

the Gospel among the nations of the earth are to be gathered to the land of Zion, which is on the Western hemisphere, while the Jews are to be restored to Jerusalem, on the Eastern hemisphere, preparatory to the coming of the Lord in power and glory.

Many reasons may be cited why the Saints can learn more of the ways of the Lord and live nearer to Him in a gathered condition than when they are scattered in various lands. The opportunities for instruction are vastly greater when the people are closely associated in their dwelling place with those whom the Lord has called to minister to them than when they are scattered and difficult to reach. In this feature alone there would be abundant cause for the policy which the Saints are pursuing under the direction of the Lord.

But there is also necessity of gathering for the preservation as well as progress of the people. The principle that union is strength is as applicable to the combination of evil powers as of the powers of good. When the enemies of the Saints are numerous and united they possess great power for carrying out their designs, and if the Saints in the comparative paucity of their numbers were to remain scattered and their interests separate, their strength would be divided and they be weakened. That they might not constantly have this danger to labor under, and be by it subjected to greater liability to be overcome, the Lord has directed them to assemble together upon a land which He has appointed and blessed for that purpose. When they obey this command their strength is solidified by their personal association and unity of temporal and spiritual interests, and the powers of evil receive a check by being kept as it were outside the walls.

The people can also exercise more spiritual power and thus receive more abundantly of the blessings of the Lord in an assembled capacity than otherwise. They are united and give each other encouragement to press on in the cause of truth. Their union enables them to exercise greater faith; this is combined, and the results are consequently more extensive than under less favorable conditions. Their hearts then present a field more suitably prepared than before for the sowing of the good seed—the knowledge of heavenly things.

The reasons for the gathering of the Saints are so numerous that we have not space to mention even a considerable proportion of them. But an important one is pointed out in the record left by John the Revelator. In giving an account of his vision of what should take place on the earth, the Apostle says he saw an angel bring the everlasting Gospel to men; he also says that he "heard a voice from heaven saying, Come out of her my people, that ye be not partakers of her sins and that ye receive not of her plagues. For her sins have reached unto heaven, and God hath remembered her iniquities." Here the Lord gives a reason for gathering His people from Babylon. They are commanded to come out that they should not be partakers of her sins; for those who voluntarily remain among the peoples classed as Babylon necessarily partake of their sins to a greater or less extent, because they

refuse to obey the command of the Lord to be united; consequently they will be made recipients of the plagues that will be poured out on the mother of abominations.

It may be suggested that in all dispensations the Lord has desired His people to unite, for a protection from the attacks of their adversaries; when they have failed to heed His call, destruction has come upon them. He sought to introduce this principle among the Jews, but they would not receive it, and when He was foretelling the destruction of Jerusalem He exclaimed, "How often would I have gathered thy children together as a hen gathereth her chickens under her wings, but ye would not! Behold, your house is left unto you desolate."

In this dispensation, that of the fullness of times, the voice of the Lord has gone forth to His people, and in this is the chief incentive to the gathering—it is the command of God. He says:

Let them therefore who are among the Gentiles, flee unto Zion. And let them who be of Judah flee unto Jerusalem, unto the mountains of the Lord's house.

Go ye out from among the nations, even from Babylon, from the midst of wickedness, which is spiritual Babylon.

But verily, thus saith the Lord, Let not your flight be in haste, but let all things be prepared before you, and he that goeth, let him not look back, lest sudden destruction come upon him.

This is the Lord's command, and those who fail to heed the divine call, or who take a position antagonistic to it, place themselves in an unenviable situation. A reason is given for the gathering of the Saints, for which the Lord says there should be a work of preparation. A prominent feature in this preparatory work is that the Saints learn to obey the principle of gathering alone for the love of the Gospel and to do the will of God. Some people have gathered with the Saints with the object of improving their worldly affairs. This has been their chief aim, and they have been disappointed. In order to call down the blessings of the Lord, the motive must be of an entirely different nature. It is true that those who have gathered under the proper spirit have been greatly blessed and benefited in their temporal conditions, and in many cases have secured comforts and luxuries which they could not have reached in their native lands; some have not been able to bear prosperity, and have lost their love of the Gospel by grasping after wealth. But the secret of success in their temporal affairs among the gathered Saints is that they have sought first the kingdom of God and His righteousness, and the other things have been added to them; where there are any who have sought to change this order, the blessing of the Lord has departed, either in spiritual or temporal things, or in both.

As to advice concerning gathering, it is proper that those who contemplate emigrating should prepare themselves by obtaining correct information. The Lord says:

And let the work of the gathering be not in haste, nor by flight, but let it be done as shall be counseled by the Elders of the Church at the conferences, according to the knowledge which they receive from time to time.

This command is from the same divine source as the other, and affords to Saints a means of obtaining proper counsel which, if followed, will result to their blessing. In giving this counsel, as in all other matters, it is the duty of the Elders to proceed under the inspiration of the Holy Ghost. The fact of the gathering place of the people being endeared to them as their home should not lead them to think only of its beauties, and to forget its disadvantages to new comers. When they are inquired of, they should state the whole situation, especially the untoward circumstances that immigrants and strangers have to contend with. It is their responsibility to generally instruct the Saints in the principle of the gathering and to give advice in relation thereto within the limit of directions from their presiding officers. Obedience to the principle is an act that is left wholly to the individual who, if he is in the line of duty and has made the required preparation, will receive the spirit of the gathering at such time and manner as will be for his best good, if observed with an intent to obey the will of the Lord.

## TWO OBJECT LESSONS.

The Germans have an expressive way of describing those who are particularly shiftless and destitute of snap and energy and resource, yet not especially lazy: "Such people sit around with their mouths open waiting for roasted pigeons to fly in."

We wonder if there are not a good many of that kind of folks in Salt Lake City at the present time, men who would perhaps like to work, but who, because some one does not come along and hire them, stand in the sun on the street corners and rail at hard times and listlessly inquire of each other and of passing acquaintances when they can expect "something to turn up." The idea of taking off their coats and turning up something, not only their shirt-sleeves but the hundreds of idle opportunities that are lying around us, apparently has never entered their minds.

At the risk of wounding their feelings, we advise them to stroll out northward a few blocks,—say into that section once known as the Nineteenth ward pasture—and take a lesson from the Chinese. The heathen out there are turning things up—the sod and soil. They are also turning things down—weeds and manure; and into the land as thus prepared they are dropping the little dull, hard seeds, that in the warm breast of mother earth are nourished and made to grow and yield fruit and food for man. A month hence those Chinamen will be getting cash for the work they are now doing; for nature never neglects to smile upon those who woo and conquer her. And some of these men who are now and at that time may still be standing on the street corners, will crave the succulent wares the heathen's basket contains; all the while perhaps complaining that this not a Chinamen's country anyhow, and clamoring for the expulsion of the quiet, industrious gardener.

That ought to be one object lesson. There is perhaps another: East and south and west of this city, within its