

fulfil the measure of their creation, and subserve the fiat of destiny or divine decree, made and established in an infinite past, one to which the present is but as a grain of sand or the mote in the sunshine of a summer's day!

First the seed and soil, then the blade, then the ear, then the full corn in the ear, is written in words of fire on all things by the invisible finger of Deity, and testified to by human travail and experience, whether the great first cause, or purport of things is realized or undersood or not.

So ingrained is this in the very constitution of man and things, that no mother would set aside the gradual development of her offspring from infancy to maturity, any more than the farmer or horticulturist would wish for or expect to see springing to glorious perfection instantaneously, the creatures of his patience or his care; some of these may appear to possess a transitory beauty, may appear to be like Jonah's gourd which came up in a night and perished in a night, but no more is expected than is determined of experience, and found to be inherent in their very constitution.

But there appears to be in these several items of experience and observation quite a difference between human knowledge, man's methods and institutions, and those which are divine; this may not have been set out in clear phrase or as an essential difference marked of philosophy, but to the writer it appears to belong to the border land where two great forces meet and then sever, each working on its own plane, harmonious to the higher power no doubt, yet comprehended of the other only, as it may perceive by reason of the receptive character of insight when illuminated of the Holy Spirit!

The word, or principle of evolution, seems to circumscribe all man's experience and progress, he learns and that hardly from experience; he changes, adapts, provides for emergencies as they arise from time to time; as he becomes educated so does he evolve auxiliary laws, regulations and institutions, many of these (most of them) are transitory, they are expedients, their action is undetermined and the results uncertain. There is little stability, and changes are made from partisan feeling, without reference to principles which are eternal; no reference either is made to any authority outside of human interest, much of which is momentary; no supplication is made to any power beyond man, it being apparent that he considers himself equal to the situation, hence under evolution as thus interpreted, security, permanence, endurance is rarely prognosticated of any measure recommended or passed by any official, or by the represented or convened wisdom of the nations individually or otherwise.

It was doubtless some such inspirational conception which led the Prophets to predict the overthrow of all human institutions, government and rule, they must have detected in them the elements of disintegration and overthrow; and divine wisdom and divine intent, must have been to them almost transparent as it were, or they could not so confidently and gloriously have foreshadowed an era and rule so far ahead of all past or present experience; a government so far superior as could only find utterance in human expression, as to endure "for ever and ever."

The fundamental difference then, as it appears, between human action and divine purpose, is that the one is transitory, begotten of expediency, evolved from experience or determined by partisanship or popular clamor, the other (the divine order) is of revelation, man's wisdom cannot fathom or compass it, he know nothing of the natural sequence of principle, only as it is revealed from time to time, he could not know of himself, that faith must precede repentance, and that baptism must follow repentance, and that by the laying on of hands there is or could be transmitted or transfused that potent power called the Holy Ghost or the Holy Spirit, no human experience, no sense of necessity could discover, or indicate this order or determine the now plain precedence of one principle over another.

Nor could anything of human lore determine that the gifts and manifestations of power should or would follow the acceptance of this order, or that divine authority to administer would be "the key" to the vital recognition and reception of the blessings here enumerated or implied.

It can readily be seen that if for these primary—these initiatory ordinances, divine authority and revelation was an absolute necessity, that it was still more imperative for the government of the organization or Church, growing out of the inevitable concentration and unity of believing souls, and the argument is vastly more potent in its application to the prophetic anticipation of the building up of Zion, and the establishment of "the kingdom of God on the earth!"

It is easy to understand that neither congressional nor parliamentary methods would answer here, party spirit and expediency as we know them would be valueless in an assembly moved upon and inspired by the divine spirit, the contentions and rivalry now seen would find no place in an assembly presided over "by the King of kings and Lord of lords," or by His representatives to whom might be given the keys of authority and power!

The order exhibited there, will surely be a counterpart of that exhibited in the formation and preparation of the earth, in the determination of sequence and stability as seen in the normal condition of all created things, each in its own order, having its "times and seasons," its predetermined location and use, by an economy understood, nay arranged, "before beginning had its day!"

That human conditions, its darkness and struggles, its methods of madness and gleams of intelligence, may have had their purpose need not be denied, but that was doubtless to demonstrate man's ignorance, blindness, weakness and sin, that he from the recognition thereof, might seek for redemption from grovelling inexperience, through methods devised of higher intelligence than is his.

Human character of slow growth, errs, and becomes warped, perverted, deformed by the influences and institutions of man, and human wisdom; it is glorified, enlarged by the divine spirit and "the Gospel of God;" all its accretions thus made are permanent and need no correction; evolution under man's ideals, is superseded by unmistakable growth, under the divine order of inspiration and revelation from on high; the product of the former is transitory,

must be corrected, removed, destroyed; the results of the latter partake of the features and characteristics of God and Christ; they are enduring, are eternal, and the manifestation of the results of obedience to the loving voice of divine teaching and wisdom alone will unify mankind, until all its aspirations and institutions shall be one, for in Him "there is neither Greek nor Jew, Barbarian, Scythian, bond or free, for Christ is all in all."

OCCASIONAL.

FROM HOLLAND.

ROTTERDAM, Feb. 13, 1897.

Historian Franklin D. Richards:

Dear Brother—Before embarking on a steamer, bound for England, this evening, I will hurriedly write you a few lines. I arrived in this mission on the 28th ult., since which time I have been busily engaged in my historical and other missionary labors, and have visited the branches of Arnhem, Rotterdam, Dordrecht and Amsterdam.

I find this mission in a prosperous condition, and the prospects for the future progress of the work very promising. The mission consists of ten branches, namely seven in Holland and three in Belgium, with a total membership of 754, or 997 souls including children under 8 years of age. Only nine Elders from Zion and three local missionaries constitute the actual working force in the active ministry here at present, which is not sufficient as compared with other missions; but the Elders who are here all (so far as I have met them) seem to be very good and energetic men, who are doing successful work in the different parts of the mission. Elder Pieper, the young president of the mission, is an able and exemplary man, who, I believe, possesses the love and confidence of all his co-laborers and the Saints generally. The baptismal and ordinance records are and have been well kept here from the beginning, but, like the Swiss and German mission, there are not many minute books kept; our statistical matters and other reports, which are so essential to the historian, are also lacking, except for the last few years. Reform in record keeping is needed very much in all the missions that I have visited.

The headquarters of this mission are here at Rotterdam, and are quite comfortable. All the larger branches of the mission rent good and respectable halls, where meetings and Sunday schools are held regularly; and in all my travels I have not found more warmhearted and affectionate Saints than those with whom I have had the pleasure of becoming acquainted since my arrival in Holland. Though unable to speak their language, my knowledge of Danish and my very limited understanding of German enables me to understand a great deal of what they say; and they in turn can understand me in the same way. The branch in Rotterdam had 205 baptized members, according to the statistical report of Dec. 31, 1896, and the one in Amsterdam 216. Both these branches (the two largest in the mission) are in a very satisfactory condition. This mission seems to have a great future before it.

ANDREW JENSON,