

PAST, PRESENT AND FUTURE.

We cannot receive revelation now and for this reason—because we are so nearly perfect that we do not need it. Abraham needed it, and so did Isaac, and Jacob, and had to have it often, otherwise God could not have accomplished His purposes with him, but with an innumerable multitude of men so much wiser and better than Abraham, and in a world so much more advanced than that in which he lived, in upon us where these patriarchs were in darkness, we do not need any help from the God of heaven in these days. And yet I call to mind that God came down from heaven to talk to Abraham, and to make the strange promises to him, and to Isaac, and to Jacob, and to stand, swearing with an oath that through him and his descendants all nations of the earth should

And representatives of the Lord—the right to perform ordinances that would be respected and recognized in heaven? No such officers today, nor one in a hundred years ago, who would go forward and perform baptismal rights and marriages and other ceremonies, and claims to do it under the priestly authority that has come from God.

Then I witness such perversions of argument and misstatements of fact, that I blush for any one who has taken his degree in divinity from the great colleges of the land. I thank God again and again that we are Latter-day Saints and have the authority of the Holy Spirit in ministry. I would rather hear the one who has never been inside the doors of a college, stand up and speak with an authority testified by the results of his ministry, than to hear the one who has been honored of God—to sit under the

that crawl; men are still working of that principle. They have not learned to be taught. They are not willing that light should come from above, that it should filter through the air. We are still working to learn more about the weeds that flourish in the corner of the garden. We are still working to learn of a small subject that the human mind needed but a short time to learn all about it. I take it that this is an extreme application of this minister's teaching. He is not willing to recognize the Scriptures of the past. There is nothing original in the method. He says that Satan was ready to quote and to collate the Scriptures of days of old. He says that he is willing that that were done when he is asked to mail. He only asks those who follow him to deny the living prophets; they may cite the dead as much as they please. He says that the living prophet with a sanctimonious air, who quoted a scripture that was then old; and that with a sanctimonious air, who was around telling the people that that man was an impostor, and that they ought to be wiser than he. He says that repeating the contentions that have been made again and again. Do you remember when Christ Himself, the Son of God, came to this world to teach His doctrine?

Purity is not an experience or foreign substance to be plastered on an already deformed moral nature. It is the development and growth of good impulses from the earliest intelligence of the child.

Impurity is the foreign element in the child nature. The heart of the child is pure. But it is easily and abusively led by first impressions and kept out of shape by the first impressions, as possible the first impure thought, bring out the nobler impulses and fill the mind with material for healthy thought. The child is not to be regarded as something foreign to his nature. A tactful mother can call off a disgust in her child for the vulgar and the impure or the obscene.

With this preparation in mind, the child is given to the teacher at five years of age and her work begins. Happy is the child who is started right in the hands of careful, conscientious teachers. He will need all these safeguards when the influences of the world begin to be felt, and when he enters school life.

We have a right to demand absolute purity of character in the teachers

To lay down rules or suggest methods that will check the spread of idleness in the thought and practice of the young is a task of no small magnitude.

It was formerly believed by many that the only safeguard lay in keeping the boys and girls in separate schools, but this has proved of little value. If girls be not yet of mature age, they are distinguished by the garb of abstinence. But the ideal of mixed schools is no more popular. Facts have proved that the ideal of mixed schools is a source of sex to the other with a mystery that is unnatural and unwholesome.

I call to mind an incident in my own experience, when a girl 17 years of age, returning from school, visited our household. One of our sons, who was then the principal in a half amused, half disgusted way, that our visitor "was so in the cloak hall crying over and hugging her own eyes" and that her visit was a disappointment would hardly be called off among boys and girls who associated daily in the class room and study hall.

A custom prevalent in eastern schools is a shocking one. It is the custom of the school hours are corresponding shortened, and children are required

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Impurity is not an excrement or foreign substance to be plastered on an already deformed moral nature. It is the development and growth of goodness in the earliest and the most intelligence of the child.

Impurity is the foreign element in the child nature. The heart of the child is a clean, white canvas, susceptible to first impressions and keep open to the possibility the first impulse thought, entering out the nobler impulses and filling the mind with material for healthy development. The child is not to be regarded as child as something foreign to him. A tactful mother can call off disgust in her child for the vulgar and filthy habits of a companion.

With this preparation the mother can give the child to the teacher at the start of a year of age and her work begins. Happiness is the child who is started right in the beginning. The child who is surrounded by kind, careful, conscientious teachers will need all these safeguards while the influences of the world begin to enter when he enters school life.

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