

the whole human family was truth. One of the old poets in singing said:

"Truth is truth where'er it may be found
On Christian or on heathen ground."

Jesus Christ was the embodiment of truth—in Him was all truth; He was the light of truth. When he was being tried before Pilate the great question was asked Him: "What is truth?" Jesus answered: "I am the truth." Truth elevates, it uplifts, while the absence of truth degrades. Falsehood drags down and degrades, while the truth makes a man free. It makes a man free because it is a law of God, and He is the source of all good. Truth makes people free, but falsehood makes them slaves. Science is truth, and history is truth when it corresponds with facts. Truth is a power and makes free, while the opposite enslaves. Good comes through righteous laws properly administered, and every blessing comes through a strict adherence to the law of God. Every curse and all suffering come through lawlessness. Falsehood leads men astray. The fruit of a false life is misery. Jesus says: "I am the truth; follow Me and receive eternal life." He was the truth. He was the truth, hence the remark: "Follow me," Paul says "Follow me, as I follow Christ." He tried to follow Christ. He tried to embody the truth. Hence he said "Follow Christ." Washington embodied truth, and other great and good men have exhibited the truth in doing good to their fellow men.

The speaker enlarged on the subject of truth and pointed out in forcible language the great blessings enjoyed through living a godly life, and the terrible punishment inflicted on all who lived a false life.

ELDER JAMES E. TALMAGE

was the next speaker. He said he was greatly pleased at the truths just enunciated. Dr. Baldwin had given forth some very sublime remarks that day; what he had said was profitable and contained much food for reflection. As we have heard, God is the Fountain of all truth. In one of the modern revelations recorded in the Doctrine and Covenants we read, "Ye were also in the beginning with the Father; that which is spirit is even the spirit of truth, and truth is a knowledge of things as they are, and as they were and as they are to come. The spirit of truth is of God. All truth is independent in that sphere in which God has placed it, to act for itself."

All blessings are based on the observance of righteous law, while, as has been stated, condemnation is the consequence of a violation of law, human or divine.

The speaker cited the story of two misers whose only ambition in life was to accumulate gold. After a time one of them died and shortly after his spirit appeared before his former companion in life, but in a most haggard, tired and wretched condition. He told his companion that he could find no peace nor rest in consequence of his selfishness. This contains a very profitable lesson for all people in this life. Our hearts should go out to others. Herein lies the secret of true happiness: "Do good to all men."

DR. WHITE ON PRAYER.

"Prayer in the Light of Reason"

was the subject of Dr. E. E. White's address, delivered before a large audience in the Tabernacle last evening.

The speaker began by saying that modern thought had touched Christian faith at no point more unfavorably than that of prayer, and that the aim of the discourse was to remove those doubts respecting the efficacy of prayer which have their source in what is supposed to be reason or philosophy. He next analysed prayer into the three elements of worship, confession, and petition, and then stated its true nature. Prayer is neither language nor posture. It is not expression of any kind. It is the lifting of the soul to God in reverent worship, heroic confession and earnest believing supplication.

Its efficacy was considered in its effect on the one who prays, or its subjective efficacy; and in its effect on God, or its objective efficacy; and the argument was limited to these terms, as thus defined.

In considering the subjective efficacy of prayer, Dr. White began with the settled principle of psychology, that every act of the soul, intellectual or moral, increases its power to act, and creates a tendency to act again in the same way—power and tendency being the results of all psychical action. This principle is the central law of education and culture, of habit and character. The result of psychical activity is greatest when accompanied and energized by feeling, the deepest and most transforming feeling being love.

It was next shown that the subjective effect of prayer depends on the nature of the being to whom it is offered. The influence of fetish worship, the worship of idols and the gods of mythology, was traced, and the principle reached that by prayer man is changed into the likeness of the being he worships. This was also applied to hero worship, and illustrated by the degrading influence of a corrupt king upon the people as repeatedly shown in English and French history.

The principle was then applied to the worship of God, the all-excellent, the absolute perfection, and to Christ, the embodiment and manifestation of the infinite God and the perfect man. Prayer to such a Being is the highest exercise of the soul, the most transforming and uplifting of subjective influences—the most fruitful means of the soul's best life, growth and culture. This fact is conceded by all writers, whatever may be their views respecting the effect of prayer on God.

In discussing the objective efficacy of prayer, Dr. White first considered the two objections based on the immutability of God and the assumed immutability of nature's laws—"the invariable order of nature." In answer to the first objection, it was shown that by an immutable decree an immutable God may make prayer the condition of His blessings and mercies, and the answer to prayer may thus be the fulfilment of an eternal purpose. Moreover, the fact that prayer is a subjective good shows that it is in harmony with the nature of God. The well-being of the creature can never be in conflict with the nature of the Creator.

The second objection is based on the assumption that the creative fiat exhausted omnipotence. It assumes that

God created a potential universe, and after setting its forces and laws in motion, locked the door, through away the key, and has since stood outside!

But if there be a God back of nature, the presumption is that there is a God in and over nature; that if her forces execute His will, they are under and obedient to it. The imminence of God in nature is a necessary consequence of creation itself.

The invariable order of nature means that the forces of nature each acts according to invariable law. Force is not law. Law is the mode in which force acts. The forces of nature, not the laws, are the fundamental facts. Forces vary, one force even changing to another. The invariableness of nature is in law, not in force.

The presence of a free will in this universe of law is the supreme fact. A free will can use the forces of nature each according to its law. The invariableness of law does not stand in the way of a divine free agency.

Man uses the forces of nature to do his will. He puts one force over against another and thus disturbs the "invariable order." This fact was enforced by happy and striking illustrations.

Physical force is not omnipotence. The physical is subject to the spiritual. The laws and forces of nature execute the Creator's will. The concurrence of nature's laws and God's will is affirmed by reason itself. The miracle has a small place in God's answer to prayer. The prayer that heals the sick may neither annul nor contravene any physical law.

Faith in the objective efficacy of prayer is reasonable. Any fact revealed in universal consciousness and tested by universal experience is a sure basis of philosophy or faith. Prayer is such a fact. It is a universal instinct and impulse of the human race, and, moreover, it is the highest instinct and the deepest impulse of man.

Is there no objective correspondence? Is there nothing beyond prayer that corresponds to and answers this universal instinct and impulse of man?

There is not a created being that has an instinct or desire which has not an objective correlate and satisfaction. This was shown by striking illustrations relating to animals and plants. Is man mocked? If so, it is the saddest, as well as the strangest, fact in the universe. But man is not mocked? Prayer opens the spirit of man to the Divine Spirit; it is the condition of spiritual action and interaction—in harmony with the nature of God and the nature and deepest needs of man.

The fact that we may not know how prayer moves God is no reason for doubt. Like is the unsolved and unsolvable mystery of nature, and psychical life is no exception.

The argument closed with the application of the principle of fruitage—the ultimate test of all doctrine, whether of philosophy or faith. "By their fruits ye shall know them." In a few sentences it was shown that a record of the fruits of prayer would be a catalogue of the grandest victories and noblest virtues of the race. Prayer has been the hope and solace of the wisest and best in all ages.

Among other things that will now advance in price are those luxuries of the season fresh eggs.