

sion of our day. Christian churches are fashionable and influential; Christian learning exhorts itself in declaring its superiority, and Christian liberality sends its literature and missionaries into all the nations of the earth. The skeptical world only asks, Is this the Christianity of Christ? Is it the Christianity of the New Testament? Is it a duplicate of that order established by Christ and His successors? Is it a continuation or a reproduction of the Christian Church? Does it cherish the same ordinances, employ the same power, commend the same gifts, or continue the same organization? Will comparison with the records (sacred they are called) justify the general claim that they are (singly or combined) the Church of God or Christ, or are they really devoid of all the characteristics which indicate the genuine and determine the spurious, or are they not all bogus, without recognition, without authority and power?

If, says the skeptic further, we simply bring them individually or as systems into contrast and comparison (no matter what their claims) surely none could for a moment mistake one for the other. Examination detects the counterfeit, and criticism rebukes the assumption; never calling into question the enthusiasm, the sacrifice, the goodness, earnestness or successes they claim, they can in no sense, nor any of them, be admitted or entitled to the Christian name, which most repudiate as a matter of fact in their very nomenclature. The skeptic thus dismisses, no less volens, all pretenses because of non-conformity, and simply turns his critical mental eye over the multitudinous organizations, and gives consideration to the one most nearly approaching the historic ideal. Mental sifting finally finds one standing out alone, claiming adhesion to that "form of sound words" and doctrine he deems so essential to a duplicate. It is not popular or influential, indeed it is repudiated, and the appellation of "Christian" is denied it by that class which, if conformity shall determine, have no claim whatever. However the skeptic is after the truth, and like the business man judging an assumed twenty dollar piece of money, if it does not possess the genuine characteristics of a genuine coin in color or weight, if it is an alloy—his senses detect at once the counterfeit, and rejection follows as by instinct and as a matter of course. But one day a coin is presented carrying all the lineaments of the genuine. He tests it by acid, by weight, by expert's perchance, but somehow he is not quite sure; there is a ring to it, it almost defies detection, he presents it at the bank where it passes muster. By and by it reaches through the customs, the treasury. There it is rejected, not because of any lack of metal in it, probably not because of defective workmanship, but it is a counterfeit, simply because it was issued without authority.

It may be that the mere fact of outward harmony alone will not demonstrate that any organization is of God, nor can its true character be determined thereby, for the probability is that the powers of evil may so imitate the true Church, and so possess

miraculous manifestation as to "call fire down from heaven," if it were possible to "deceive the very elect." Yet there is always one key by which the true Church—the true coin—can be accurately determined. That is at the custom house, at the mint, at the place of issue; if of authority it commands attention, it makes promises, it assures testimony, it will secure recognition.

President Young once said that no human wisdom or intent would ever be allowed to duplicate or create a perfect semblance of the ancient Christian Church; that however closely imitated as a preparatory work or classed as delusive by spiritist agency in later times, "the gift of the Holy Ghost" by the laying on of hands would remain for ever the impassable barrier which imitation and deception could never overcome. That cannot be counterfeited; it is the seal of authority, it is the stamp of Deity, it is the gift of God, and the redemption of the promises of Christ. This is the witness of the Holy Spirit, the unmistakable power of inspiration, and that rich assurance which comes of faith, of perfect obedience, and membership to the Church of God and Christ.

The orthodox (?) organizations, the churches and religious theorists, assume too much, they claim too much, they apply egotistically to themselves precious truths, promises and blessings, as found in the New Testament, particularly in the Epistles, forgetting or overlooking the fact that save in rare instances these were addressed to the baptized believers of the original Church of Christ, and that with them "no stranger ought to meddle." Now the skeptic proves the promises made of authority; he tests the compared duplicate. Should its promises fail, he relegates the whole to that series of delusions which are the heritage of this generation, and the abiding testimony to universal apostasy.

The Church meanwhile remains steadfast and immovable, its claims are honored, it is recognized of God, and all its principles are eternal. Its Priesthood is not of man, its authority in ordinances is beyond question; for individual revelation from on high establishes in the heart that knowledge and power which is forever inseparable from Divine order and eternal things.

OCCASIONAL.

PAYSON, April 26.—Mrs. Almira Wilson Riggs was found drowned in Payson creek this morning she had softly crept away some time during the night and suicided by drowning, being tired of life and suffering from temporary derangement of mind. She was living at the house of her mother, being unable to care for herself. She leaves a bright little girl, Lisle Riggs, aged about 10 or 11 years. Formerly she was the plural wife of O. H. Riggs, then a traveling salesman of a California tea firm. They separated some years ago, and she has endeavored to find her own support by teaching school. Until her health failed she provided a neat little home of her own, near her mother's. She was much respected and moved in good society here. Her death causes a gloomy sadness among her many relatives and friends.—Tribune.

LEHI NOTES.

LEHI, April 26, 1897.—April showers have commenced to make every little spot look pleasant, and when old Sol puts forth his warm rays upon mother earth, the gardens with their lawn and flowers and the fields with the grain truly smile. The mountain streams are again on the rise very fast.

The other day a fellow was in our town trying the paintswindling game, but was caught at his tricks and hastily put out for greener pastures. A young fellow was caught by our city marshal as soon as he entered town and \$20 given up that he took wrongfully from some party in Mercur. So much for Marshal Thomas.

The Slater Brick company expects to start its brick machine up this week, as it has large orders in already and parties are anxiously waiting for brick in order to build.

Mr. Valize, the Utah Sugar company's chemist, was suddenly called to Denver to the death of his father. In company with his wife the gentleman attended the funeral.

Among the amusements of late has been a ball in the opera house, and a surprise party on Mr. M. Peterson on the eighteenth birthday of his son Ellis.

On the street corner an electrical doctor has been amusing the people while he endeavored to sell them electric bells.

The county convention of school boards met in Lehi, in our Center district. Sixteen districts were represented out of twenty-four; twenty-three trustees were present, including three ladies. County Superintendent Christensen was in the chair. A number of questions were discussed, among the prominent ones being the payment of teachers, health of the different schools, and trustees salaries, etc. It was decided to pay teachers according to ability. The next meeting is to be held next month in Payson, where reports will be given, and a permanent organization entered into. A good time was had by those present. The different schools of our town were visited by the ladies and gentlemen during the days of the convention.

Mr. G. Austin is jubilant over the rains that have fallen lately, as they have done good to the best. He reports that the crop is in good condition. If we have some warm weather now for a short time the little boys here will rejoice, for there will be plenty of work for them, thinning out the beets in the fields.

Died, on April 16, 1897, Wm. Goates, the son of Wm. Goates and Sarah Larkin Goates. He was born January 1st, 1861, at Lehi, Utah, and has left five children, two sons and three daughters. The funeral services were held in the meeting house Sunday, April 18, Bishop T. R. Cutler presiding. Elders A. J. Evans and C. D. Evans were the speakers. By request of the deceased the choir and silver band were in attendance, no being a member of the latter. A large number of friends and relatives also attended. Seventy-eight carriages followed the remains to the cemetery. Elder G. Larkin of Ogden had charge of all the arrangements until the body was quietly laid to the tomb.