

suspicion on its very surface? For God never before worked in that way. In nature everything is apparently huddled together without regard for system. To man it has been given to arrange God's works in nature into classes, genera, and species, thereby encountering many difficulties but also learning what otherwise could not be learned. The same arrangement we find in the Bible. Principles, maxims, doctrines are given without regard to system, sometimes in plain words, sometimes in narrative or parables. To man it has been given to search diligently and arrange the facts presented into a system. Now, when we find that the message of Joseph the Prophet partakes of the same characteristics as God's works in nature and in Revelations, recorded in the Bible, this fact is certainly more in favor of the message than otherwise. The very difficulties are evidence of its divine origin.

There is also this peculiarity: that the more we learn of the ways of God, the wider our horizon becomes. That is, we see and understand more; at the same time, we perceive that there is more to comprehend beyond. Ever more, or as Pascal puts it: "The last step of reason is to know that there is an infinitude of things which surpasses it." When a man has learned to acknowledge this, there are no longer any real difficulties to him in connection with the message sent from God. They are all more or less solved. Some have been cleared by diligent research and study, others are perceived by faith to melt into unity and harmony when they can be traced back to their first source and studied in the light which flows from the throne of God.

Our investigation is finished. We have seen that the same evidences which are thought sufficient to establish the truth of the claims of the Gospel as preached in early ages, apply with equal force to the message delivered through Joseph, the Prophet. Thousands upon thousands are willing to bear their testimony that they know this to be so. What can we do better than accept it. If true—and how can it be otherwise—what an awful thing to reject it! No less interests than life and salvation are at stake. When God speaks, our greatest wisdom is clearly to hear and obey. "Let the mountains shout for joy and all ye valleys cry aloud, and all ye seas and dry lands tell the wonders of your eternal king. And ye rivers and brooks and rills flow down with gladness. Let the woods, and all the trees of the field praise the Lord, and ye solid rocks weep for joy. And let the sun, moon and the morning stars sing together, and let all the sons of God shout for joy. And let the eternal creation declare His names for ever and ever." (Doc. and Cov., Sec. 128 :23.)

#### KEEP AT WORK.

Occupation and industry are so often recommended merely for the material gains that they bring that

their moral force is not always recognized as it should be. Yet occupation that brings no material reward, and is, by comparison with work, the merest trifling, may be, if innocent in itself, a moral force simply because it keeps the individual out of temptations and gives employment to mischief. The mind, if not the body, must be at work during idle hours. It is difficult to conceive of a period of inaction for the brain except during sleep or insensibility. Thoughts come unbidden; they may be mischievous or merely idle, but occupation supplants them with other thoughts relating to the work or play in which one is engaged or stirs the mind to speculation or planning.

It is not possible, even though it might appear to be desirable, to keep men at work during all their waking hours. They must have rest and recreation, and it is during this period that they need some occupation, harmless in itself, to keep them out of mischief. It is for these otherwise idle hours that good amusements should be provided—books or papers to be read, societies, literary entertainments, concerts and theatrical performances of an improving kind to be attended. In a great city many of these needs of humanity are furnished by business men to meet a want as real as that for food and clothing. But there are many who have not the means to avail themselves of such occupation as is thus provided for idle hours, and for such as these charitable people establish free libraries, schools and other places for self-improvement. Some of the working-men's clubs and similar bodies go further than this, and furnish gymnasiums and rooms for various games, recognizing that occupation for idle hours is the main thing, and that it must be of a kind contrasting with the daily labor of the individual to be benefited.

The clerk may find amusement in manual labor or in violent exercise; the mechanic, who has had enough of both, is better satisfied with a book or with a game that calls only for mental exertion. All these different tastes and needs for an occupation that may fill in idle hours are fairly met in a large city by the variety of entertainments provided by business men and philanthropists—the one for gain, the other for the good he may do humanity. But it is far different in the smaller towns and villages, where it does not pay to cater to such needs and where there is seldom wealth enough to furnish from its abundance free entertainment or educational advantages. For all such places, however, there is opportunity to do a good work by co-operative enterprise at very little cost.

A literary society meeting in the schoolhouse or church furnishes occupation for the thoughts of members not merely during the few hours devoted to the meetings, but for many hours in preparation therefor. It may also furnish the foundation for a small circulating library of books or papers that will provide reading matter, giving useful occupation for

other spare hours. From such beginnings in the course of time may developed a lecture bureau bringing to town or village occasional speakers from abroad. All such enterprises, undertaken in the right spirit, have undoubted educational and moral virtue.

In the smaller corporative bodies work on the part of the members takes the place of money capital. A lazy village may be transformed by such an institution; the young men, instead of idling away their hours of rest in useless or mischievous gossip at the country store or the wheelwright's may have their ambitions aroused, be encouraged to read and study, and thus be given occupation that will keep them out of mischief and promote their mental and moral welfare. Many of the great men of the country received their earliest impulses to study in societies of this kind.

The educational value of the exercises may have been limited, but the readings, the debates and other literary endeavors stimulated a desire to learn, and established habits of study and industry bearing good fruit in later years. What form the efforts to provide occupation for idle hours should take depends very much upon the community to be reached. It should be adapted to their wants as well as to their needs. Aiming at too much good may defeat the purpose if the occupation provided should be in the nature of drudgery. For men who work hard during the day, relaxation and amusement are needed. These may be found in reading, in literary exercises adapted to their understanding, and games of various kinds. But as the main purpose is to occupy their idle hours with exercises not injurious, efforts toward their improvement should be limited to such things as will surely enlist their interest and engage their attention, trusting to time and the influence of good habits for the future development of higher tastes and demands.—*Baltimore Sun.*

Would-be Contributor—"What's that curious pair of pincers on the book over your desk?"

Humorous Editor—"Chestnut tongs."

Would-be C.—"Chestnut tongs! What are they for?"

H. E.—"Why, some of the jokes sent in by the contributors are so moldy we don't like to handle 'em without gloves, you know; so we heave 'em into the waste basket with those."

Would-be C. (faindly)—"Use 'em often?"

H. E. (emphatically)—"Very."—*Detroit Free Press.*

Wealth, after all, is a relative thing, since he that has little and wants less is richer than he that has much, but wants more.

A slip of the foot may soon be recovered; but that of the tongue, perhaps never.