REVELATION:

PAST, PRESENT AND FUTURE,

An Address by DR. JAMES E. TALMAGE, delivered before the Students of the Latter-day Saints' University, April 12, 1905.

under which the topic of this address was presented to me are special and somewhat unusual, I willingly accept the theme and attempt for it the brief treatment permitted by the time limits of the occasion.

The term "revelation" with or without adjectives and qualifying phrases has been given prominence of late in the columns of the local press, generally displayed in bold head lines or otherwise made conspicuous in newspaper paragraphs. In this connection a number of questions have been presented to me, sometimes accompanied by excerpts and clippings from current dailies, and mostly relating to the reported utterances of a local preacher, who has attempted to prove the assertion that revelation, in the sense of direct communication between God d man, is of necessity impossible as a sture of present or future occurrence.

have been asked for an expression opinion as to the basis of the eacher's contention and as to the sistency of his argument and con-sions. According to the published sport, which is prefaced by the as-urance that the speaker's words are even in full, he begins by quoting dismnected passages, sometimes a verse metimes only a fragment of a verse to this an isolated extract from the first epistle of John. The introductory quotations, or rather series of quota-

God, who at sundry times and in ors manners spake in times past the fathers by the prophets hath these last days spoken unto us by his on." (Heb. 1: 1, 2.)
That comprises the first and a frac-

ion of the second verse. The quotation antinues, as you will find if you pass on to the eighth chapter and begins at the 19th verse: "For this is the coven-that I will make with the house of Israel after those days, saith the Lord: I will put my laws into their and and write them in their hearts."

Now we have to omit the latter part

i that verse, if I follow the context of
the preacher, and proceed to read in the "And they shall not teach every man his neighbor, and every man his brother, saying know the Lord: for all shall know me, from the least to the greatest." (Heb. 8: 10, 11).

These isolated passages are made a basis for the address that follows. Students of the Bible will see that this extract from the eighth chapter of Hermans was presented by the second s prove was presented by Paul as an ap-digation of the words of Jeremiah, which you will find recorded with dightly different wording in the thirtyfirst verse of the book of Jeremiah. Then the preacher presents these words from another book: "These

in a few unimportant particulars. Now on the basis of this as a text he proceds to argue that continued revelation—which he persists in calling "conlinuous revelation"—is unscriptural, because it has been declared that God
who long before that day had in divers
manners revealed Himself unto the
children of men, had at that time revealed Himself through the ministry of
his Son, Jesus Christ, and then another
detached scripture is in part quoted,
without regard to the context, or to the
fact that the said passage was given
when Paul used it, as a citation of
scripture even then already ancient,
serving to illustrate a lesson needed by scripture even then already ancient, serving to illustrate a lesson needed by the people to whom the Apostle wrote. Never yet has the need of missionary index ceased, and in this day, the day in which we live, I take it that the need is as areat as, if not greater, than it ever was before. Yet the claim is made on the ground that utterance of the Lord through Jeremiah, predicting the making of a new covenant, and he making of a new covenant, and hereby making a new revelation, we, teday, have no need of teaching one another and no need of receiving any instructions regarding the Lord or His

ite then proceeds—I read directly from the report of his address—to explain what "we" believe, with respect to revelations of the Divine will, and I infer from the context that by the pronoun "we" he means . . . the Unistian world as he defines, inter-brets, and limits that term.

He says that . . . God is revealed in ature; that the works of nature delare the existence and in some re-lects the attributes and will and pur-pose of God. I admit the statement. ated in God's image we may know We may learn from ourselves and from our fel-and thus is illustrated another other species of reveals Himself; other species of revelation is here unfested, he claims.

then proceeds with the proposition affirmation that God has revealed self in the history of men and does chits of history at the present time, but also may be admitted. He claims at we may find out much about God at therefore that God reveals Himthrough Christian experiences, that experiences of men and women who experience which will teach them her of God. I take it that that lliustrative instances of similar ort, and then presents the con-sed statement which I now read to as the published report of his words: "Such revelation as may made through nature is continuous the heavens declare the glory of God us, as to David. Such revelation may be made through God's provi-rie is continuous—the finger of God not been withdrawn from history. In revelations as may be made ough Christian experience are con-lous—those who are willing to will may learn of Him. Such lations as are made by the corroting Christian experiences of good and women are continuous-we light as we find fellowship. Such unveilings of God's will as may come to us when intellect, will, or affections are specially moved are continuous. We may so ascend the ladder of increasing knowledge. There are seasons of growth in grace and in the knowledge. knowledge of Christ. Such reve-

HE present opportunity of meeting with you is duly appreciated; and although the conditions ed; and although the conditions lation, which are more specific, to some one or all of which men usually give the specific name." He cites the bibite al scriptures as revelations: extels their virtue and sacredness, and then conat one in gratefully receiving such scriptures as the faithful record of God's gracious revelations and the sure witness of Christ, but we are equally at one in denying that any such record or unveiling of the Divine has since been given or ever will be along for

or unveiling of the Divine has since been given or ever will be given for the guidence of mankind. God has also revealed to us His power in certain 'mighty works' called miracles—we refer to such supernatural 'works' as the feeding of the five thousand: the walking on the water; or the raising of Lazarus from the dead. While Chistians are virtually at one in recognizing these invasions of the divine will, they are well nigh as thoroughly will, they are well nigh as thoroughly agreed in denying that we have good reason to expect the continuance of such marvels."

The speaker then proceeds to cite instances of special revelations given of old, by direct word or open vision, Illustrated by the manifestations of God to Moses, Isalah, Job, Peter, Paul, and the Revelator, John, and adds: "To such men He revealed truths or facts havened the reach of the pattern mind." beyond the reach of the natural mind and in some sense beyond the reach of their ordinary religious experience. Few will claim that we have reason to look for their continuance." Then referring to the revelation, which he calls the

greatest of all, the appearance of the Son of God in the flesh, among men and alluding to His birth as the in-carnation, he affirms that "All Chris-tians believe in the incarnation, very few believe that this revelation will ever be repeated in its objective form till time, as we measure it, shall end."
It will be observed that he admits
and I take it that he represents the general trend of acceptance among pro-fessed ministers among the usual sects, that the biblical record of revelation is strictly reliable, and then he takes the position that though all these things were true, yet we cannot expect them to be continued. He holds that the incarnation of Christ or the birth of Christ upon the earth was a miracle and a revelation of God's will miracle and a revelation of God's will and purpose, and then argues that that is not to be repeated, and I think we may agree with him, for we do not believe in the doctrine of re-incarnation in any of its phases. That that is his meaning is clear from the context; but in another part of his address he declares that God, presumably meaning Christ, will never appear among men in the flesh again, thereby denying absolutely the doctrine of what he admits is sacred scriptures, namely he admits is sacred scriptures, namely the authoritative predictions of the coming of Christ in the last days, Need I quote to you students of theology the many passages of sacred writ found declaring that Christ will yet stand upon the earth in the days called words from another book: "These things I have written unto you conscaning them that seduce you. But the anointing which ye have received of him abideth in you, and ye need not that any man teach you; but as the same anointing teacheth you of all things, and is truth, and is no lie, and even as it hath taught you, ye shall things, and is truth, and is no lie, and even as it hath taught you, ye shall things, and is truth, and is no lie, and even as it hath taught you, ye shall things, and is truth, and is no lie, and even as it hath taught you, ye shall things, and is truth, and is no lie, and even as the passages from the eriginal, as the alleged quotations in the newspaper columns was inaccurate in a few unimportant particulars. Now

> peated because the life of Jesus among men was a special revelation of God's will and purpose, and no reve-lation of that special nature is possible at the present or any future time. The preacher takes occasion to refer to an event of a tragic nature the re-membrance of which is still painfully membrance of which is still painfully fresh in our own community, viz: the terrible deed of a convicted and executed murderer. You know to what case I refer, the case of the murder of Hay by Mortensen and the testimony of James Sharp, now deceased, one of our respected citizens and an honored member of the Church, regarding manifestations made to him. He says: "When put upon oath James "When put upon oath James d: 'I charged Peter Mortensen with the murder of my son-in-law, because I knew that he was guilty. God revealed it to me. He appeared to me by the Holy Ghost, and put the words of this spirit into my mouth. I had to utter them, for I knew they were true. I cannot and will not dey it here, neither will I deny it when I meet my God in the last day This was not the only manifestation I received. On Tuesday noon I saw the trail of blood leading from the railroad tracks to where my son-in-law was buried. I saw it in a vision just as plainly as when I afterward visited

from you into heaven shall so come in

This is presented as a verbatim extract of the testimony. I have not compared it with the original but read it form the report of this preacher's address as published. Now having cited that as an instance he does not discuss it individually and separately but precede to are the total contents. but proceeds to argue that this of necessity is untrue because nothing of the sort could be true. He says first that such objective supernatural communications of truth are not needed now. That is why they cannot come, now. That is why they cannot come, and as they cannot come, that is why this one did not come to James Sharp, though he solemnly testified it did. Consider the reason given as to why we do not need such information as God chose to impart through the medium of special revelation in former ages. He says: "We know more of the ways of God's providence. If for ages. He says: "We know more of the ways of God's providence, If for no other reason because we have more of the chain in our hands. We have much wider normal religious experlence than Abraham, not only betraining, but because while Abraham was one, we are an innumerable multi-tude. We also have mediated to us from the teachings and the doings of the past and present much more to asus in making our obedience God a reasonable service; much more to kindle our affections and appeal to our wills. Light streams upon us where all was dark to Abraham and Moses, save as light flashed out of

We cannot receive revelation now and for this reason—because we are so nearly perfect that we do not need it. Abraham needed it—poor, shrful, weak soul; Moses had to have it, otherwise God could not have accom-plished His purposes with him, but with an innumerable multutude of men so much wiser and better than Abraham and Moses, with light atreaming 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 in person to talk to Abraham and made a contract with

we are so great we do not need such inion nor such instructions; was groping in the dark, light came to him only in flashes now and then, in spite of his marvelous experi-ence on Sinai, where he communed with his Maker, face to face—in spite of the jealousy which God manifested for this chasse. for His chosen servant, so that when for His chosen servant, so that when his brother Aaron and his sister Mir-iam dared to lift their voices against him, the God of heaven came down in a cloud and stood in the door of the tabernacle and called them out and demanded of them their reason or their voices for daring to was their tongues demanded of them their reason or their excuse for daring to wag their tongues against one who was blessed of Him as Moses was. Said he: "Hear now my words: If there be a prophet among you I the Lord, will make myself known unto him in a vision, and will speak unto him in a dream. My servant Moses is not so, who is faithful in all mine house. With him will I speak mouth to mouth, even apparently and mouth to mouth, even apparently and not in dark speeches; and the simili-tude of the Lord shall he behold; wherefore then were ye not afraid to speak against my servant Moses?"

Nevertheless the preacher in

Lake City is so much better than Mo-ses that he does not need uny such help from God and therefore there can be no revelation because he husn't had

any and that because he does not need

any. As I read his words I thought of that incident of old, when the Pharisee came to the temple with estentiation and pride and there came also another, a publi-can who knew he was a sinner, and who bowed his head and lifted up his heart in prayer that God would be merciful to him, but the burden of the Pharisee's impious prayer was: "I thank Thee, oh God that I am so much better than this man and the rest of the people." What think you of this preacher's reasons? There can be no modern revelaso strong, so noble, that we do not need any. He admits and emphasizes the fact that whenever revelation has been necessary God has given it: that when direct objective supernatural communications were needed they were given; not recklessly, however, but with we have in the Scriptures." But the Lat-ter-day Saints are simple-minded enough to believe that God has not lost enough to believe that God has not lost any of His power and adaptability, and as He once gave revelations for the guidance of His people He is able and willing to do so still. That is the very basis upon which we rest our claim of continued revelation; that inasmuch as in days past the Lord gave revelations from time to time to suit the changing conditions of the people, we cannot be guided entirely by Scriptures that are more ancient now than they were in the guided entirely by Scriptures that are more ancient now than they were in the meridian of time, and hence if new revelation was necessary then, because of changing conditions, it is all the more necessary now, because of a still greater change that has taken place. God had to give special revelation to Moses, because His words to Abraham would not have wholly fitted the conditions and appointed mission of Moses. He had to give special revelations to Jeremilah, Ezekiel, and the rest because the people were living under conditions that were continually changing. He had to give special revelations that were continually changing. He had to give special revelation through Christ because the people were living under give special individual revelations oft-times by His own word and appearance to the Apostles, because conditions then— —only a few decades after the time of Christ's departure from the earth—were different from what they were before

But now well night two thousand years later, we do not need any more help of this nature; the old revelations help of this nature; the our revenations are good enough and adapt themselves to our present state. I say we admit the basis of special revelation in ancient times, because that is the very basis upon which we found our claim that continued revelation is absolutely essential to the accomplishment of God's purposes upon the earth in these

The next strong argument or reason cited by this self-righteous preacher against the belief in revelation con-This same Jesus which is taken up like manner as ye have seen Him go into heaven." And we are told that the miracles of Christ's presence on earth in the flesh will never be retinued until the present time is this: "Such direct objective revelations are acconsistent with the universal charinconsistent with the universal char-acter of Christianity," and therefore they cannot be given. The universal character of Christianity! What is Christianity? Christ never used the term; God has never used it as far as we know. It is a term coined by men and limited as to meaning by them. Christianity as this preacher defines it. Christianity as this preacher defines it, would not include the Church, the only Church that has the right to bear the name of Jesus Christ; and the univer-sal character of this man-limited, manbounded, man-mis-named system is in-consistent, we are told, with the con-tinuation of revelation, and therefore God has not the power to reveal Himself any more.

Special men were given this direct "Special men were given this direct access to God in olden times," these are his words; he emphasizes the blessed conditions off the past; "some as prophets, some as prostles. No class of men have ever had any such prerogatives since the disciples who companied with Jesus died," Where then did this preacher get his authority to minister in the name of God, if there have been no prophets, no priests, no apostles since the departure from earth of those ordained under the hands of Christ? What do you students of the word of God think of such alleged arguments put forth by a graduated divine, posing as an authorized teacher of the word and as an officer in the kingdom of the Lord? No apostles, no priests, no prophets have lived ipon the earth since the apostles of Thrist died and yet this man and all thers of the same cloth claim to confer blessings as priests empowered to officiate in the name of the Sen of God. He goes further: "The prophets as direct revelators, the priests as direct mediators, and the apostles as direct witnesses, had no successors," but he qualifies that in this way: "Save in so far as every Christian may be prophet, priest, and witness." The men who held these titles of old were called of God, priest, and witness. The men who held these titles of old were called of God, according to this man's own testimony, but now any Christian may be priest, prophet, or apostle, for we are an innumerable multitude, whereas of old there were so few. "Direct revelation was always the prerogative of special persons." Here again the preacher happens to tell a great truth, perhaps by accident, possibly by intent. "Direct revelation," he says, "was always the prerogative of special persons." Do you not raise your hands in acknowledgment of certain persons as prophets, seers and revelators in this day? "The light of the world," he continues, "as we walk in it now, shines for all." No special ones today. "All may read the Scriptures: all may pray; all may bear witness; all may have the assurance that they are the children of God." Yes, all may pray; all may have the assurance that they are the children of God." Yes, all may pray; all may have the assurance that they are the children of God in this day, but that isn't one of the preprogatives of one of these appends persons to characteristics.

that isn't one of the preprogatives of one of these special persons to whom he refers. What about their authority speak and administer as duly accred-ed representatives of the Lord-the right to perform ordinances that would be respected and recognized in heaven? No such officers today, nor one in authority and yet that same man comes forward and performs baptismal rights and marriages and other ceremonies, and claims to do it under the priestly authority that has come from God. When I witness such perversions of

argument, such misapplication of Scrip-tural truths by one who has taken his degree in divinity from the great col-leges of the land, I thank God again and again that we as Latter-day Saints come to certain men or at certain eras are continuous—we have reason to expect such men and eras until perfect light and life prevall."

The preacher then proceeds to declare that there are certain specific means, channels or methods of revela.

That Ged came down in person to talk to Abraham and made a contract with him, a covenant, swearing with an can worship without such a trained ministry. I would rather hear the one who has never been inside the doors of a college, stand up and speak with an authority attested by the results of his ministrations—an authority that is greatest revelation of God, that God had to come to him, but the Ged came down in person to talk to Abraham and made a contract with the Abraham and the Baraham and and again that we as Latter-day Saints and was an impostor, and that the one was an impostor. And the Initial Abraham

assumed dignity of one who has taken the honors of men, and one who while professedly exercising a power of office.

denles that it exists. This preacher of inconsistencies then endeavors to point out that those who endeavors to point out that those who claim to be receiving revelation now are sadly mistaken, for reasons aforesaid by him, and he remarks: "We still need the warning words of Jeremiah and Ezekiel," and here he begins to quote these words and I want you to note them with care: "Woe unto the foolish prophets that follow their own spirit, and have seen nothing; set thy face against the daughters of thy

own spirit, and have seen nothing; set thy face against the daughters of thy people which prophesy out of their own heart. Behold I am against the prophets, said the Lord, that use their own tongues and say He saith."

Now if you can find that passage in the Bible I would like to know where, but I will tell you how to get it: First turn to the 13th chapter of Ezekiel and look at the third verse. Do not begin at the beginning of the verse, You have to begin nearer the middle for the verse to begin nearer the middle for the verse actually begins: "Thus saith the Lord God: Woe unto the foolish prophets."

Now without even a capital letter to

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Now without even a capital letter to indicate by that slight means that 14 verses are left out the pretended quotation runs on; you will find some of it in the 17th verse; but do not begin at the beginning, and do not read to the end, because this is what the preacher says is there: "set thy face against the daughters of thy people which prophesy out of their own heart." but this is what Ezekiel wrote: "Likewise, thou son of man, set thy face against the daughters of thy people, which prophecy out of their own heart, and prophecy thou against them."

But the preacher would have us believe that there should he no prophecy, today, because God had set himself against those who were falsely prophesying thousands of years ago. He told His true prophet to prophesy against those who—like this preacher—I fear, were speaking out of their own mouths without authority. But that does not end the quotation: "Behold I am against the prophets, saith the Lord, that use their own tongues; and say He saith." But where do you find that. You have to go away back to the book of Jeremiah, 23rd chapter and 31st verse. Read the context. The Lord seems to have become angry, and with good reuson, against men who went about claiming authority to speak in His name. He says: "I am against them," and He sent His true prophets to rebuke them. But for the scripters of this juggling with the Scripters of the seriousness of this juggling with the Scripters. clares he can have no authority a verse from one book, welding that on to another from a separate book, and presenting this as an argument not be commended. I am reminded at a skeptic who was reproved by a minister. The latter tried to prove certain assertions by citing biblical evidence. Said the man: "I can prove anything from the Bible." The minister replied: "You can prove nothing that is wrong, my friend." "Why," returned the other, "If I follow your method of quoting Sectionize I can prove that the Bible Scripture I can prove that the Bible not only sanctions suicide but recom-

mends and urges every man to kill himself. I read in one place that Ju-das went out and hanged himself. In another. "Go thou and do likewise." and again "What thou hast to do, do quickly."
Modern revelations, says our Salt Lake preacher, are impossible because they could not be of use. Then he takes up the incident of Mr. Sharp's takes up the incident of Mr. Sharp's testimony and proclaims its useless-ness. This testimony could not be reviewed in court; he argues it was not received in court; he goes so far as to say that what James Sharp said hadn't the least influence upon any of the jury. I am glad he emphasized that, as It had been charged by some people that

had been charged by some people that that testimony did influence the jury. It was of no use, because it did not what this preacher though it ought to have accomplished, and in the way which he thinks it ought to have done it, and hence because of this, no modern revelation may be expected; preachers would have no use for it, and therefore it can't come.

and therefore it can't come.

Tell me, what would have been the verdict—what was the verdict of the priests and the populace in the days of the crucifixion? Did they not say: "Now we have got rid of Him. His work is all brought to naught. Now we know that His claims were not of God, because His life's work is proved to be of no use, no use! We know now that he was an impostor because He has not succeeded in doing any He has not succeeded in doing any good." What is the yerdict of the conturies that have elapsed since that time? What is the verdict that will continue to be proclaimed as long as time shall last? An attempt is made to show that the Scriptures are in and of themselves ample; that they are the revelation of God to man, but that we never must expect one single truth be added to them. "No new truth h be added to them. "No new truth not to be found in the Scriptures or to be obtained otherwise than by direct communication with God, has been revealed to man." We claim to be living in a progressive age. What would you think if your professors should tell you that you would never learn any more in the field of sciences or in any of the branches in which you are interested. Do they tell you that it is no use for the astronomer to look out into space and study the heavens, because w know all about those things? because we never can learn anything more? All that you can do is to go into a private room, you do not need any instru-ments—simply go in and read the books that have been written in the past Read what the astronomers say who ived upon the earth centuries ago. That is all you can do. It is no use for yo to look for more truth. If you wan to learn anything new you ought to have come upon the carth 500 years ago to study chemistry, astronomy and these things. Now you only need a quiet corner and a nice cool seat and a book nothing more.
Is this not a most serious condition

Is it so that in theology, the science that professes to deal with God and His ways, that in it alone there is no progression, because it is impossible for it students to progress further? While we live in expectation of new revelations of truth every day, in every other phase of human thought and department of human action, in the science that treats of God we may expect nothing new, because it is complete. Why the study of God and His ways was such a small undertaking that men compassed it completely and closed their finish ed volumes centuries ago, while in other studies it is quite different. We have not yet found out all about the worm that crawls; men are still working on that proposition. We have not learned all that is to be taught by the insects that flit through the air. We are still working to learn more about the weed that flowers in the corner of the garden. But God and His ways constitute so small a subject that the human race needed but a short time to learn all about it. I take it that this is no extreme application of this minister's line of argument. He admits the validty of the Scriptures of the past. There is nothing original in the method. I note that Satan was ready to quote from and extoll the Scriptures of days that were ancient when Christ lived as a man. He only asks those who follow him to deny the living prophets; they may canonize the dead as much as they wish. He came to Christ and quoted scripture that was then old; spoke of it with a sanctimonious air, and he went around telling the people that that man

about him; they plotted and conspired against Him. They said, in effect: "We are the disciples of Moses. We know that God spoke to Moses. That was a long time ago, but we do not want to have Him speaking to us now; and as for this fellow we do not know who He is." And in that last sentence they told the truth because to know Him is eternal life. There are many to whom Their souls cannot respond to the waves of harmony. Those who never see the hand of God are the ones who have the motes and the beams of prejudica in their eyes and can see of earth. Yet, silence is vocal to the one who listens well; and there are those who have learned to know the voice of the Shepherd, they will hear Him today as He has been heard in the past, calling to His sheep, and they will follow Him.

A Dandy for Burns.

Dr. Bergin, Pana, Ills., writes: "I have used Ballard's Snow Liniment; always recommend it to my friends, as I am consident there is no better made. 'It is a dandy for burns.' Those who live on farms are especially liable to many accidental cuts, burns, bruises, which heal rapidly when Ballard's Snow Liniment is applied. It should always be kept in the house for cases of emergency.' 25c, 50c, \$1.00 bottle. Sold by Z. C. M. I. Drug Dept.

THE TEMPERANCE CAUSE.

The matter in this column is edited and prepared by ladies of Ogden interested in temperance work.

HE weight of responsibility for the child's moral training lies with the mother.

An eminent divine once said "Give me the child the first ten years of his life, and you may have him ever after." This may be equally true of moral as well as religious training. By the mystery of mind which we

cannot understand but must recognize the mother stamps her own nature, its beauties or its weaknesses upon her offspring. She knows better than any one else just the tendencies of that child's nature-what must be curbed and restrained, or encouraged and fos-Besides what she instinctively knows

she has learned by dally, hourly study of the child for six years before he en-

ters school.

In this time if she is a mother (the word cannot be made stronger by qualification), she has taught him many things. He has learned that his little body is the gift of God, a house to live in all the long years till he is old like grandfather. That it must be carefully half to make the carefully half the carefully half to make the carefully half to make the careful half the car grandfather. That it must be care-fully built up, day by day growing stronger, fairer, taller, till the full stature of the man is reached. The stomach must be kept healthy by prop er eating and proper food, the teeth preserved for after years, the body clean that nature may throw off in her own way everything of impurity that may lodge in the little temple of God. She has taught him what he could comprehend of the wonderful little mind that dwells within, growing and developing along with his body. She is storing this mind with good thoughts brighted to be storing the mind with good thoughts brighted to the beautiful to the storing the st thoughts, bringing out its best motives of action, and showing by every example that comes in her way the results of carelessness in letting bad, wicked thoughts enter the mind. Boys with bleeding noses, faces swollen and dis-torted by anger, fighting in the street, the drunken man with mind diseased by drink reeling as he walks, the jail with its barred windows, all these are used to instill lessons in the needful care of body and mind. In these lescare of body and mind. In these lessons she is preparing the way to teach him later in the natural way that every organ of his body has its God given use, and is never misused without the penalty to follow. We may use it in God's way without harm, but the eyes must not be injured by too much reading the stomach by over suits the ing, the stomach by over eating, the heart by too violent exercise. So later it comes natural to teach him that the generative organs are sacred to God's

purpose of propagation and their use is perverted only at the expense of physical disability and suffering. Curiosity is born in every intelligent hild. It is one of the means of his growth and development. It is not reproved or punished as a fault, but gently restrained if too much indulged, and directed into right channels of inquiry. An ignoring of this fact leads to harm to the child. The curi-ous nature will be satisfied, and if not by the mother, then by older children or by reading that should belong to

A mother told me a short time ago that she was so distressed when her boy eight years old came in from play with a long tale about how the baby rabbits came. It might be well to question where the wrong lay. In the first place a boy of that age should not be allowed to roam the neighborhood at be allowed to roam the neighborhood at will for hours at a time. In his own home, his own yard, with boys of his own age, selected by the mother as his playmates (the boy was the only child) and with his play directed for him, his mind would not probably have been led into mischief. But suppose the harm done and no one to blame, then was the opportunity for the mother. The boy's curiosity was aroused and must be satisfied. She could have told him, surrounding it with no mystery, that God always does things in the best way and He provides for the care of the and He provides for the care of the baby rabbits. That their mother may learn to love and care for them He makes them grow close up to her heart till they are ready to be born. They have a safe warm place to grow large and strong enough to stand the cold out of doors where they must live. She could have told him that she knew more about these things than any of he older boys, and she would always ell him the truth, while they might not do so. The next time he would proburlosity.

If the child is to grow up pure in thought the work must be begun by the mother—not in a negative way, but conversation drawing out his thoughts and testing him frequently with tactful questions the mother will know if poion of any kind has entered that little

Purity is not an excrescence or a oreign substance to be plastered onto in already deformed moral nature. It s the development and growth of good n man, beginning at the earliest in-chigence of the child.

Impurity is the foreign element in child nature. The heart of the child is pure. We must guard jealously the first impressions and keep out as long as possible the first impure thought. So bring out the nobler impulses and fill the mind with material for healthy thought—that impurity is recognized by the child as something foreign to his nature. A tactful mother can call out a disgust in her child for the vulgar and unchaste thought or action.

With this preparation by the mother the child is given to the teacher at six years of age and her work begins. Happy is the child who is started right by a careful mother and who falls into tip.

pacity as a reason for denying the pacity as a reason for denying the right to teach is not questioned. We should rebel at once should a teacher suffering from consumption he placed over our children. Moral incapacity falls short of perfect instruction and is infectious in the same or greater proportion. A teacher whose brain is confused by algohol or narcotics is physically negative and appraise transable. girls. Passing the fact of im-instruction, and the effect of the Rive knowledge on the part of

mother the right teacher will foli-two lines of action with her pupi first to stimulate healthy activity mind that will leave small room i toreign element and second to be Jolent teacher will have an impure school room. While not muking a show of espionage the teacher's eyes may every other child for two reasons. Every teacher has experienced that what a school collectively known is not a gauge of what each individual knows. To insure best results each child must learn to be entirely independent of his neighbor. He is forming habits of weak dependence or he is learning to be strong and self-reliant. This is from a purely intellectual standpoint. The second reason pertains to the subject of their moral training. In a public school of 50 pupils there are always children who have been reared more or less carelessly. Girls whom we would not select its companions for our girls, boys who are accustomed to spending the individual in this pusition in an individual known to describe the second reason pertains to the subject of their moral training. In a public school of 50 pupils there are always children who have been reared more or less carelessly. Girls whom we would not select its companions for our girls, boys who are accustomed to spending the required finer to remain the public children in time to creative promptly in the required harm and an against the public children in time to consider the name done by promisent in court the name done in the required line, children in time to children in time to entirely and the required into or all classes is done away. The percent of the court of the setupol troupless and an against the public children in time to entirely promisent in the public children in time to entirely a promisent as the promisent in the public children in time to entirely and the required into required into required in the children in time to entirely and the required in the promise to maintain the public children in time to urrive promptly at the required into the introduction in time to urrive promptly at the required intour children in time to entirely and the required in the public children in time to entirely a chain and appeared to entirely and the promise and the public children in the positive in the public children in the positive in the public and the promise in the munications, borrowing of pencils, books and crasers, and passing back and forth of missives unrestrained or unreproved, is responsible for a large per cent of the impure element found in public schools. One impure mind in girl or boy can sow the seeds of evil that may wreck the life of some mem-

A tactful teacher, however, may sometimes find the key to the better nature of a very bad boy or girl. Many a boy has grown to the age of 12 or 13 years with never an hour's conversation with a mature mind which compre-hended his own. At nome, or among his own class he will sever find such an one. In that teacher may lie his only hope. Some thing she may dis-cover will interest him. A love of ani-mals, an interest in ranch life, a chile. mals, an interest in ranch life, a skil-ful pencil directed to mechanical draw-ing, an instinctive desire left by some

long gone ancestor, for military or na-val life or perhaps nothing more than a love for scientific baseball or foot-hall may be the key that will unlock his better nature. A boy once said to me: "Prof. E, kept me after school for punishment. After all the others had gone he came to my desk and be-gan asking me about the baseball game and we talked so love the control of the conand we talked so long we forgot the time and he never said a word about the punishment." The wise professor knew he was less apt to have occasion to punish the boy again than if he had dealt severely with him.

I believe it is the experience of mos

teachers that the influence of an impure minded girl is more to be dreade in the school room than the same mind in a boy. The girl is less open in her manner and her influence is harder to discover and baffle. In my own ex-perience I remember teaching four perience I remember teaching four months in a building new to me when I intercepted a note in the hands of one of my boys. What was my dismay to find it an obscene communication in the hand writing and over the signature of a girl of 15 whom I had considered a model of purity and product in the four months. modesty in the four months I had known her.

Why this is true is not easy to discover. A boy's mind seems more researceful and his outdoor life seems to suggest healthier linese of thought than the more circumscribed life of the girl. His mind being constantly diverted is less apt to broad and become morbid, or to dwell upon impurity tha finds its way to his mind. When boy grows to manhood, love is an incl dent of his life while to the woman i

is but a step from the passion It is but a step from the passion which is the most sacred and holy relation when sanctioned by marriage to that which degrades and destroys womanhood. Her passion is more intense and spends itself in the self-sacrifice of the wife for the husband, the mother for her children, when worthly inspired and tenderly protected.

The very intensity of woman's nature when awakened too soon and given the leash without the steadying hand of age and experience proves her stare. First a curiosity not wisely di-

passion aroused, next the unwholeso influences met in unrestrained soc relations, and the ruln of the giri relations, and the ruln of the girl is accomplished. One thing most potent it
starting a girl wrong is the reading
of light fiction. Many mothers allow
girls 12 and 13 years of age to road such
books as the works of Mary J. Holmes
and at this tender age when the mind
should be developing along intellectual
lines, the emotional nature is thoroughby awakened and the mind is treated it. ly awakened and the mind is treatthe unhealthy diet of entangled affairs and extravagant declaration of affection. The realm of passion the should lie yet far in the future is one wrong once done can never be unde and Whether she stands or fulls pends upon the strength of charactershe has inherited and the principles that have been instilled in her from babyhood.

To lay down rules or suggest methods that will check the spread of impurity in the thought and practise of the young is a difficult thing to do.

It was formerly believed by many that the only safeguard lay in keepl the boys and girls in separate school the boys presided over by a tutor, the girls by a women of mature years a distinguished by the garb of sisterhood But the ideal of mixed schools is now more popular. Farts have proved that the former plan is upt to surround each sex to the other with a mystery that is

I call to mind an incident in my own experience, when a girl 17 years old, returning from Oxford, visited our High school. One of our girls repeated the principal in a half amused, hair dis gusted way, that our visitor "visit the closk hall crying over an ging the boys' overcoats." Su hands of careful, conscientious teachers. He will need all these safeguards when the influences of the world begin to assail him, and these influences begin when he enters school life.

We have a right to demand absolute purity of character in the teachers who instruct our children. Physical inca-

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ficult task. She will first notice that such an one is idle and unstudious and not reliable in class work. She will detect him in passing notes to his neighbors and in many ways showing the taint of an impure mind. Her attention and effort must be directed in two lines to save the boy if she can and to protect other children from infection. Other means failining it may be to see the protessional lines and probably most teachers come up to this requirement. If an average of thirty infinites a day could be seen by every teacher in insteady to spy on his actions, entrap him and expel him from the school rather than to endanger other children.

A tactful teacher, however, may sometimes find the key to the better hature of a very bad boy or girl, Many

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