

all and special privileges to none became a tangible reality.

Sir: These comments are but a meagre sketch of the effect and characteristics of the Christian plan and mission, which in this late day seem to have measurably lost that vital force and enthusiasm it once possessed, and why the change? Is it because the love of fame and worldly gain has so cramped and absorbed the nobler qualities and aspirations of the human mind, that the disposition to work for the life interests of the people is so much diminished, or has the gospel of greed and self aggrandisement superseded that of duty to God and our fellow man.

Everywhere in modern society we see the symptoms of infidelity, estrangement and antagonism toward existing social conditions, and our methods of manipulating wealth and property constitute the chief point of attack, because the covetous have more than plenty. Everywhere are manifest the rumblings of dissent and discontent, and the ebullitions of popular clamor, insisting upon and demanding the abolition of our effete, mercantile modes, which has brought affliction to the few but permanent distress to the many, and so fettered and pauperized millions of the people, insomuch that real existence is made impossible. As a result crime is rampant. Such is the dilemma with which modern Christianity is confronted, which, like a canker-worm is slowly but surely sapping the foundations of modern society.

Let the Christian benefactor renew his diligence, set to work and lessen the chasm between Dives and Lazarus, rectify the irregularities that exist between the palace and the hovel, and reform that financial process which gives to one man an income of twenty thousand dollars per diem, and leaves his equally moral and intellectual brother without a dime; that the head may no longer say to the feet, I have no need of thee; and thus the theory of life, liberty and pursuit of happiness will become a practical realization. Then and not till then will Christianity have achieved the full purpose and mission assigned it by its venerable and matchless Founder.

SCRUTINEER.

SALT LAKE CITY, Jan. 12, 1895.

AS TO TREE CULTURE.

I read an article on Forestry in the News of January 6, 1895. I am somewhat interested in tree culture. When I was a young man 22 years of age, I came from the factory in England, and of course did not understand anything about timber growing. I arrived in Salt Lake City in the fall of 1859. I stopped in Salt Lake City till the winter of 1861, when I moved to Ogden, Weber county. But in the year 1860 I heard President Young tell the people that he wanted them to plant timber trees, for, said he, the time will come when they will be needed for fuel and other purposes. I there and then made up my mind to plant trees if ever I should be able to have a piece of land that I could call my own.

In the year 1866, I succeeded in obtaining thirty acres of land; since that time part of it has gone to mineral or salt. But, however, I

began to plant cottonwood cuttings and some young trees which I carried on my back from the river side, that being almost the only tree available at the time. Years after, poplars were brought into the country. Then to get some cuttings and some young poplars I went to work for a man and took them for my pay. I was very careful of them, even planting the small slips, two and three inches long. After that comes the balm of Gilead. I had a few cuttings of those also, so that from the first of my having land, I have put in practice the counsel of the Prophet of God, with the view of having fire wood and wood for other purposes, so as when I should get so old as not to want to go to the mountains for every stick of wood, I should have enough of my own to last me perhaps all my life, and some for my children after me. I think it will prove so. I have been cutting my own wood for a good many years now; I never go to the mountains for wood. I have cut some between two and three feet through.

Do not reject the cottonwood or the poplar, because there is a growing demand for the timber of these trees at the box factories; also for furniture a great deal of it is used. In fact there is not enough soft wood timber grown for present demand. While it will take long years and good soil to grow the best hard wood, the soft wood can be grown on almost any kind of land by proper attention, for present use. I find in my experience on shallow soil where the hardpan is within eight or ten inches of the surface, it is best to have a load of good soil on hand, dig through the hard pan until you reach the soft damp soil below, then fill up half the hole with good soil and plant the tree; then put in the soil around the tree and it will form a tap root which will find its way below, and will grow twice as fast as the one planted on hard pan. Most of my trees are around the fences and along the water ditches on land where I cannot grow anything else. Some say it hinders the crop; if so put in lucern, which will hold its own. I find that the cottonwood will stand the drouth better than any of the soft woods, the poplar next. But by grafting or budding the poplar into the cottonwood it will stand drouth better.

I grow my own wood for every use on the farm. I sometimes think how good it would be if this people would take more notice and put in practice the counsels of our leaders. I find that the trees make a place cooler in summer on account of the shade cooling the hot winds, and a wind break in winter, besides the beauty and life of a place in summer.

R. M. T.

WEST WEBER, Weber Co.

"THE NEW MOVEMENT."

Since the introduction of the Gospel by the Prophet Joseph Smith, the world at large has been looking for the manifestations of spirit power, and today it is Lo here, and Lo there, that some power is drawing the wondering eyes of those that are running after signs and miracles, and millions are deceived and blinded spiritually, and are drawn into the great vortex of delusion, whereby they miss the narrow way that leadeth to life eternal.

That this power is upon the earth there can be no question, and it is working in various ways in opposition to the Gospel of Jesus Christ. This power is anti-Christ in every case in all the various systems and channels through which the enemy of Christ is working, whatever name it may assume, from Dr. Mesmer in 1832, to the Fox girls in 1848, until the present wonderment of Rev. Dr. Mary B. Eddy's scientific church.

The tactics used by the enemy of all righteousness is full of subtlety and cunning craftiness, whereby he lies in wait to deceive and cause, if possible, the destruction of the people of God. Spiritualism is the main ledge with all its dips, apurs and angles, hypnotic, mesmeric, Christian science and scores of other outlets, all tending to the main ledge of mental deception and partake of the same constituent elements as the mother lode Satanic spiritualism.

Some twenty-five years ago there was a spur of the main ledge brought in from New York and established here under the euphonious name of The New Movement, the leaders declaring that it was not spiritualism, but that it was as high above that system as the clear blue sky is above the earth. It was called the Church of Zion, and the writer of this dressed and engraved that name on the corner stone of the Liberal institute, but when the true character of the movement was known it was erased from public view. Some of the best and most reputable citizens were misled and deceived under the promise of great and mighty things that were about to take place through the agency of this Church of Zion.

In a very short time it was known to be a spur of the ledge spiritualism. Then circles were formed and rappings and tipping of tables, trance and other mysteries were brought to the front, and the devil was soon in command of the Church of Zion. The writer was caught in the movement, I am sorry to say, but I did not long remain in doubt as to the fraud and imposition imposed on the people by some who had been prominent men in the Church of Jesus Christ of Latter-day Saints. I soon found that the leading feature of the movement was anti-Christ and the next was gross infidelity, and the major portion of those people that composed the movement are in that condition today.

Well, say some, when you found out the truth of the movement why did you not come back to the Church? Let me answer the query. Can you make fire with wet straw? Or can you read when the oil is down in your lamp, and the light begins to flicker and then go out? When the Spirit of God leaves a man he is in the dark, a sable darkness; this is hell; he is helpless and forlorn, and none can know this but those that have passed the ordeal of trying to guide themselves in spiritual things without the light of the Holy Spirit that can only be obtained in the Gospel of Jesus Christ.

When a man is under the influence of a spirit that is not of God he will say and do a great many things that are not right. That is just my case, for I have said and done many things in the dark days when under the influence of the prince, the power of the air, that today I feel ashamed to