

should be a minor consideration. According to the teachings of the Gospel plan, a firm hope, which might be appropriately termed a knowledge, of salvation should be sought until obtained. When that ground is reached it becomes the base of operations, or the centre from which the conduct of the Christian radiates. This elevated position is gained by a course of self-sacrifice and devotion to truth. Selfishness in every shape is anti-Christian and impedes the progress of the religionist toward the desired haven where the soul finds rest in that blissful condition which results from an understanding of Divine acceptance. When that is gained the Christian may seek and obtain riches, to the end that by their assistance he may increase the sum of good in the earth. The man who professes to be a follower of the Redeemer, however, who makes the accumulation of wealth the chief object of his pursuit, devoting his best mental powers and energies to the attainment of this comparatively sordid object, plainly indicates that his comprehension of the purpose of life is grovelling and low. To understand but one of the uncreatable, eternal laws of truth by which God governs the universe is of more worth than all the worldly wealth in existence, because the knowledge of it relates to his own eternal welfare.

If there is an undue proportion of attention, amounting almost to mental absorption, among some of the Saints in the direction of using the highest human energies for the obtaining of riches, it is time that those who are being attracted toward the worship of mammon should pause and apply the antidote by turning the attention toward higher aims, including the well-being of the work of God, which means also that of humanity at large. If this be not done, those who are governed solely by their immediate surroundings and that which is popular and pleasing to the worldly mind will be confronted with conditions in the future that will be likely to jeopardize their eternal prospects, as the Spirit of God may cease to strive to turn those thus wrongly inclined into better and nobler channels.

One of the most regrettable indications, caused by yielding to the spirit of the times, is a growing tendency to frivolity—a disposition to give up the mind to fleeting pleasures of the moment. This in-

clination to treat life as if it were simply a magnificent joke, is a sign of growing weakness. We repeat the ground we have already taken in this regard, that a tendency in men, communities and nations toward the frivolous is a sign of mental and moral decay. If history has not taught this lesson it has taught nothing.

We do not hold that a follower of Christ should be gloomy in his feelings or downcast of countenance, but the reverse. He can afford to be cheerful in the midst of circumstances that would cause others to be enveloped in sadness. There is a wide gap between pleasurable serenity of mind and boisterous, roystering hilarity so frequently exhibited and extensively indulged in.

This tendency toward devotion to pleasure seeking has been growing for several years until many of its phases have come to be recognized as an almost daily institution, so to speak.

There are many phases of this feature of the times, one of which is the hardship that it works on a large class of the people. One class, being drifted onward with the prevailing current, incur by their indulgence a burden upon those who have to bear the expense of their thoughtless extravagance that they are almost, and in many instances totally, unable to bear up under.

This extreme tendency to frivolity and self-gratification may be largely excused when exhibited by the young, whose exuberance must have some leeway. But no such palliation exists for the conduct in this line of many of those who are advanced in years and ought to be matured in judgment. The latter contribute more toward swelling the current of frivolity than any others, as they should be exemplars in seeking to stem the tendency in place of increasing it.

We would ask any thoughtful Latter-day Saint whether from his standpoint there is any consistency or fitness connected with the inclination to which we are now directing attention? Is it in harmony with the times from a religious point of view, or with what appears to be plainly written upon the probable future? Is not the community threatened on every side by conditions that would engulf the Church were it not for that Divine assistance which has always upheld it and which will be more marked than ever when its ap-

parently darkest hours shall approach? Are the times appropriate for those who should be seeking to establish the name of the Lord on the earth to be engaged in largely expending precious time in the gratification of the senses by over indulgence in the fleeting pleasures of the moment? While we never lose sight of the fact that the Saints can afford to be mentally peaceful under almost any circumstances, are such excesses in the direction of the frivolous not bordering upon being as incongruous as would be the introduction of a comic song on the occasion of a funeral?

These remarks are not evolved from a gloomy condition, but from what appears to be a fitting estimate of the contradictory elements of some existent phases now presented in the community. The Saints are engaged in the work of establishing the name of God on the earth, and its occupancy will be contested with every means available to the adversary, whose domain is invaded. It is a sacred labor that requires the best abilities and energies of those who profess to be engaged in it. Those who enter into the struggle for the maintenance and domination of truth and purity have no time to waste upon the frivolities of life. The labor before the Saints is one not exceeded in weight and importance by any other movement inaugurated, in any age of the world's history.

WASHINGTON'S PORTRAIT.

THE *Court Journal* (London) says that Lord Rosebery, in his dining room at Berkeley Square, has given the place of honor to a portrait of George Washington, recently acquired. It is by Gilbert Stuart, one of the only two genuine portraits existing painted from life. This particular picture was painted by Stuart upon the commission of Lord Shelburne, and dates about the year 1796. When, in 1805, Lord Shelburne died his pictures were sold by auction, and this now priceless portrait brought £540.

The picture is known in art circles as the Lansdowne portrait, Lord Shelburne having become Marquis of Lansdowne before his death. The man who bought the portrait presently became bankrupt, and Washington was again in the market. How greatly it had, in a comparatively brief space of time, increased in value is shown by the fact that it now brought 2,000 guineas, being disposed of by