# DESERET EVENING NEWS: SATURDAY, JULY 21, 1900.

# CHARITY AND BENEVOLENCE

Remarks made in the Tabernacle, Salt Lake City, Utah, June 24, 1900, by

# ELDER JAMES E. TALMAGE.

Sincerity of the Latter-day Saints-Their Benevolent Missionary Work-Popularity Not a True Test of Worth -"Mormon" Unpopularity Attributed to Ignorance-Benevolence Characteristic of the Work of Christ-Faith and Works to Heal the Sick-Trust in God's Grace and Learning to Give-Proper Spirit of Tithepaying Wealth of the Saints-Work With the Heart.

d yet I doubt not the pleasure is ever ish, and that the majority of those o come here from Sabbath to Sabun for purposes of worship are used to hear from those who have so cently come from distant fields of misonary labor

The missionary work of this Church is subject of great surprise and wonder the world. It is a cies of that benevolent labor which so characteristic of the present age. e present is a day of professed benevice. Many of the wealthy of the sid vie with and strive to outdo one ther in benevolent actions. As to her all of them are inspired by a of true love for their fellows, tuated with a desire to appear and great, and thus to win the men, I am disposed to be sithis I know, that none of deeds will lack of reward, ons of their kind acts will go un-ed of God. But one of the most ndous undertakings of a benevonature with which I am acquainted he world today is the spectacle prethis Church sending out hunis and thousands of missionarles, them from the field, the workthe counter, and the school; causto leave, and leave ngly, their associations willingly. home, and to give up for time being the opportunity and hope voridly advancement, that they go and do what they consider their n carrying the Word of God unto who have not yet heard It. While can readily understand that many may say that the Latter-day its are mistaken, may refuse to actheir tenets of faith, and may go far as to say we are a bigoted, people; and while I can respect make of a man who may

remark as that, believing that haps he has not seen all, I confess that I have no respect for the ion of any man who says that this ple are insincere. Their sincerity is indantly attested, and has been so days of the early persecution own to the present.

POPULARITY NOT A TEST OF WORTH.

They are regarded by many as a very impopular people, and some of the mis-ionaries who go into distant parts of he world find that the word of their

The opportunity of listening to mis- I think of me. I am willing that their the apportunity of insteming to may maries just home from their field of or is of frequent occurrence here, of is of frequent occurrence here, know little about me if I can have a good name from those who know me There are some organizations, as there are some men, whose reputation suffers with increase of knowledge and with better acquaintance; but I found amongst the thinkers of the day those who are not swayed by every wind of popular prejudice, that if they

know anything about this people at all they have recognized some of our vir-This fact I would emphasize: In an experience extending over quite a number of years and including travel in of the recesses of that edifice the widow. many countries. I have never had to bow my head or hide my face in shame because I was a "Mormon." I like it to be known where I go that I am a "Mormon." I force my views on no man. I do not press my belief into the man. I do not press my belief into the to known whete I go that I am a "Mormon." I force my views on no man. I do not press my belief into the she did, and turing to those who were about Him He said: "Of a truth I say about Him He said: "Of a truth I say many countries. I have never had to face of others. If they want to know what I believe, they can find out for the what I believe, they can find out for the asking, and I will be very pleased to tell them. Hut I do not feel that I belong to any low-down church, and I do not think my brethren and sisters feel so either. The proudest rec-ommendation I have had in the course of long travel has been that I am a member of this Church. It has brought me kind treatment it has brought me me kind treatment; it has brought me in contact with intelligent men; it has been a means of education to me to a marked extent, and from the standpoint of worldly things alone I would be a

fool if I thought of giving it up. BENEVOLENCE CHARACTERISTIC OF CHRIST'S WORK.

You have listened to personal testinucles from our brethren just home from the missionary field, and I want to add my testimony to theirs. I go back to a remark made a few minutes ago, that benevolence is characteristic of the present development of the ages; and would add that benevolence has always been an essential feature of the work of Christ. The visiting stranger to whom I have referred talked with me about some of the organizations of this Church, and he was particularly impressed by the mention of one, the purpose of which is expressed by the name-the Relief Society. It is one of the secondary, subordinate organiza-tions in the Church, I admit.-one of the helps in government spoken of in

the Bertptures. It is composed of siz-ters, young and not so young, banded together for the purpose of carrying re-lief to those who are in distress. I ex-pressed to him, and I venture to repeat

pressed to him, and I venture to repeat now, an analogy which forced itself up-on my attention at the women have tween that organization and the Church as a whole. Just as these sisters of the on doctors' skill than on all the power on my attention at the moment be-

plow, and the industry of man, coupled lossoms and fine fruit, all of it bearing with the blessing of God. estimony to the industry of man and he goodness of God. I asked myself, A KINGDOM OF GIVING.

is it right to say that this is nothing out the result of man's industry? Is it So I would encourage trust and confidence in God's grace. I have so much confidence in it that I am willing to stake everything I have on the risk right to say that it is nothing but t capricious exercise of God's favor favor God's power was in operation before our fathers came to this once barren spot. If the grace of God only had been needed, this would have been a fruitful of laboring as required to secure that blessing of grace; and the truer and more faithful we are in those efforts the greater will be the blessing that will place instead of part of the Great Descome unto us individually, and the greater will be the love that we have for our fellows. If this Church had not ert as which this region was famed. No; those beauties had been bought at the expense of exertion, and hard work-the as one of its characteristics love for mankind, I do not believe I could ac-cept it as the Church of the living God. sweat of the brow, and the sweat of the heart; and that sweat fertilized the soll under the grace and blessing of God. I am just practical enough to believe that the Lord is willing to bless those I expect to see sacrifice for others; I expect this missionary labor to continue. I expect to see the Latter-day Saints who will try to bless themselves; and willing to give, and to give liberally, We have heard a gread deal during have a great deal more faith in my aver that God will send me the har the past year or more concerning that peculiar establishment in our est if I go out and plow in the season thereof, and sow, and carefully tend my farm, than I would have to sit down idly and pray. God does not favor pau-perism. He will pay us well for our lahurch, the tithing system. talking not long ago with some not of us who had been looking into the lithbors, but He expects us to work; and ing matter, and they expressed the wish that that we do is reckoned by Him in that some such system as that had been peculiar manner, not only in the numintroduced into their churches-a sys per of acres, not only in the actual mount of work as man may count it, tem which would establish equality in the giving which the Lord requires, You ut in the amount that we do as comhave heard personal testimonies of the blessings that have come unto the tithe. bared with what we could do. When have done all that I can under certain payer. The Lord said He would give blessing unto those who would make this sacrifice; that He would give them more than their storehouses could circumstances. I have faith in going to the Lord and asking Him to do the rest, whether that that I was able do was relatively great or small. Y Yot contain; and that has been a very remember the poor widow who came to the temple when Christ was there. Just tractive promise unto many. occasion to say that there will have to before her visit there had come a rich be some motive that is deeper, greater and better than that hope of material man, swaggering along in his pride dressed in rich robes, and there with a returns if we would be tithepayers at heart. I do not believe if I give a doljingle and a tinkle that all might hear, and with ostentation that all might see he dropped his gold pleces into the lar on the assurance that I am going to get ten back that I am entitled to much praise; I think I have a pretty good treasury box. There stole out from one blessing in such returns as that I believe that kind of interest ought to and she, when no one was looking as satisfy the veriest Shylock amongst us But If we give because the Lord requires us to give, we may expect blessing of His grace and favor, and it will come in a way that will be most unto you, that this poor widow hath cast in more than they all: for all these suited unto us. Yet I have not seen that those who have been tithepayers from have of their abundance cast in unto the offerings of God: but she of her penury hath cast in all the living that she had." Thank God that He the first are very much poorer in this world's goods than are those who have been too poor to help the poor and too poor to give unto the Lord. Why, the Lord treats us as we are-like chilreckons not according to the amount, as men reckon, but according to the de-Not long ago I saw a mother dren. give a bag of sweet-meats to her child and then ask the little one to give mam-FAITH AND WORKS TO HEAL THE ma one back. Do you think the mother cared for that bit of candy? She Our people are known as a peculiar wanted to train her child in the art of giving. She knew what lesson the people, and one of their practices has called forth many a comment. They bechild had to learn. And so the Lord lieve in the scriptural instruction that says to us. Here are the blessings of when any be sick among them they shall send for the Elders, who shall anoint the sick with oil and administer unto them by the power of the holy Priesthood; and they have confidence in the accumulant provides that the life, the material things of earth; now rive some of it back to me. The man who has not learned to give is only half a man; he will never get very far along the road the accompanying promise that the prayer of faith shall save the sick. For that leads into the kingdom, because the kingdom of God is a kingdom of givthis we have been criticleed by the ignorant, and ofttimes by the wilfully ignorant who have had the chance of ing. As long as a man suffers when he gives as if he were having a tooth drawn, depend upon it he is unfit for knowing better, who say that we are opposed to medical skill and have no the kingdom of (. d; he would suffer agonles there day and night-it would use for medical treatment. You know that that is a falsehood. We look upon be a hell to him.

PROPER SPIRIT OF TITHEPAYING.

I have listened to a great many testies that have been borne during the last few months concerning the blessings that have come to those who are tithepayers, and I want to add a per-sonal testimony on that matter myself. pray in words without effort at relief. We are justified in doing what experi-ence and skill may dictate, and we can First let me say that I never had much of an ambition to be a rich man; for do not believe in relying wholly on doctors, and had we the faith which it I have seen many rich men who are kept so busy looking after their riches that they have no time to enjoy them-selves, and who have such a burden sadly true at that, many of our people, upon their backs that they are always tired. Of course, not all of them are forgotten. But there is some seed that so. I never coveted riches; but there does not grow, or even if it does spring was one blessing that I did covet. I remember when a boy that once I al-lowed a bill to run up until it amounted to sixty cents. I was sixty cents in deht, and it cost me so much corrow and grief that I went in my boyish way to the Lord and told Him that if He would the Lord and told Him that if He would enable me to pay that sixty cents I would try my best never to get in debt again. Then I went out to find some-thing to do to earn it; for that was the way, I thought, in which the Lord would give an answer to my prayer. I found the chance, and I earned a dollar very soon. I paid the sixty cents, and thanked the Lord. Except in a techni-cal sense I never have been in debt since cal sense I never have been in debt since that time, and I am able to say that, in the true sense of debt, I never owed a man a dollar; but I cannot say I never owed sixty cents. Through m paying my tithes the Lord has enable me to keep out of debt. Therefore say that I am one of the richest men say that I am one of the these med in this Church today. I am willing to live in a cottage, for I cannot af-ford anything better and live within my means. Being free from the trammels of debt, I lift my head with the proudest and feel that I am as rich as the blocks when when you can recduce as the richest whom you can produce. And I feel to say, in the name of the living God, do your best to keep out of debt, my brethren and sisters, and ev. eryone of you shall be rich. Do not misinterpret my words. I cast no criticism upon those who incur honorable debts. There are honorable obligations, debts. and I have no word of censure for those who incur them. But the man who runs in debt that he may live beyond his means, the man who will borrow from another when he has no assurance that he can pay him back, is a dishonorable man But this is not the only benefit that tomes from tithepaying and from liber-i dealing. It makes a man feel rich. I will make him spend his fifty cents-If that is all he has and it is proper to spend it—as a prince would spend his hundreds. A man is rich in pro-portion to his feeling of liberality. I was asking some help not long ago for a good cause. I do not like to carry subscription lists around. I do not do It if I can help it; I always try to per-suade some one of my brethren that it is his duty and not mine. But on this it is his duty and not mine. But on this occasion 1 went around with a sub-scription list, and I called upon a broth-er who was busy at his desk. (By the way, he was generally busy at his desk, working from morning until night over his bank accounts and property affairs). I told him what was wanted, and im-mediatic he commenced to tell me I told him what was warred, and im-mediately he commenced to tell me such a tale of wee, that rents had gone down, that his income had been cut, and that he was suffering. I knew very well that that man could reckon a hundred dollars to every ten I owned light as indirectly, but he told me a hundred dollars to every ten I owned directly or indirectly; but he told me such a tale of suffering and sorrow, poor fellow, I pitied him from the bol-tom of my heart! I did not press the subscription matter, but I left a dime on his desk to help him out, Why, if that man had the wealth of the Vander. bits, I believe he would be such a suffering, narrow-minded soul that he would always be too poor to help an-other. I do not know whether he is here or pot; if he is, I mean him who here or not; if he is, I mean him who thinks it is he,

there were no poor and He called it His No; but He does not twolling-place? like the fact that there are poor where there ought not to be any; and there ought to be no poor among the Latter-day Saints. And I believe that if you would take a true census of this people you would find that we have a greater number of poor people with bank ac-counts than we have of poor people without such. The poorest of the poor, to me, is the man who has a bank account that he dare not touch. 110 matter what the needs. I like to see a liberal soul and a liberal conscience. Some of you may have read in that travesty by one of our comic writers pardon me if I refer to such. I 80.5 we are a liberal people, and in our sermons we do not always fol-low the conventionalities which characterize some churches), a reference to a fanciful scene in which a man sitting by his fireside on one occasion and gloomily thinking over some of his bad luck, saw a little imp sitting op-I Wills posite him-a little, misshapen dwarf idiotic in expression and wholly disreputable in appearance. He marveled how the little fellow came there. He spoke the strange creature, who immediate commenced to dance around and cu as many antics as the goblins of old are said to have done. He tried to catch him, but immediately the little fellow was at the celling, dancing around as light as a hydrogen balloon. Finally, they got to talking together. Says the little dwarf, "Don't you know me? Why I am your conscience. I used to be a good full grown conscience, and all the rest of the consciences around here used to have respect for ms; but you see I take am growing old and wrinkled, bowed and shrivelled, quite a poor sort of a fellow to look upon just now." You wil believe me when I say the man was surprised; but having a chance to talk for once to his own conscience, he put a number of questions to him, and found that there was quite a community that had been formed of the consciences of his neighbors. He asked about this man's conscience and that man's conscience. One to whom he referred with considerable respect was described to him as being so small that he usually slept in a cigar box. Another he had little respect, was the king of all the conclences of the neighborhood. I have eftrimes thought that if we could look into ourselves and see what we are we would be surprised, and that if our bodlly stature were in proportion to our spiritual growth some of us would be izened little dwarfs. It is well that we do not know everything, and that we cannot see ourselves perhaps just as we are. However that may be, the instinct is in us to make ourselves botter I say again, let us learn to give. To give what? That which we have. Perhaps it may not be silver nor gold; but all of us have something that we may give, for the giving of which we will be the bet-When we do give let us give with

#### SEED OF LIBERALITY.

our hearts.

Let the seed of liberality that we sow be fertilized seed. Oh, I believe sometimes the penny that is droppd into the hand of the indigent one is comparable a vital seed, because it is fertilized ith the wish of the heart; that penny will grow, and produce a crop of pennies, and years and years after-wards you will find the product of that seed still living. A good deed that is done with the desire from the heart to do good is a deed that is vital. It is like a seed that is dropped into the prepared soil. I have sometimes thought in my nightly dreamings, that when we in my nightly dreamings, that what we wake up on the other side of the vell we will find many and many a flower there growing that has sprung up perhaps from the seed that we have dropped here, the dropping of which we have foreorder. But there is some seed that

and greatest. They held their learned | to tell him that he shall not uks . their synagogues, and discussions in came to Him one day with the tion, "Master, which is the great question. ommandment in the law?" swered, "Thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy mind. This is the first and great commandment. the second is like unto it. Thou shalt | for the simple reason that the who we thy neighbor as thyself. two commandments, He said, hang all the law which you are quarreling over and all the prophets about which you dispute. There was a philosophy in that remark The man who loves his God with all his might and his neighfalse witness against his neighbor; he i sincere Jew of old, you are not fa loves his neighbor too well. No need the kingdom of heaven. Amen.

name of God in vain; he loves Rise whom he recognizes as his Pathe very truth. Yes, I say again a very truth. day, as of old, the man who has una to love the Lord with all his mist at his neighbor as himself, has no entry need of the Decalogue. There is higher law than any one of the se always greater than its parts. As expect to see the Latter-day Saints Are I in benevolence, willing to give, an illing to work for a good cause Brethren and sisters, may that spire of love for God, love for fellowmen, grow with us; for as it grows, we will bor as himself will never staal from his neighbor. No need of telling him nut to steal. Do you think he would steat from himself? Well, some men would perhaps, they are so fond of stealing: the Lord his God as he ought to, and but the average man would not. No has learned to toll him that he shall not bear false witness against his neighbor; he sincere Jew of old, you are not far from

23

**COLORED AND KNOWS 13 TONGUES** 

announcer and a second announcer and a second and a secon

From the Propaganda at Rome, the | highest standing. His travels took him highest college of the Holy Father's in the world, to shining shoes in a Diamond alley barber shop, is the strange story of the career of a bright colored man, who reads and writes thirteen languages and speaks nine of them fluently. Ill-health and mistakes in action are resonable for his present position. He has reformed, however, and says he will not touch liquor again. He hopes to regain his lost position by diffgent work.

Colonel W. J. Reed is the name and only three of his race who ever studied of his health. in that college and received honors from nuy Catholic in the world. Reed was was J. W. Reed, an early settler in this city, and his mother was Julia Floyd, education in the public schools, and his father, being fairly well off in this world's goods, sent him to the Western University of Pennsylvania to complete his studies. Some time after he entered and Hebrew. that school he embraced the Catholic religion and became so devoted to his secured a position as interpreter and assistant superintendent with the Frick refused longer to educate him. He was a friend of the late Dr. Oldshoe, and often studied in his office. He did not nation for appointment as court inter-work for him, as he had been supposed, ed a man named Frank, who was a G but through his influence he was sent to St. Vincent's college, where he was graduated in a class of 400. Fifty of this i took a competitive examination for a

course of study at the Propaganda, and he was the successful student. At the expense of the college and sition to keep himself from starvation, Catholic clergy of this country he was He is employed by Fred Vocation Diasent to Rome, where he spent five and one-half years studying theology, lan-guages and sciences. Then an unfor-tunate stroke of paralysis compelled mates at St. Vincent's are m

to Africa, Asia and to almost all of the principal cities of the world. This took two years or more, and he returned to this country, intending to go back to Rome and complete his work. A second stroke reduced him to the ranks, and caused him to give up his work until he became stronger. Since that time he has fallen lower and lower, until he has been compelled to blacken shoes to keep blmself, but he says he will yet reach his proper station and make s showing for himself

After leaving the Propaganda he Paris, and the Seminary of St. Louis at Munich, but found that his studies title of this colored man, who is one of | there could not be continued on account

Reed was selected to make the Latin oration at the celebration of the jublice of the holy father, the present pope, in born in 1867, in this city. His father 1887. He was the only American out of seventy-five who was successful in get ting a degree, and was third in standing out of 5,000. One was a German named also a native of this city. When Reed Schaffer, and another from Newfound was quite a young man he received an land, Mr. Morris. He was master of ceremonies for four years at this col-lege, and sang baritone in the vatican cholr. Among the thirteen languages he reads, writes and speaks are English, German, Italian, Spanish Flemish, Latin, Greek, Chaldale, Syrian

After he returned to this country he Coke company at Mount Pleasant, Pa He has done much work in the courts here, and entered a competitive exami-A. R. man, and had the backing of that organization throughout the State, Mr Frank had Senator Filnn's indorsement and backing Since that time he has tried unsuccessfully to secure a position where his height would not be jeopar. dized, and has accepted his present ponot like the work. Among bi-mates at St. Vincent's are man him to stop his studies. This, he says, known priests of this city. Read has was brought on by typhoid pneumonia, spoken at noted Catbolic gatherings Roman fever and inflammatury rheu-matism. With an attendant be was sent at the expense of the college on a trip around the world. He had only six months of work to complete his course

popularity has gone before. I do not eve over this fact; for long ago I cognized that popularity is not al-ays a test of worth, nor of value. I ember that when the Nazarene iself lived in the flesh He was folwed openly by but few; and in that ay if the voice of the majority could ve been taken as the truth, the verct would have gone forth that the ord of God had come to naught, and hat the labors of Him who called Himad been hounded to His tomb. His folers had to a great extent been attered, and according to the judg-at of men failure had followed His While I believe in the voice of the

jority under certain circumstances, laim the right of my own opinion in ordance with that volce or in direct osition to it, as I choose. I do not ex. t to see this Church popular in the ery near future, in the sense of being church of the multitude. I do expect to see the majority of people upon the face of the earth ug upon themselves the obligaons and making the sacrifices required F membership in the Church of the ing God. This unpopularity is offtimes pressed by the sneering appellations in to our people. By the way, oniven to our people. a Sabbath ago I was met upon the treet by a visitor to this city, who med to be intelligent and sincere. He sed me if I could tell him at what time of the day the "Mormons" would meet for worship. I imparted the in-formation, and answered one or two other questions, in the course of which learned that I myself had the honor f membership in the Church. Then a besitatingly and in a somewhat emtassed manner offered an apology having referred to the people as ormons," understanding, as he said that this was somewhat of a me. I told him he was right to okname. he extent; for the term "Mormons" ad been applied to this people by their es, and perhaps rested upon the that a very prominent publication tot that a put forth in the early days of the urch, even before the Church was organized in fact, the fame of book had spread abroad-the Mormon-but I assured him member of this Church would at all offended at him or anyone Applying that term in a proper As a matter of fact, we know while given by those who did not us well it has come to be known imonest designation of this and today we are not ashamed t has found its way in the dicof the age, and we take no of-t he written without quotation t is better known by far than Ial name of this organization, h of Jesus Christ of Latter-

talked with my friend, my back to the record of in-nicknames of old. I remem-a few followers of Christ at a d the epithet "Christian" had the them with all the bitterness or that their enemies could the word; and I remembered these same followers of the had taken up that name and it, until today I know of greater hener than that to being called a Christian. ad that greater one is being a Chris-

#### NPOPULARITY ATTRIBUTED TO IGNORANCE.

ple-the "Mormon" people, if -are unpopular in the eyes ld, and in their unpopularity some extent the manifesta. hand of God. They are the their lot, and they are s to do all they can to enlighten who know little about them. But pularity. I want to assure you, Associated with ignorance. I speak wingly, for it has been my good forlated with to travel amongst many nations o meet people of many countries any ways of thinking, and I have that the basis of the unper ular-the Latter-day Saints is usually ince

not care much what my friends think of me if I am sure that the more they know of me the better they will

Relief Society, clad in the mantle of charity, go from house to house seek-ing out the hungry, the weak and the distressed, and giving unto them such aid as is within their reach, so go the Eiders of this Church, clothed with the Elders of this Church, clothed with the Holy Priesthood, from country to coun-try, from nation to nation, along the highways and the byways of country places, threading the streets of great clites, going down into the darksome quarters, hunting out those who are in need of spiritual refreshment and help and offering them the living water of and offering them the living water of the Gospel, the bread of life—the nourishment that gives strength, hope and vitality. As I think of it further, I find that Christ Himself came to give rather pailed to a sufficient descent of the

relief-relief to a suff ing world; to raise the burden of since the was crowd-ing down and crushing those who then You will find that the work of God always has as some of its foundation stones benevolence, love for hu-manity, kindness to one another; and manity, kindness to one another, and exercise in such work will always bring happiness. I would he sus-pictous of the Elder who did not find happiness in his labors as a missionary. You have heard today that pleasure was not always at hand; but I have be-come convinced that there is a radical come convinced that there is a radical difference between happiness and pleas-ure. If I cannot have both, I will take the happiness and let the pleasure go: and there is happiness in doing what we know to be right.

SELF EFFORT AND THE GRACE OF GOD.

I have ofttimes heard some surprise expressed that the Latter-day Saints, believing as they do, professing as they do that they are the chosen people of God, and that although a battle is being waged and is going to be waged, vic-tory for them is assured-I say I have heard surprise expressed that a people with such convictions work so hard and send so many missionaries out into the world when they know that the Lord is going to do it all anyway. Yes, Lord is going to do it all anyway. Yes, they are a very practical people, and they believe the Lord is going to do it for them if they will do all they can for themselves. They have no faith that the Lord is going to do for them what He requires them to do for them-selves. You know, this old idea that we are to be saved by the grace of God in spite of all we do ourselves, is being relegated to oblivion. Thinking and en-lightened men among the sects of the lightened men among the sects of the day have not much use for it just now. Creeds are being revised, and that idea of irresponsibility is being cast out. It used to be thought that if we did anything for ourselves we sure-ly could not have so much faith in God If could not have so much math in our and so much gratitude to Him for what He did for us. Why, it is only one other step to the great extreme that used to be held by professed teachers of the Gospel, that the greater sinner a of the Gospel, that the greater dow would man was the more glory God would have in saving him, and that it would be a shame for all men to be righteous --it would rob God of His glory; that He was going to save the sinner and cleanse the filthy—all for the honor of His name. We will have to do some-thing for ourselves, and it is no longer regarded as sacrilegious to say it in

Christlan communities generally. proportion to that which we do for our-selves will the Lord do for us. We will serves will the Lord do for us. We will have to pay the price for His help, and the coin with which we have to pay is carnest effort, individual work. I admit that the wages offered are enor-mous; that the investment is a most flattering one: that the returns are almost incalculable: nevertheless, the man that does not invest and will not work for these returns, I hardly believe he is going to get them. And we are going to learn after a while that it is no less an act of the grace of God when He helps one who is trying to help himself than it would be if He stretched out His hand to help one who would never do

anything for himself. I stood but a few days ago upon one of the peaks of the great Wasatch wall to the east of us. I looked down upon this valley and saw it as a whole. Its beauties appealed to me: the towns like

and promises of God. The trained nurse and the skilful physician owe their ability to the Giver of all wisdom, and when they are called to minister to and when they are called to minister to the afflicted they ought to act in a God-fearing spirit, realizing that without divine help their efforts would be fruit-less. The belief in and practice of the laying on of hand for the bealing of the sick among the Latter-day Saints is no demonstrate of medical shill but for denunciation of medical skill, but for man's ability without faith in God we have no use. It is in this matter as in the work of the field-though Faul may plant and Apellos may water, it is God and He alone who can give the inplant and Apone who can give the in-crease. I believe that God intends us to a sil we can do in the true spirit, and do all we can do in the true spirit, and then rely upon Him to keep His promise and do the rest. But I am just superstitious enough, weakminded and child-ish enough to believe that if I were somewhere beyond the reach of any help or skill of man, my faith would go far enough to expect the Lord to do it all; but when I have the means of helping mystlf within reach, I believe that the Lord expects me to make use of those means, acting in His fear and asking His blessing upon the effort. Many of us are not able to see the hand of God in anything that takes place, if it appears to have been brought about by natural means. God brought about by natural means. Our deals by natural means. The laws of God, and miracles, as we call them, are in accordance with these laws; ofttimes in accordance with laws with which we have become but little eccupient at it is true, but nevertheless

gree of our sincerity.

SICK.

all skill possessed by men as God-giv-en, upon all wisdom as of heavenly ori-gin; and I do not believe the Lord ever

intended that we should sit down by

the bedside of one who is suffering, and

pray the better for such work. True we

with which we have become but little acquainted, it is true, but nevertheless in accordance with natural laws. We feel sometimes that we have less to thank God for and more to thank man for when we see our wishes granted and the fulfillment of our hopes brought about through human instrumentality; but the Lord deals with human instru-ments, and works out His purposes here on earth by ruling and overruling the deeds of men, and the man who recog-nizes that overruling hand will be willnizes that overruling hand will be will. ing to thank his Father none the less for a blessing that may have been be-stowed more directly through the min-istrations of one of his fellows than if istrations of one of his fellows that it it had flowed from the hand of an angel who had come down expressly for the purpose. The faith which the Latter-day Saints have in God does not destroy their faith in man. As long as a man will act under the guidance of God we will recognize that man as a servant of God, entitled to our respect and support.

In comparing the belief and the practices of this people in the instances mentioned, and in other cases, with the professions of other sects, I have come to the conclusion that we are less ex-treme than many organizations that arraign themselves against us. Reverting again to the subject of administration of the sick. I say we believe in us-ing the skill of man in a proper way, but not in relying thereon without the help of God. As I have said, we do not believe in sitting down idly; nor do we believe in going to the extreme of try-ing to explain to one who is suffering that he is not suffering. We do not believe in trying to argue with one who has the toothache that it is all a delusion of the mind, and that it is not the toothache at all. We believe in facing the facts, and, if necessary, in facing the dent and in asking God to bless what done. I have faith in the grace of a dentist. done. I have faith in the grace of God. I know that without it I would be in a very poor predicament. I expect to be saved through the grace of God, if I am saved at all, which will be to a great extent dependent upon the effort that I make for myself. If I want the gift of God I must work for it. It the gift of God I must work for it. It is the grace of God manifested through the works of the people in which I hava faith. I expect the Lord will bless this region in the future, even as He has blessed it in the past. I expect to see it even more fruitful than it is today. I expect to see this smilling ousis spread and cover contiguous parts which ere and cover contiguous parts which are still desert; and if I live long enough I hope to have the opportunity of thank-ing God for converting regions which

### WEALTH OF THE SAINTS.

I love to listen to some of my older brothren and sisters, of the few that still remain of the generation so fast passing away, who tell me of the scenes that were enacted here in the early days when they lived in mud huts and log cabins; when, if they held a meeting. each one was expected to bring half a candle along, and when they were will-ing to go around in homespun. They ing to go around in homespun. They tell me of the good times they had, and how rich they felt. Why, some of them were absolutely richer than many ara-today with their thousands and their hundreds of thousands. I am proud today with their thomsands. I am proud to belong to a rich family like the Lat-ter-day Saint family. There was a time when we had no poor among us, and I believe that time will come again. Perhaps you have read of a city in days of old where there were no poor and the

up it only lasts for a season. It has never been fertilized with the pollen It has never been fertilized with the poles of the living plant that gives it the pow-er of eternal increase. And so there are many deen, that die with them-selves, or leave but had effects, while others will produce a crop from which other seed will be sown, and there will be no end to the descendants of that kind word you spoke, of that kind deed you did, of that not of charity you per-formed. Charity pure and undefied, it must be remembered, consists in some-thing more than the mere giving of so many dimes or dollars.

#### WORK WITH THE HEART.

Our life's work is sometimes compared to a painting that we are when that apon the canvass; and in that connection I am reminded of an incident told of Turner, the fam-incident told of Turner, You may to a painting that we are working out baye heard of it: if so, i make n spolo-gy for repeating it. It is a good thing, and good things are worth repeating. This master of his art was asked on one occasion to pass his opinion upon a pic ture that had been painted by an ama teur. There were many friends of the young painter waiting to hear the master's verdict. Turner gazed at the plo-ture long and earnestly, until the sus-pense became painful, and one of the party pressed him for his opinion. "Well," said he, "the composition of the "Well, 'said ne, 'the composition of the picture is very good-very good. Evi dently the man who did it has studied the rules of composition. He has grouped his figures and his parts prop-erly-done it well." He gazed again again there was stience, until they asked him if he had anything more to asked him if he had anything more to say. "Yes. The perspective is spien-didly worked out. Evidently the artist has studied the best authorities on perspective." Once more he was silent as he gazed. "Well, is there anything else?" "Yes. The coloring is good. The colors have been carefully mixed and blended, and all the rules have been observed." Once more he waited til someone spoke up and said. "You say someone spoke up and said, fou as, the perspective is good, the compositio-is good, and the coloring is perfect. Is it a good picture?" "No!" said he, "indeed it is not." What is wrong with it?" Said he, "It lacks—It lacks— that" (with a sweep of the hand that might have been mistaken for a mean-balance meature). ingless gesture) Ahl he was not in-same. That was not the raving of an idiot. What was that? The touch idiot. What was that? The touch of the master hand. The rules were sticking out from every inch of the canvass. You could read the titles of the books on perspective, coloring and combooks on perspective, cooring and com-position that he had studied. In the matter of coloring it lacked one thing-a little of the crimson of the heart's blood that would have given it life. Oh! these pictures that are painted with the hand and the brain only, they are poor things after all. The painting that there is a but how which the master poor things after all. The painting that lives is that into which the master has thrown his soul, that partakes of himself, that has an individuality about it, Rules? There are none for him. Let your picture of charlity be independ-ent of these rules sticking out like a delater. The home must be these but skeleton. The bones must be there, but they ought to be covered by the flesh and skin, or they make a hideous spec-tacle. I think an act of charity done ostensibly for the purpose of gaining praise and credit is as hideoue as a grinning skeleton. I pity the Latter-day Saint who tells the truth by rule, day Saint who tens the truth by rule, who deals honestly by rule. Latter-day Saints, the ten commandments ought to be a dead letter to us by this time. There ought to be no need of quoting them to one another. They ought to be so ingrained within us that we would obey them without ever thinking of them. Then we would be ready for some. thing better. But as long as we have to be hedged about with "Thou shalt" and "Thou shalt not" we are walking y rule and living our religion by rule believe in the ten commandments for those who need them; but I wish they were ancient history to us. I believe that the day will come when you will never have to quote to a Latter-day Saint "Thou shalt not steal. Thou shalt not lie. Thou shalt not bear false swarming hives here and there upon the valley floor; the fields forming a vast checkerboard of green and yellow; the grain patches that told of a harvest to come; the orchards that spoke of sweet

and become an ordained priest of the mercial Gazette.

## The spectre

of housecleaning needn't trouble you a moment. The person that dreads housecleaning knows nothing of Pearline of its easy work, its quickness and comfort,

its saving of paint and of rubbing. Go over everything with Pearline-floors, doors, windows, woodwork, paint, marble, stone, glass, carpets, brica-brac-and you'll get through any

cleaning job in the shortest time, and with the least labor and fuss. You don't need any other help. Pearline is meant to wash everything that water won't hurt, 528

Bewate Pedulers and some unscruptions grocers will tell you. "this is as good as" or "the same as Pearline." IT'S FALSE-Pearline is never peddled if your grocer sends nu an imitation, be honest-send it back. JAMES PYLE, New York.



## THE HARTFORD, of Hartford, Ct. GERMAN AMERICAN, of New York. NORTH BRITISH & MERCANTILE. London and Edinburgh PENNSYLVANIA, of Philadelphia. NORTHERN of London. ORIENT INS. CO., or Hartford, Conn FIRE ASSOCIATION, of Philadelphia TEUTONIA, of New Orleans, and THE HOME FIRE INSURANCE CO. OF UTAH.



