as well as the acquirement of special skill in one line of work. They will study banking, economics, law, and sociology, and will graduate with as good an education, as to breadth of view, and with as high a degree of culture, as students attain to in any other course of high school study.

Two Classes of Students

To meet the needs of the student with only one year or even less at his disposal, and also to provide for the student who can take a full academic course of study, conditions make it necessary to maintain:

a. Complete single courses of nine months or less, in bookkeeping, shorthand and typewriting, telegraphy, and commercial law; and also

b. A longer course in which other work is offered along with the commercial studies. The longer course covers four years, providing a somewhat broad as well as technical education in commerce, banking, economics, commercial law, and English, and leading to a diploma. For those

The Problem Solved



THE BUSINESS COLLEGE BUILDING.

students taking this course, our commercial course is provided, as described in the High School circular.

The school thus meets the demands of both classes of students; and while providing the shortest and most simplified courses for those whose time is limited, it also provides broader and more liberal courses for those who can remain longer.

The technical work is largely individual, and may be taken up and finished at any time. Those that desire to specialize may enter for any of the following subjects: Bookkeeping, Shorthand, Typewriting, Penmanship, or Telegraphy, and every opportunity will be given to complete the work as rapidly as their ability will permit.

Plan

No examination is required to enter the special courses in Bookkeeping, Shorthand, or Penmanship, provided that the student is of sufficient age. Graduates of

Entrance

the eighth grade of the public schools are prepared to begin the work of the first year of any of these courses. Each of the courses offers a practical preparation for actual business life.

A student may spend all his time on one or more subjects, so as to complete a single line of work in the shortest time possible. He is then not held to any fixed time, but is promoted according to his proficiency in each branch. He may devote the whole day to either bookkeeping, or shorthand, or typewriting, or penmanship, etc. His progress will be determined solely by his own aptitude for the work chosen, and by the amount of work he is able to do upon it

Special Courses

each day. Students who are minors, however, are not permitted to vary from the studies of the regular courses, except upon request of parents or guardian and the approval of the faculty. For younger students the regular course is the best. Students of mature years are permitted to make any selection of studies they desire; but all students pursue these subjects at their own rate of speed, irrespective of the progress of other students.

The work in law extends through the year. It includes a practical training in the whole subject of commercial law, from a model text-book, given by a practicing attorney. The qualified student may take all this work in one

Commercial Law

year. With the addition of civics and economics from the regular high school courses, and with some course in either Latin or English, the year of law given in the business college would be an excellent introduction to the study of law as a profession. In English, besides those subjects which are especially emphasized in our work, such as spelling, punctuation, and business correspondence, the student has the choice of grammar, rhetoric, or literature, in the regular high school classes.



Office Work in Advanced Bookkeeping.



Making Deposits and Cashing Checks in Advanced Bookkeeping.

For a description of the work in economics, English, mathematics, law, languages, European history, American history, and civics, the reader is referred to annual **Other Subjects** High School catalogue, which contains views of the buildings, apartments, and classes, and will be sent free to any address upon application

Bookkeeping

This practical science forms the basis of the commercial course. The instruction in theory and practice is both extensive and thorough. Each step is complete

The Training from the introduction of the simple principles of double and single entry, up through all the intricate forms of bookkeeping, as used in the largest commercial establishments.

This course, as arranged in the system we use, is one of the most fascinating of all subjects. The student, instead of playing business, makes and records actual transactions from the very first, and grows into the method of business in the course of a most interesting employment.

The work in bookkeeping given in this instruction is precisely the kind of training that produces thorough and practical accountants. The student does the work of a bookkeeper from the beginning to the end of his course. He does business just as business is done by the successful houses of today.

Actual Business He begins by making simple entries, which give him a thorough understanding of the laws of debit and credit, and advances by easy graduations until the difficult problems of corporation and partnership settlements are mastered.

He makes out from the first his own business papers, including checks, notes, drafts, receipts, bills, invoices, orders, bills of lading, deeds, mortgages, leases, and other documents.

The systems of bookkeeping followed are those used by the leading business colleges of America. The Sadler-Rowe Budget System is used in all the general work. The higher accounting department uses a business practice system of the latest model.

Throughout this system the student's work consists of just such transactions as the bookkeeper makes daily in actual business. He receives from other firms the

Systems Used work they do, and then he makes out all the papers and does all the work of his own

firm. The work received from other firms is like the mail daily received by the bookkeeper in actual business; but it is perfect in form. This is a constant reminder and inducement to the student bookkeeper to have his own work as perfect in form as that which he receives from other firms.

The student begins the work of the real bookkeeper the morning he enters school. He is taught to do by doing, and so continues throughout the course. He does not theorize; he practices.

The incoming papers are handed to him by the proprietor, with such instructions, comments, etc., as will enable him to make the proper records.

We are largely indebted to employes of the Deseret National Bank for the completeness and superiority of the work done in our banking department, which contains the College National Bank and the Salt Lake Commercial Bank. The articles of association, the details of the organization, stock-books, and all other books used in an up-to-date banking house, are provided and filled in by the students with actual banking transactions. The banks are provided with an ample capital of college currency.

A correspondence is maintained with banks in other cities. At regular intervals an expert accountant audits the books and examines the statements. The work is supplemented by an interesting course in the history and philosophy of banking; while lectures by specialists upon the subject of commerce, currency, counterfeits, etc., will be given. The two leading systems of banking in vogue in the United States are represented.

The whole of the counting-house procedure is part of the work, together with business management and extensive practice in special column books. The student successively occupies the position of salesman, shipping clerk, cashier, bill clerk, general bookkeeper, teller, and discount and collection clerk, as he passes through the various offices. Wholesaling, jobbing, commission, real estate transactions, and banking are fully illustrated. Each office is supplied with complete sets of large ledgers, journals, sales-books, check-books, letter-books, and the other equipments found in first-class business houses.

The Transportation Office, the Salt Lake Commission House, the Wholesale House, and the Auditing Department, together with the two Banks, the Telegraph and Post Offices, the Real Estate and Recorder's Office, make a community of business houses constituting one of the most complete counting-house departments to be found in any school.



E. J. Hilton,
Civil Service,
Stenographer.
Washington, D. C.

W. Edgar Furner,
Assistant Registrar, L.
D. S. University.

David A. Smith,
Chief Deputy County
Clerk of Salt Lake county.

GRADUATES IN TWO-YEAR BUSINESS COURSE, 1905-6.

Now holding the following positions as bookkeepers:



R. W. Butler,
Mine & Smelter Supply Co.

H. T. Hall,
I. X. L. Furniture Co.

G. F. Olson,
Mount Pickle Co.

W. R. Bullock,
Studebaker Bros.

J. S. Alley,
Silver Bros. Iron Works.

Moreover, the student is required to perform the work in the most exact and business-like manner, under the eye and direction of the teacher; and every note, check, draft, invoice, statement, deed, mortgage, or other commercial paper must be submitted to the instructors for approval. Nothing of an unbusiness-like nature is allowed to pass.

We have no hesitation in saying that the higher accounting department is in every respect the best that has ever yet been established anywhere in this Western country.

Many people have supposed that only business men need to be acquainted with bookkeeping. This supposition is an error, and it is said that many a financial failure in private life may be traced to a lack of system in financial accounts. The fact that every man—lawyer, doctor, printer, cattleman, farmer—should understand the principles underlying this science, which will teach him accuracy in the care and handling of funds, and will daily bring him face to face with his obligations. The most vital part of education is that which makes one's living secure. Bookkeeping, since it enables us to know precisely where and how we stand with the world, is indispensable to the conduct of any successful business.

Value of Bookkeeping

In the words of Dr. Samuel Johnson:

“Let no man enter into business while he is ignorant of the manner of regulating books. Never let him imagine that any degree of natural ability will supply the deficiency, or preserve a multiplicity of affairs from inextricable confusion. Bookkeeping is an art which no condition of life can render useless, which must contribute to the advantage of all who desire to be rich, and of all who desire to be wise.”

Dr. Johnson's Opinion

“Hundreds of men have failed simply because they did not understand how to keep their accounts correctly. It is a very easy thing to lose a hundred or a thousand dollars, even in one's business, if one has much to do, or is ignorant of a correct method. It matters not what business a young man may engage in, there will come a time when such a knowledge will be of the greatest value to him. No

Why Men Fail

one need expect to fill any place of public trust who is destitute of the knowledge of bookkeeping. No matter what it costs, it will be the best investment any young man can make if he ever expects to superintend his own personal affairs. So if he pay a hundred or two hundred dollars for a commercial education, he is abundantly sure of getting it back, and ten times over, should he live to be fifty years old.”—Chancellor James Kent.



JAMES DUCKWORTH,
Business College Student, Who Gave \$1,000 to the Library Fund.

Shorthand, or Stenography

“There is no calling which affords such an opening for young men who are just starting out in life, as that of shorthand. The demand for stenographers is so great in the Government department that it seems impossible to supply it.”—E. V. Murphy, Official Reporter, U. S. Senate.

What Mr. Murphy says of the demand for male stenographers in the various departments of the Government is true in corporation service and in other industrial and commercial lines of work. Railroads and other corporations are on the look-out for bright young men and women who can write shorthand and operate the typewriter with speed and accuracy. Such young people are not only offered positions at good pay, but they enjoy opportunities for advancement which are superior to other openings in the business world.

The young shorthand writer, who has the necessary educational qualifications and discovers in himself the ability to do rapid writing, and who will devote his

A Stepping Stone

To Business

time and energy to a thorough preparation for the work, can soon find employment in the reporting field. This, however, is the highest class of work in the shorthand profession, and those who are able to do this work can command salaries equal to those paid to professional men in other lines. But there are many young men and women who do not possess the special qualifications necessary to succeed as professional shorthand reporters, yet they may have unusual initiative and business ability. To such young people, shorthand becomes the best and surest means of gaining an entrance into the world of business. There is hardly a business house that does not employ one or more stenographers. The competent stenographer not only receives a fair compensation for his services, but he enjoys excellent opportunities to learn the business in which his employer is engaged. All correspondence relative to the business goes through his hands. If he is alive he will soon become familiar with the most intricate details of the business. If he is trustworthy and capable, his responsibilities gradually increase until he is found at the top.

To the members of the New York Commercial Teachers' Association Mr. William B. Curtis said: “It is this capacity for embracing the advantages that their

Several Samples

work afforded them that accounts for so many young men who began as stenographers, attaining high success in other fields. It is this that accounts for Secretary Cortelyou's being now in the President's cabinet. It is this that accounts for Mr. Loeb's now occupying the highly responsible and honorable position of Secretary to the President. Many of our successful lawyers to-



BEGINNING SECTION IN TYPEWRITING.

day were formerly stenographers, who, in that capacity, took full advantage of their opportunities. Many of our best newspaper men today are ex-stenographers, who cultivated literary ability as a result of their shorthand labors. Many of our great captains of industry hold their present commanding positions in the business world because of the familiarity with the business that they gained while engaged in stenographic work."

Aside from its professional importance, shorthand is of superior value as a means for the improvement and discipline of the mental faculties. It trains the memory, the attention, and the imagination; it develops self-control, and rapidity of thought and action. The value of such a training cannot be overestimated, no matter what line of work the student may take up in the future.

A Means of Training

A new method of teaching the art has been adopted. A visit to the classes at work is respectfully suggested to all inquirers. Advanced students are classified into three grades, while the beginners have a department for themselves. All receive the benefits of both CLASS and INDIVIDUAL instruction, each student being required to take at least one dictation class and one individual recitation class.

Method of Instruction

As in the acquirement of any other practical art, the student's progress in the study of shorthand will depend upon previous educational advantages as well as upon natural aptitude for rapid mental work; and since mental and physical capacity differ in individuals, the time required to master shorthand will vary. Proficiency is the only basis of promotion, and no student is held back when he is ready for a higher grade. Some mature students are able to do satisfactory work as business amanuenses in five or six months, but as a rule such students are especially adapted to this class of work, and have had some high school training. To hold the best paying positions, stenographers must possess not only a fair speed in shorthand and typewriting, but they must have a practical knowledge of English grammar, business correspondence, and spelling. These subjects are included in the shorthand course, and students who are not proficient in them will not be recommended for positions.

Time Required to Learn

It is sometimes supposed that the acquirement of shorthand writing is an easy task, and that with a little study anyone can become an expert. This is a mistake. It is true that the principles of shorthand are soon learned, but it takes time to acquire skill in their use. The doctor, the lawyer, and other professional men devoted years of study and

First-class Reporters

REPRESENTATIVE STUDENTS.



Leonora Jorgenson,
Stenographer to Supt. T. G. Webber
Z. C. M. I.

Georgia Whitehead,
Stenographer to General Purchasing
Agent, Oregon Short Line Railway.

Genevieve Spiitsbury,
Stenographer to T. A. Williams,
Manufacturers Agent.



John A. Burt,
Manager Juvenile Instructor.

J. H. Tate,
With Tate Real Estate Co.,
St. Louis, Mo.

D. H. Pape,
Stenographer, Master Mechanic's Of-
fice, Rio Grande Western Railway.

labor to their professions before they really became experts in their various lines; and expert shorthand writing is no exception. The ability to do expert reporting comes only after years of consistent study and practice, but the young man or woman who will persevere until this goal is reached is amply rewarded for all the time and effort put forth to reach it.

For nineteen years the Benn Pitman system of shorthand has been taught in this institution. During that time we have investigated all of the leading systems, but

System Taught have found none which so admirably combine speed and legibility as the Benn Pitman. In this connection the reader will be interested to note the comments of men who are everywhere recognized as the most prominent and successful men in the shorthand profession:

The Testimony of Experts "The system written by myself is substantially that known as the 'Benn Pitman,' which, during years of professional practice, I have found admirably adapted to reporting uses."—David Wolfe Brown, Official Reporter United States House of Representatives.

"What a tremendous stride it would be in the advancement of our art if there could be universally adopted by shorthand writers (with such modifications, of course, as long practical experience may have shown to be wise and judicious), the standard for which you have battled so long, so ably, and so consistently—a standard which has been demonstrated by a long line of eminent practitioners to be equal to the greatest demands upon reportorial skill.—Edward V. Murphy, Official Reporter United States Senate, in a letter to Benn Pitman and Jerome B. Howard.

"We use the Benn Pitman system of shorthand. Some years ago I studied the Isaac Pitman, Graham, and Munson systems, and from each got some useful hints, but I finally settled down to the Benn Pitman as being the simplest and most practical of all. I found it the easiest system to learn, and, when learned, the most legible."—George C. Holland, Official Reporter of the Canadian Senate.

"I write and recommend the Benn Pitman system. It is the most comprehensive, the easiest to learn, the most fascinating to study, and briefly is 'a thing of beauty and a joy forever' to him who hath it."—Daniel B. Lloyd, Senate corps of reporters, Washington, D. C.

"In my career as an official reporter of the Senate, now covering thirty-three years, I have become familiar with the capabilities and shortcomings of numerous systems, and I am more than ever confirmed in the belief that Pitman's phonography, with its phonetic basis and its philosophic strokes and curves, dots and dashes, is as well established in our lan-

guage as are the script forms for longhand; and deservedly so, for it has stood the test of time and experience—a test which seems to doom every other invention of rapid writing.”—Theo. F. Shuey, Official Reporter United States Senate, in a letter to Benn Pitman and Jerome Howard.

“If I were starting to learn shorthand now, I should get Benn Pitman’s ‘Manual’ and other books, and follow them.”—Dennis F. Murphy, late Official Reporter, United States Senate.

Mr. Murphy was for many years the chief reporter of the Senate, and received a salary of \$25,000 a year. He was the highest paid official in the U. S. government, except the President.

“There is no question whatever of the truth of the statement that the Benn Pitman system is more generally used than any other in this country. At least this would appear to be true from the reports made to this bureau by the various institutions teaching shorthand.”—Hon. W. T. Harris, Commissioner of Education, Washington, D. C., Nov. 19, 1898.

Typewriting

In this department many improvements have recently been made. A number of new typewriters has been added, making this the largest, most complete, and most modern typewriting department west of Chicago.

Improvements It has now one hundred standard machines and ninety oak desks and chairs. Thirteen of the desks have disappearing platforms and eleven have roller tops.

The department is fitted with quarter-sawed oak roller-top desks, with drawer, and dictation leaf, all under lock and key. The latest styles of adjustable typewriting office chairs are used.

The skillful use of the typewriter is as necessary as the ability to take rapid dictation. Shorthand writers are not infrequently handicapped on account of their imperfect use of the typewriter. At the college especial attention is given to the proper use of this machine. Students are under the immediate supervision of a special instructor who

Typists in Demand devotes all her time to this work, and who insists upon correct fingering and absolute mastery of the keyboard manipulation.

The “Touch System of Typewriting” is used. Each lesson is on the inductive plan, bringing the student up from the slow, inaccurate movement to a high standard of proficiency.

OFFICERS BUSINESS AND STENOGRAPHIC SOCIETIES,
First Semester, 1906-7.



Anita Eardley, Esther Sorensen, Hazel O. Hanson, Minnie Hardy,
Tena Rasband, A. Roy Heath, Verne Metcalf, Leona Silver.

COMMERCIAL CLASS OFFICERS,
Second Semester, 1906-7.



Anita Eardley,, N. W. Reynolds,
C. M. McCarty, Glen D. Grant.

No attempt is made to gain speed until the student is absolutely accurate; in fact, rapid writing is forbidden until the keyboard is mastered.

Only the "touch method" is permitted. No student is allowed to practice the sight system of operating. Experience has proved that it is better to insist upon the change from sight to touch. The machines are fitted with blank keyboards.

System Used

This device compels the use of the only natural and thorough way of learning the location and relative position of the keys. The keyboard is open to the view of the student, but the characters are removed from the keys, and there is no inducement to watch the movement of the fingers.

The work is entirely individual, so far as the progress of the student is concerned. However, the students are graded and meet as a class; but as soon as any one is worthy of promotion, he is placed in the next higher section. When a speed of forty words per minute is reached on unfamiliar matter, the student is advanced into the speed-room, where constant drills for speed and accuracy are given. In this room most of the correspondence of the school is done. Advanced students also spend a few hours regularly each week in the office of the President or Registrar, and thus gain practical experience in correspondence of a high order.

Individual and Class Work

Advanced students also spend a few hours regularly each week in the office of the President or Registrar, and thus gain practical experience in correspondence of a high order.

Full instruction is given in the mechanism and manipulation of the typewriter. Students are taught to oil, clean, and keep in good repair their machines. Daily practice in fingering exercises, according to the most approved methods, is required. When the students have finished the course, they are capable of writing rapidly without looking at the keyboard. They are required to give special attention to simultaneous reading of notes and writing them.

Business houses and many private individuals keep copies of all letters sent out. The letter-press is probably the most common device used for pen-written matter. It is our aim to fit students to carry on this branch of office work with care and neatness.

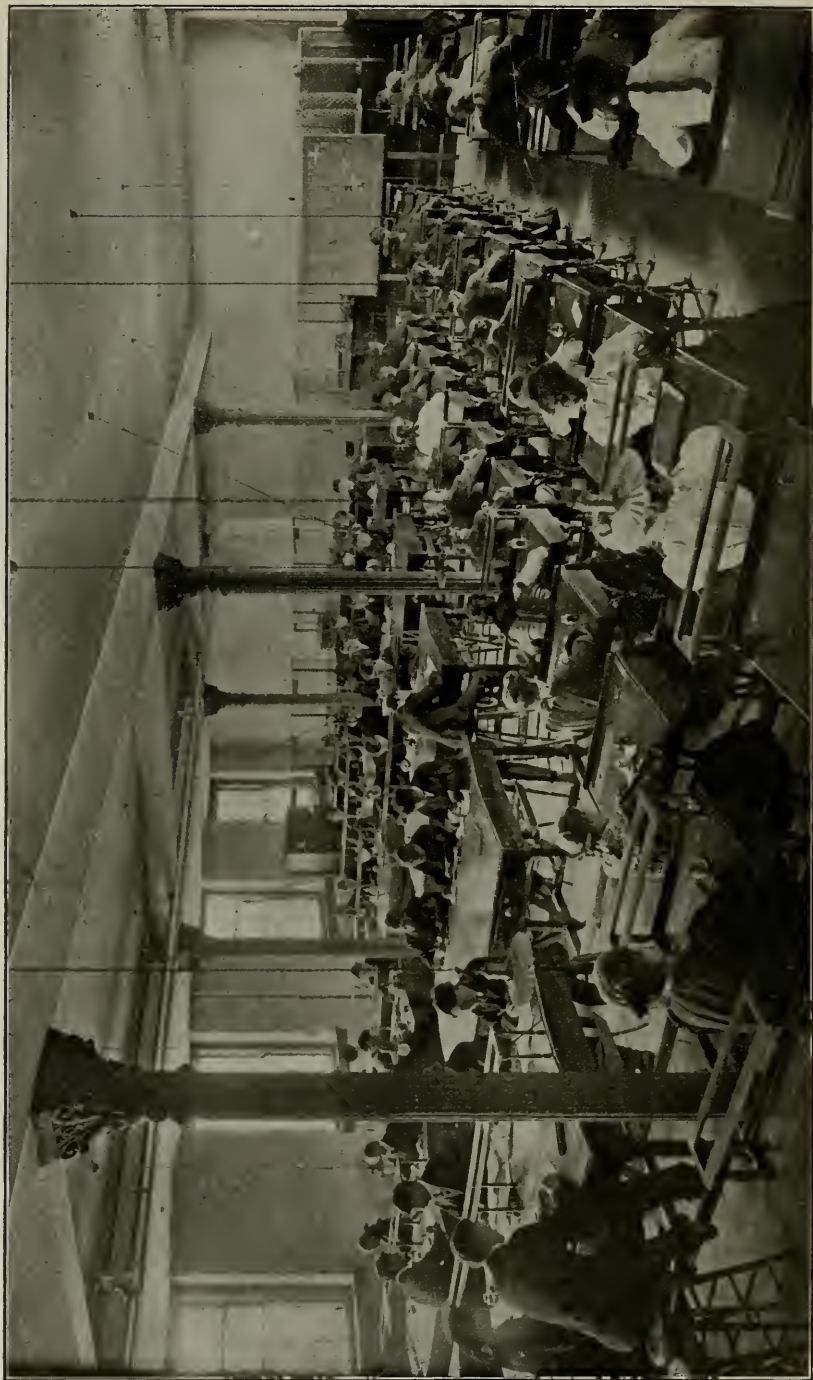
Letter Press

Very often from two to twelve copies of the same letter are desired. These can all be written with but one impression of the type. Students are made acquainted with the use of carbon sheets by actual work with them.

Students are taught the use of the hectograph and how to make it. This invention enables a person to produce from fifty to one hundred copies in from fifteen to thirty minutes.

Many Copies

We use the Oscillating Mimeograph, a miniature printing press. Students are drilled in the use of this rapid manifolder, including the inking and cleaning of the machine, the care of



PENMANSHIP AND ELEMENTARY BOOKKEEPING ROOM.

the stencil and oiled tissue sheets, and the manifolding work. With the use of this improved invention, from five hundred to one thousand copies of printed matter can be taken off in an hour.

In this work students are taught how to cut a stencil with the typewriter and to use the Neostyle for reproduction of the writing. Such work has been done in quantity in this department during the past year, and is still in progress.

The school is provided with a fine Rotary Neostyle, and every advanced student is given an opportunity of learning its use.

The standard of the work in this department is as exacting as in a business house. Actual correspondence pertaining to the College is taken by students under the conditions that confront them in the business world. Many of the business men of Salt Lake City have their work done in this department.

Penmanship

There is no subject in the curricula of the schools so valuable in proportion to its cost as a good hand-writing. It is of especial value to the business student. The ability to write a good business hand is a recommendation to every office. Hundreds of young men are in positions where their poor penmanship keeps them from advancement.

The practical teaching of the art of business writing is with us an essential feature of the work in bookkeeping, as well as a special art for those who aim at high proficiency in pen work. The course in plain, rapid penmanship, with special training in movement and form, is the foundation for all work given.

The first work consists of daily drills on movement and a careful study of the letter-forms that are most usual in good business writing. The student is taught according to his needs and no radical changes in his handwriting are contemplated, but the student is trained, as far as possible, in the style of hand which he writes.

Only those who have a good business hand are admitted to ornamental work. It prepares persons as expert penmen, card writers, policy engrossers, etc.

The course in engrossing, which represents the highest type of the penman's art, includes roundhand, flourishing and lettering; and prepares persons as professional engrossers of resolutions, diplomas, certificates, policy writers for insurance offices, etc.



TELEGRAPHY ROOM.

There is a normal course for those who expect to engage in teaching. Particular attention is paid to the methods of instruction to suit the student's further needs as a teacher.

"The young man who starts out in life writing a plain and legible hand starts with a great advantage. If I were a young man and had to make my choice to graduate at a Classical College and stop there, or to graduate at a Business College and stop there, I would take the Business College in preference."—Albert G. Porter, ex-Governor of Indiana.

"A bad handwriting ought never to be forgiven; it is shameful indolence—indeed, sending a badly written letter to a fellow-creature is as impudent an act as I know of."—Niebuhr.

Telegraphy

An up-to-date school of Practical Telegraphy is a strong feature of our work. The latest modern equipments have recently been added, and the methods of railroad offices have been adopted as the basis of the instruction and practice.

As now arranged the acquisition of this useful art presents no serious difficulty to any young man or woman of determination and ability. People who have listened to the click of the instruments in the railroad offices, often conclude that no ordinary person can acquire the apparently mysterious power of sending and receiving telegrams. This is a great mistake. The Morse alphabet, as we now teach it, is one of the easiest things to learn that the mind of man has invented. The work is carefully graded, perfectly simple, and quite interesting.

Not Hard to Learn

Other people suppose that telegraphy can best be learned in a telegraph office. This was once true, but it is not true today. It will require from two to three times as long to learn telegraphy in an office from messages flying over the instruments at the rate of thirty or forty words per minute, as it will require in a first-class telegraph school. We respectfully invite comparisons of results as between our methods and telegraph office instruction. We use the same forms and principles, and have all the advantages of a telegraph office, without its distractions and hindrances to the progress of the student.

Steady employment in some line of promotion is perhaps the best business opportunity that a young person can have. Telegraph service involves almost no danger, and assures early and continuous promotion.

REPRESENTATIVE STUDENTS.



Lucretia M. Cooley.

Stenographer, County Clerk's Office.

Ruth Taylor,

Stenographer, General Electrical
Engineering Co .

Maud Symons,

Stenographer to R. W. Young.



L. S. Twiggs,
Instructor Stenography
and Bookkeeping, Park
City High School.

N. C. Hicks,
Manager Provo En-
quirer.

George Muir,
Billing Clerk, Z. C.
M. I.

As soon as a young man becomes competent, he goes to work on the railroad. If he is progressive he becomes an expert operator. In a short time, a dispatcher needs another operator in his office, and calls the young man to this place. When the company needs a new dispatcher, it naturally prefers its own man, and calls the expert operator to this position. From a dispatcher he may be promoted to superintendent, and such kinds of promotion are by no means unusual. One step follows another, and all that is necessary is that every day's work be well done.

Lines of Promotion

Everything that is necessary to make a practical operator is given in the regular class work, using the pattern and quality of instruments employed by the commercial and railway lines of this country.

The course also includes commercial arithmetic, and the adjustment of instruments, the care of batteries, abbreviations, etc. The railroad companies guarantee positions paying from \$70 to \$95 per month to young men who qualify for this work. This course is brief, fascinating and profitable. The instructor is an expert teacher, a practical operator, and an experienced railroad man.

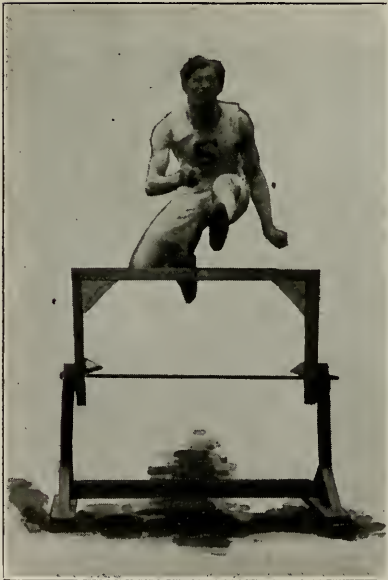
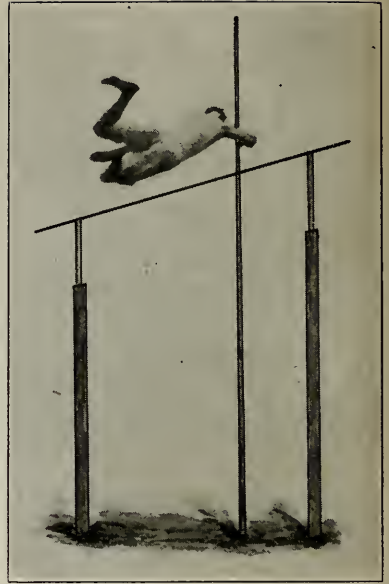
General Information

Salt Lake City is the focus of all commercial activity of the intermountain West, and is the metropolis of the Great Basin. There are few enterprises of any magnitude that do not have headquarters in this city. It possesses factories, machine shops, mercantile establishments, banks, commission houses, clearing houses, exchanges, railway and telegraph centers—all giving a zest and vigor to a business life not enjoyed elsewhere in the State. A glance at this life is an inspiration to the ambitious young man or young woman.

The City

The Business College is in close touch with the business men of the city. There is scarcely an institution that does not number among its most trusted employes former students of this College. As a result, attending students, investigating actual business methods as carried on in the various business houses, are shown the utmost courtesy.

Our lives are largely the product of our environments. What we see, hear, and come into daily contact with, moulds



SPRING ATHLETICS.

Environments and shapes us more truly than what we read and study. The student of nature will find his best school in a habitation remote from the haunts of men; the artist, in the world of pictures and statuary; the musician, in the realms of song; the scholar, in the academic shade of books! but the business man—the man who must grapple with the thousand details of production and exchange—must come in contact with actual business life.

The school is situated at the head of the principal business street, in the most desirable part of the city. It is within easy access of all the leading business houses and of the strongest vigor and activity of business life, and yet but a stone's throw from the quiet seclusion of the beautiful grounds of the Temple Block, now open to the public as a park.

Location It is the aim of the Business College to provide a thorough, practical, and technical business training. It is not intended to give an extended course in commerce, such as is given in the universities of the country. The aim is to fit young men and young women for actual positions in business offices.

Nature of Work To this end, the major portion of the instruction in book-keeping, shorthand, and typewriting is individual. There are several advantages in this plan, the most important being that it permits the student to proceed as rapidly as his ability will allow. He is never held back for the sake of students less capable than himself. Some students have in three months finished work that other students have required twelve months to complete. Instruction in all the other branches is mainly by class work, but individual assistance is given whenever desired.

Students will be admitted to advanced standing in any subject under the following conditions:

- (1) By passing with an average of eighty per cent, the required examinations in the subjects of the course for which credit is asked, or
- Advanced Standing** (2) By receiving credit for work completed in other schools and colleges of similar grade.

Students finishing any prescribed course will receive a certificate.

Recommendation Any special student completing the work of any of the technical subjects may receive a letter of recommendation, which will contain a statement of his actual ability in the studies followed.

Discipline The discipline of the school is rigid and business-like. Students are required to be in attendance during class hours. Rolls are called at the beginning of each class. The school aims to



CHAMPIONS SCHOLASTIC BASE BALL LEAGUE.

Top Row—Snow; Bird, Mgr.; McCloskey; Mulliner, Capt.; Milne, Coach; Metcalf.
Middle Row—Miller, Horsfall, Parry. Bottom Row—Lund, Ostler, Love.

have about it the atmosphere of a business office. Each department requires a certain amount of work from each student each day.

Every effort is made to drill the student into habits of honesty, care, and thrift. Students who are known to be dishonest, or lazy, or who for any other reason are undesirable and would not make good business men or women, are not desired and will be excluded.

Upon arriving in the city, leave your baggage at the station, and come directly to the College, at the corner of North Temple and Main streets, and assistance will be given in securing a desirable boarding place at reasonable rates. Excellent board and room, with some of the best families in the city, can be had at from \$3.00 to \$5.00 per week. The average price paid is \$16.00 per month, and this secures good accommodations.

As the instruction in shorthand, typewriting, and bookkeeping is individual, students for these courses may enter at any time. Classes in other subjects commence with the beginning of the school year in September, and at the beginning of the second half-year in February.

The time for completing any course depends largely upon the efforts of the student. Proficiency in either bookkeeping, or shorthand requires, on an average, about six months of very diligent application on the part of the mature student.

Students violating the rules and regulations of the College may be expelled or suspended, at the discretion of the Faculty. Earnestness, thorough work, and good deportment are required of all students. The use of tobacco or intoxicants is forbidden, and if persisted in will result in expulsion.

During the year, special lectures will be given by some of the leading business men of Salt Lake City. These lectures have been found to be of great benefit to young people pursuing business courses. The Commercial Club has furnished a number of the lecturers.

The College management welcomes visitors, and no effort will be spared to explain, to those visiting, the courses of instruction and the method of work.

Stationery supplies are kept in stock at the College, and can be secured by all who desire them. It is not necessary nor advisable that students purchase books before entering.

REPRESENTATIVE STUDENTS.



Pearl Vincent,
Bookkeeper, Atlantic
Tea Co.

Hedvig Esterblom
Stenographer Fairbanks
Morse Co.



George Peterson,
Stenographer
Oregon Short Line Railway.



Robert N. Wilson,
Asst. Mgr. Co-op Fur-
niture Co.

Wm. C. Winder, Jr.
Bookkeeper Rosenbaum
Bros.

The Faculty of this College outranks in number, scholarship, and years of teaching or practical experience those of any other Western business college known to us; and the students of this College receive correspondingly more and better instruction.

Best Instruction Tuition and books will average \$60.00 per year. The total necessary cost to the economical student living away from home in Salt Lake City, for one school year at this College, will vary from \$150.00 to \$250.00, according to the management of the student himself.

Total Expenses A business education has a commercial value—it insures profitable employment. In securing positions for accredited graduates, the College has been unusually fortunate. Business men have learned that the thoroughness of our methods may be trusted for producing accuracy and speed, while the moral training given our students may be equally relied upon for inculcating punctuality, integrity, and reliability.

Work is Plentiful A number of our students have worked their way through the College courses by earning, on the outside, enough to support them while in school, and are now occupying lucrative positions.

Elective Studies

Any one or more of the following subjects given in the High School may be taken by the Business College student: Algebra, American History, Agriculture, Botany, Carpentry, Civics, Classics, Cooking, Drawing, Dressmaking, Elocution, English History, English Literature, European History, French, German, Geology, Geometry (plane, solid and descriptive), Grecian History, Greek, Economics, History of Education, Household Economics, Hygiene for Women, Ironwork, Latin, Mechanical Drawing, Pedagogy, Physiology, Psychology, Physical Geography, Physical Culture, Physics, Rhetoric, Roman History, Theology, Trigonometry, Vocal Music, Zoology, and others.

REPRESENTATIVE STUDENTS.



Priscilla Hjorth,
Stenographer to Mr. E. H. Peirce,
Fire Insurance Co.

May Standing,
Stenographer U. S. Geological Survey
Office.

Elsie Pettit,
Stenographer to H.G. Whitney, Man-
ager Deseret News.



Arthur W. Morrison,
Bookkeeper Silver Bros.

Bert Merrill,
With Armour & Co.

Roy Williams,
Stenographer Z. C. M. I.

Questions Answered

Equipment.—The best in Western America.

Time to Enter.—When you can—NOW is the best time. We have no binding term divisions and almost no vacations. You may select your own branches.

Examinations.—None on entering any special course. Graduates of Eighth grade may enter regular course.

Both Sexes are received in all departments. Ladies and gentlemen attend in about equal numbers—about six hundred each year.

Time Required to Complete Course.—This depends wholly upon the student's ability—from six to eighteen months.

Individual Instruction is given to all students, so that no one will feel embarrassed.

Positions for Graduates.—For many months the demand for our students has exceeded the supply.

Regular Business College Course

FIRST YEAR.

New Testament (or elective) 3	New Testament (or elective) 3
Bookkeeping a 5	Bookkeeping b 5
Commercial Arithmetic a . 5	Commercial Arithmetic b . 5
Grammar 5	English Classics 5
Penmanship 2	Penmanship 2

SECOND YEAR.

Old Testament (or elective) 3	Old Testament (or elective) 3
Business Practice 5	Banking & Office Practice 5
English c 5	English d 5
Commercial Law a 3	Commercial Law b 3
American History 3	American History 3
Civics 2	Civics 2



Taylor

Miller

Coach Milne

Horsfall

Wooley

Metcalf

Hammond

THE MIDGET BASKET-BALL TEAM.

Night School

The college maintains a night school for the benefit of students who are at work during the day, and who have the ability and determination to carry on the work in some line of study during the evening. The following subjects are taught: Arithmetic, Bookkeeping, Penmanship, Shorthand, Typewriting, Spelling, English and Telegraphy. School begins October 7 and continues until April 4. The rooms are comfortable, well lighted, and splendidly equipped for this work. The instruction is given by a corps of competent teachers.

Tuition in the night school is at the rate of \$20.00 for the term, or \$4.00 per month.

Grant Scholarships

Hon. Heber J. Grant, a member of the Board of Trustees, generously endowed the Business College with two annual scholarships of \$40 each, which, upon the recommendation of the faculty, are given to the students whose conduct and class standing entitles them to it.

Tuition Rates

Beginning with June 3rd, the following rates of tuition will prevail in the Business College: For the summer school, commencing June 3rd, and continuing until August 9, \$10.00. For the regular two years' course, covering nine months each, \$75.00 in advance; or if paid annually, \$50.00 for the first year, and \$35.00 for the second year; or if paid by the month, \$7.00 per month. Students who continue the third and fourth year will be charged a uniform rate of \$10.00 per year.

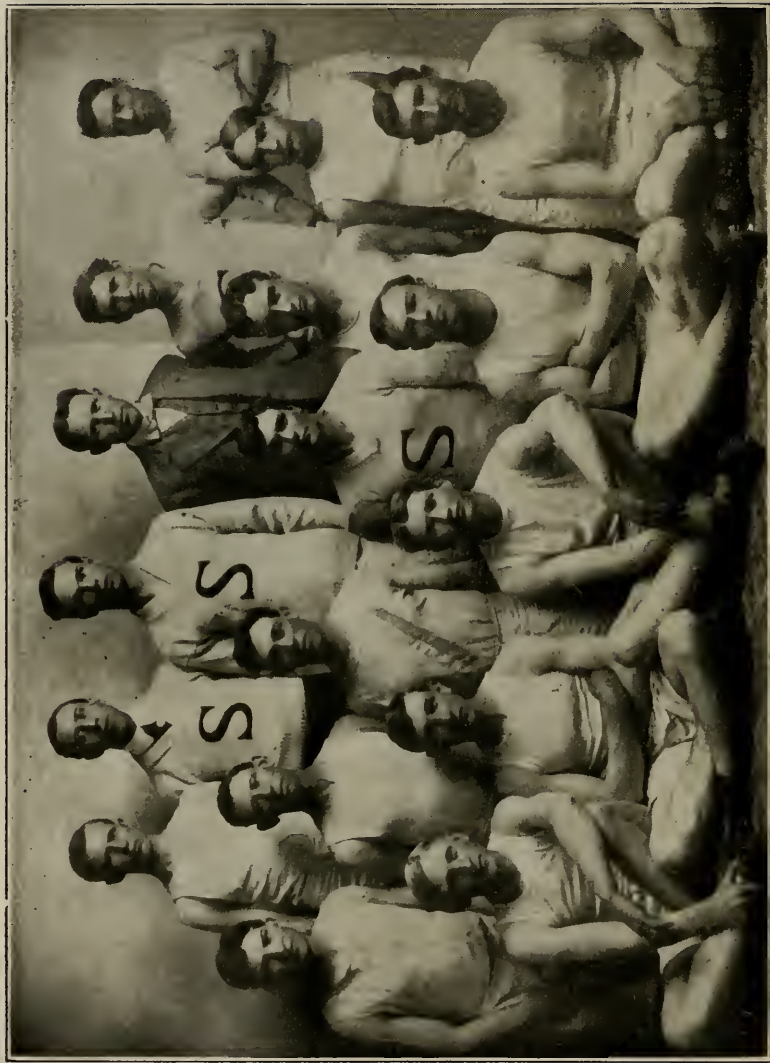
Certified Public Accountants

An act was passed by the legislature of Utah creating a state board of accounting with power to grant certificates of qualification to applicants who pass the required examination in the "theory of accounts," "practical accounting," "auditing," and "commercial law."

Persons who pass this examination receive the title of C. P. A., and are permitted to practice as certified public accountants.

A course will be offered by this College to meet the requirements of this board.

TRACK TEAM.



Top Row—Lambert, Otterstrom, Mgr., McAllister, Capt., Milne, Coach, Parry, McCloskey.
Middle Row—Peck, Bateman, Richards, Parry, Bixby, Winder.
Bottom Row—Grant, Heath, Tanner, Hawkes, England.

Board of Trustees.

Antho'n H. Lund, President.....	127 North West Temple Street
Angus M. Cannon, Vice President.....	47 Folsom Avenue
Joseph E. Taylor.....	251 East First South Street
Francis M. Lyman.....	1014 Third Street
Wm. Rossiter.....	523 Eighth East Street
Heber J. Grant.....	174 East South Temple Street
Arthur Winter, Secretary and Treasurer.....	229 C Street

Calendar for 1907-1908

FIRST SEMESTER.

September 9-10 (Monday and Tuesday) .....	..... Entrance Examinations and Registration of Students
September 11 (Wednesday).....	..... Instruction begins
October 4 (Friday) .....	..... Conference recess
November 28 and 29 (Thursday and Friday).....	..... Thanksgiving Recess
December 21 (Saturday) .....	..... Christmas recess begins
January 6, 1908 (Monday).....	..... Instruction resumed
January 24 (Friday) .....	..... First Semester ends

SECOND SEMESTER.

January 27 (Monday) .....	..... Second Semester begins
April 6 (Monday).....	..... Conference recess
May 25 (Monday).....	..... Junior Class Evening
May 25 (Tuesday).....	..... Senior Class Evening
May 27 (Wednesday).....	..... Field Day
May 28 (Thursday).....	..... Commencement Day
May 29 (Friday) evening.....	..... Alumni Banquet

Faculty of Instruction.

Willard Young, President.....	169 G Street
B. S. Hinckley, Principal.....	840 East Seventh South
R. Leo Bird, D. B.....	833 South Ninth East
	Bookkeeping and Mathematics.
F. W. Otterstrom.....	2436 Eighth East
	Shorthand.
Milton H. Ross.....	2424 Walnut Street
	Penmanship.
Ada Bitner.....	59 Center Street
	Shorthand.
A. Alma Nelson, Treasurer and Registrar.....	Capital Street
	Telegraphy.
Maud Neeley.....	1122 Milton Avenue
	Bookkeeping.
Edna J. May.....	844 Lincoln Avenue
	Typewriting.
E. J. Milne.....	1017 East Third South
	Physical Education.
LeRoy Mulliner.....	
	Bookkeeping.
Edwin S. Sheets.....	
	English.
Elias M. Ashton.....	
	Law.

J. B. Robbins, A. C. Keeley, R. Dumbeck
S. L. Bird, Manager, S. B. Robbins

CREAM SHIPPED EVERYWHERE

KEELEY ICE CREAM COMPANY

Wholesale and Retail Makers of
Pure Ice Cream,
Sherbets,
Water Ices,
Fancy Bricks,
Frozen Puddings,
Punches, Etc.

HIGH GRADE CANDIES
Delivered to Any Part of the City

Factory and Office, 260 State St.
Both Phones 3223 Prompt Service,
Salt Lake City, Utah.

ALBERT S. REISER JEWELER

No. 12 E. 1st South St.,
Salt Lake City, Utah.

Choice line of

WATCHES,
DIAMONDS,
JEWELRY,
CUT GLASS.
SILVERWARE,
OPTICAL GOODS.

Fine Watch and Jewelry Repairing

Mail orders solicited.
Bell Telephone 2640 k.

The NEW 35 REMINGTON AUTOLOADING RIFLE.
"Big Enough for the Biggest Game." BROWNING PATENT



In the Sporting Goods Line we have "Everything for Every Sport in Every Season." We have a large stock of Graphophones and Skates. Send for our 150 page catalogue. It is free.

BROWNING BROS. CO., Ogden, Utah.

The Ensign Knitting Co.

Positively makes the best SWEATERS and KNITTED UNDERWEAR in the West. APPROVED GARMENTS of the well-known original Nauvoo Brand always on hand. Their Mountain Lion Brand HOSIERY is as nearly hole-proof as can be, and is strictly guaranteed.

If your dealers do not carry their goods, call or write to the factory direct,
30 and 22 Richards Street, Salt Lake City, Utah.

(When writing to Advertisers, please mention the ERA.)

Work for Every Young Man and Woman who is ready for it.



Enid Edmunds,
Utah Sugar Co.

Nellie Keddington,
Beneficial Life Ins. Co.

Syrinia Keddington,
Z. C. M. I.

FOR over a year the demand for our students to take positions has exceeded the supply. Mutual improvement workers, this is your opportunity. A thorough business education makes you orderly, prompt, and exact—it insures a good salary and is the key to financial success. Take a course in Bookkeeping, or in Shorthand and Typewriting. Enter at any time. For information write to the

SECRETARY, L. D. S. BUSINESS COLLEGE, SALT LAKE CITY.

Halliday Drug ...Company...

JAMES JACK, - President
T.S. HALLIDAY, V.P. & Mgr.
Jos. C. JACK, Sec. & Treas.

Our Stock is New.
Prescription department is exclusive and has been endorsed by the medical association in the highest terms.

Drink Flo-Mix at our elegant fountain

LOCATION:
Between Salt Lake &
..Orpheum Theatres..

"Lest We Forget"

Who ever heard of the present courteous, efficient telephone service in Utah before

"The Phone that Talks" introduced it?

Are you benefitted?

Are you doing your share to make it a greater success?

**Utah Independent
Telephone Company**

Call 51 and learn all about it.

(When writing to Advertisers, please mention the ERA.)

SALTAIR BEACH

OPENS MAY 31.

The Bathing this year will be better than ever, and, owing to the high water, the best since the Pavilion was built.

Splendid Attractions: Steamboat, Gasoline Launches, Old Mill, Roller Coasters, World's Touring Car, Bowling, Shooting and Dancing.

Skating Rink is the best in the state.

Make your dates for Saltair.

J. E. LANGFORD,
Manager.

ARTIFICIAL REFRIGERATION AT MARKET AND SLAUGHTER HOUSE

Palace Meat Market

THOS. J. NIPPER, Proprietor

Wholesale and Retail
FRESH AND CURED MEATS, FISH,
POULTRY AND GAME
IN SEASON

We carry the largest supply of any market in the west, and everything is properly chilled before serving the customer.

BOTH PHONES

263-265 South Main

Salt Lake City, Utah

“EFF-EFF” FASHIONABLE CLOTHING

Embodies faultless fit, fine fabrics and first-class workmanship. Distinctive styles in the newest patterns

From \$12.00 to \$45.00

Everything you need in Gents' Furnishings. Splendid qualities. Reasonably priced.

Where you get the Best

Z. C. M. I.

Our Drug Store is at 112 114 Main St.

Edison PHONOGRAPH

The Acme of Realism.



THE most wonderful invention of the present age. Prices now within the reach of all. Machines from \$10.00 to \$50.00. Records 35c. each. Every home should have a Phonograph. You can always entertain your company with an Edison. Write or call for particulars.

Everything known in Music.

CLAYTON MUSIC CO.,

Leading Music Dealers.

109-11-13 So. Main.

(When writing to Advertisers, please mention the ERA.)