

one point touched by him that does him special credit; that is his fair and kindly reference to the "Mormon" people, whom it is popular to misrepresent and malign. We here introduce a portion of his remarks:

"The Mormons are as nice a people socially, individually and in business as any class of people on earth, but the majority of new arrivals come in with a hue and cry of 'Mormon,' when they don't know what it means. The effect is the same as if a home-seeker on coming into a Kansas community would ask whether you are an Episcopalian, a Catholic, or a Baptist, and when upon learning that you belong to one of these denominations would refuse to do business with you. But a man may go into any part of Utah and if he will let religion alone he will be treated as well as he could ask to be."

In that brief paragraph Mr. Green-span tells a good deal of truth in a short space.

FEATURES OF OKLAHOMA

AMONG the peculiar attractions of Oklahoma, the Mecca of the pilgrims who think that a patch of its land will be a salvo for all their sorrows, are innumerable swarms of bedbugs and skunks. It is said they inhabit the country in countless but not scentless millions. The very soil is full of the bugs and they are a worse pest than even the sand-fleas. As for the fragrant skunks, the Indians have been in the habit of making a lively penny out of the sale of skunk pelts by the wagon load, without sensibly lessening the number or the perfume of the aromatic animal. It is also stated that drouth is not an uncommon drawback to this home of the festive bedbug and odoriferous skunk. All these attractions, with the prospect of being knifed or pistoled by some adventurous land-jumper determined to secure a slice of the much coveted soil, must make Oklahoma a most desirable spot for home-seekers. However, a few years of occupation will no doubt cause a wonderful change, and those who go there and buy out the disgusted pioneer settlers, will find a better country and obtain possession on much easier terms than the present pilgrims to that land of the sociable and scented denizens and visitors of the night.

Most of the troubles of life originate from the habit of talking too much. The tongue is useful in its way, but it should be handled with as much care as gunpowder.

RELIGIOUS.

Sunday Services.

Religious services were held in the Tabernacle, Salt Lake City, Sunday, May 5, 1889, commencing at 2 p.m., Counselor Charles W. Penrose presiding.

The choir and congregation sang:

Praise ye the Lord, my heart shall join
In work so pleasant, so divine,
Now while the flesh is mine abode
And when my soul ascends to God.

Prayer by Elder H. P. Richards.

The choir sang:

O God, the Eternal Father,
Who dwells amid the sky.

The Priesthood of the Tenth Ward officiated in the administration of the Sacrament.

ELDER CHARLES W. PENROSE

said he had been requested to address the congregation. It is customary for the Elders when called upon to speak in this way to solicit the faith and prayers of those assembled. This is not done out of a mere matter of form, but because they desire to be aided by the Spirit of God, feeling their own weakness. The Lord has instructed His servants in these latter times that if they have not the Spirit they shall not teach. They are not to teach by the enticing words of man's wisdom, but to seek for the light and inspiration of the Holy Spirit, so that the people who hear may receive at the time such things as are suitable to their condition and circumstances.

The first verse of the first hymn sung this afternoon suggested to my mind a subject upon which I would like to speak. The third line of that verse indicates to us that this body of ours is simply a dwelling-place for something else—for the soul, or spirit—which at some time shall ascend to God. This is in accordance with Holy Scripture. In the 12th chapter of Ecclesiastes, 7th verse, we read, on the subject of death, "Then shall the dust return to the earth as it was, and the spirit shall return to God who gave it." From that text we learn that man is a dual being; that is, he is composed of at least two parts—the body and the spirit. The body came from the earth, or earthly elements, the spirit came from God; and when death ensues, the dust returns to the earth whence it came and the spirit to God from whence it came. This carries out the idea of that line in the hymn; the flesh is our abode at present; it is a dwelling-place for the being that inhabits it. In the book of Job we read, "There is a spirit in man, and the inspiration of the Almighty giveth them understanding."

There are various opinions in the world concerning our nature, origin and destiny. We know very little about ourselves as we are now. We know less about what we shall be in the future; we know very little about the sphere in which we live, less about that from which we came and that to which we are hastening.

In fact, with all the boasted understanding, learning and wisdom of this enlightened nineteenth century, after ages of accumulation of the world's knowledge, we actually know but very little.

We are not familiar with everything that belongs to the globe on which we live; we do not know all concerning its surface, let alone its interior. Therefore it is not very wonderful that we are but little acquainted with our past or future home.

We are finite creatures in our present existence; we can see but a very short distance around us; our knowledge is circumscribed in regard to earthly things; how, therefore, can it be otherwise as to heavenly things? But there are some persons who think that what we see, feel, and comprehend by our senses is all there is of us, and that when we go down to the grave that is the end—that the dissolution of the body is the entire dissolution of the being.

If that were so our existence here would not be of much account. Of what avail would it be for us to scramble and struggle for a living, if this little brief existence is all there is of us? Is it possible that all the light and intelligence and experience which we gain in this mortal life are to be dissipated when our breath leaves the body; that that is the end of it all? Our reason seems to resist such an idea; all the instincts of our nature rise up and repel it. Everyone who has examined himself or herself must be aware that there is something within us which is superior to the body itself, that can resist the inclinations of the body and control and conquer them, and bring them into subjection. There is something within us that can think, understand, comprehend, and reach out farther than the body can reach—farther than the limits of this globe—and penetrate to some extent at least, the sphere that is on high. There is something within us corresponding to that which we cannot see with our natural eyes, to that which we cannot handle with our hands, to that which we cannot taste with our mouths—something that has an affinity with it, reaching after that which is eternal, greater, mightier, and more glorious than anything we behold around with our natural vision.

Who is there among us that is thoroughly satisfied and contented with the condition in which he finds himself, no matter how much he may succeed in his earthly desires—in the accumulation of wealth or in the acquisition of anything labored for? No one that I know of. There is always something beyond to seek after, something greater in the mind's eye. The soul longs after infinitude; it reaches out to something greater than that which it can comprehend through the medium of the senses. It reaches after God, from whom it came—after the Eternal home in which it was born, and cannot and will not be satisfied with the things that are limited by this narrow and contracted sphere. In this body we are "cribb'd,