PART 2

DESERET EVENING NEWS.

9 TO 16

TRUTH AND LIBERTY.

NO. 91. SATURDAY, MARCH 12, 1898, SALT LAKE CITY, UTAH. VOL. XXXI.

REMARKS

Made at the Tabernacle, Salt Lake City, Sunday Afternoon, February 27th, 1898, by

PRESIDENT GEORGE Q. CANNON.

I do not know anything more interesting to which we can listen than the testimony of the Elders who have been closely preaching the Gospel. To me it is really concerning the divinity of the work in which they are engaged, and to relate their experience in preaching the Gospel, and also the testimonies which they bear concerning the prayers which have been answered and the power of God that has been manifested in their behalf—all this is exceedingly interesting.

We are a people of unbelief and scepticism. Doubts concerning the existence of God are prevalent, and the great bulk of the people, even among those who profess to be students of religion, are destitute of genuine faith. It is, therefore, delightful to listen to men, and especially to young men, who can testify that God lives and that they know it. I sometimes wonder how the condition of the world would be and what would become of it, if it were not for the Latter-day Saints. They are the only people in an organized capacity, that I know anything about, who believe in God and in His power as did the ancients. Faith in God and in His power has come down to us in the Scriptures. There is genuine faith among the Latter-day Saints. Of course, there are those who, as Brother Knight has said, after professing Mormonism, grow careless and indifferent. I am sorry, however, in the place that these are not very numerous. So far there should not be any among us who will yield to that spirit, especially to those who have had experience such as I mentioned a little while ago. I often think that our sessions are too short. Long men do not get thoroughly acquainted with one another. Men need to be in the harness, and they do not know the spirit of the work as they should do, I believe, however, that a change which has lately occurred of the ease by which attention has been called to the commandments of God and upon the Lord for his food, his raiment, his friends, and for the assistance which he needs to enable him to perform the duties and devolve upon him, it is very likely to compel him to look unto the Lord with great faith. This he has his prayers answered in a time and in a marvelous manner that he looks to himself that there is a God, and that He hears and answers prayer. My first mission was a lengthy one; I was a little over five years away from home. I was about twenty-three years of age at that time, and so long, although I journeyed for home a great deal during the latter part of the mission, I learned that which the brethren have learned that it is not a good thing to be of the business world and to be engaged in it. I felt that it was an obligation rolling upon me, as one bearing the Priesthood, to do all in my power to help to establish the righteousness of God in the earth. I am thankful that I did feel that spirit, and that I have had it ever since. It is wrong for young men who may come home, to become moss-grown and fossil-like. Well, I've finished my mission now, there is no special obligation upon me now, and I can take it easy. That is a wrong feeling. My experience has proved that there is more happiness, purer joy and more peace to be obtained in serving God and in long spans in His work than can be obtained in any other direction. I know this is the experience of others who have kept on the harness.

I do not wonder that many people indulge in the idea that there is something irksome about religion, something that deprives them of enjoyment, is a mistaken idea. There is nothing irksome, nothing that requires the sacrifice of proper enjoyment in keeping the commandments of God. The Latter-day Saints have proved this. We illustrate the great truth that a people can be a profoundly religious people and at the same time be a very happy people. I do not think there is any happier people on the earth than the Latter-day Saints. I take with the Latter-day Saints in our most trying circumstances, destitute of the comforts and of many of the necessities of life, and they have been a happy people under these circumstances. Gladness filled their hearts. It was not gladness produced by external circumstances; but it was the gladness of the heart, produced by the influence and power of the Spirit of God and that is always true happiness. It is that which depends upon external circumstances is not genuine happiness. There must be the fountain of it within us, and wherever we go and whatever we do and whatever we may be called upon to do, we can be happy. We may be in a most disagreeable station as far as externals are concerned, but if we have within us the fountain of which I speak, and with the Spirit of God furnishes, we can be truly happy. I have been in the ministry with this people. We should exhibit to our friends and to our children, if we are called upon to break the laws of the land, to forget our obligations to God, in order to have enjoyment.

I am thankful, as I have said, that there is a generation of men arising who know that God lives. It is a lower class. Our God has not gone away from us. He has not gone to sleep. He has not gone to the end of the earth. The British mocked God, and they received no response from him. And so with the God of Israel. It is a great blessing to us to have a people who have witnessed many trials and perplexities, to have to bear up upon God and lean upon Him for help. His ears are ever open to hearing the supplications of His people. He is in heaven, He is in hell, He is here, He is on the sea or on the land, and we can pray to Him by day, in adversity or in prosperity. He is always near to us. In the 139th Psalm it is said:

"Whither shall I go from thy Spirit? or whither shall I flee from thy presence?

"If I ascend up into heaven, thou art there: if I make my bed in hell, behold, thou art there.

"If I take the wings of the morning, and dwell in the uttermost parts of the sea;

"Even there shall thy hand lead me, and thy right hand shall hold me.

"If I say, Surely the darkness shall cover me; even the night shall be light about me.

"Yea, the darkness hideth not from thee; but the night shineth as the day: the darkness and the light are both alike to thee."

And to his knowledge I have testified that whatever I ask Him in faith, in the name of Jesus, He will grant unto me, if it be for my good. This is a most precious comfort, and we should live so as to have a realizing sense of it continually. If we are in such a position that we cannot get down on our knees, we can pray to Him in our hearts, and He will hear us, and He will grant the desires of our hearts unto us. As individuals and as a people, we need to cultivate this habit of praying to God constantly. This, my brethren and sisters, is our strength, if we will make use of it. We should also have the spirit of prophecy, like the Elder who has been alluded to here. We said to a family who was in great danger from a cyclone, "Don't leave the house," pointing you in the name of Jesus that you will be safe if you do so." We knew that God would be with us in our house. What prompted him to say that? The Spirit of God. The spirit of prophecy was upon him. The spirit of it did upon Paul when he was on board the ship and he said that not a soul would be lost, and so it was. The spirit of this spirit was upon him when he was on board a vessel with a company of Saints, and the Spirit said to him, "Do not embark on this vessel." He went a few miles down the river when it was totally destroyed. It is a remarkable thing that the preservation of the many thousands of Latter-day Saints who have traveled on the ocean, there is not on record an instance of a company of Latter-day Saints being lost in their journeying on the ocean. There was a sad catastrophe occurred on the Mississippi, and that proved to be one for that, which those who are familiar with the circumstances have described. That is a sad story. I have been in the city where such an accident has occurred. It is miraculous that there should be such a remarkable exemption from the dangers of the sea, covering so long a period (by our emigration from Europe commenced in 1840) and it has been continuous from that time to the present, and yet nothing serious happen, then, that we know of. We said a protecting care over this people, because the Elders who have had charge of companies have generally been men of God, who have sought to know the mind of the Lord, and who have been led to receive revelation from Him.

In this manner the whole work has been carried on from the beginning. The servants of God have sought to know the mind and will of God, and they have obtained that knowledge, whereby they have been enabled to lead the people. These values have been settled in this way and by this spirit. We, therefore, are living witnesses of the truth of the statement that God He bestows His gifts, as in ancient days, upon His servants. We profess, as the apostles did, that we have the gifts of the Holy Ghost. We teach the people to seek for these gifts. We say that God is the same today that He was yesterday; that in Him there is no variableness nor shadow of turning. But men want to know why it is that in the case, there is not more knowledge, more revelation, more of these gifts from Him. The absence of these gifts at this time is unbelief. Men do not seek for these things, because they do not believe in them; and they have cast away every one that professed to believe in these principles and in this power. They have been prompted by Satan, who would have destroyed this whole Church long ago if God had permitted it; but He has restrained Satan, because this is the dispensation of the fulness of times, and the promise has gone forth that this Gospel shall not be taken from the earth again and the Church will not be destroyed. But this spirit of Satan that tended to destroy the Son of God, and that crucified the Son of God, and that slew His Apostles, and that has slain the Prophets in our day. It is the spirit that drove this Church out from the midst of civilization, and compelled us to take refuge among the Indians in this far distant region. It is the same spirit that has annihilated every vestige of faith in men. It has been a constant warfare to maintain the principles of the Gospel and to declare them to the people. We who have gone forth to preach this Gospel have been exposed to violence in every form. Not only have our lives been sought and plotted, and their names cast out as evil, but bodily violence has been extended to them. It is only the power of God that has kept this Church in existence up to the present time. But it is in consequence of this that we have received the ordinances of the Priesthood, the keys and the gifts, and He has communicated His mind and will to men once more, and there are men on the earth who know these things.

Now, our young men and all who have been ordained to the office of God as missionaries should not allow themselves to be diverted from these labors and to have anything else in the place of them. I can bear testimony to all—there ought to be no necessity for it, however, because men have been gone forth to preach the Gospel ought to know for themselves how much happiness they have had in that labor—but I do bear testimony that through my life, notwithstanding the trials and vicissitudes I have had to face, though, I have been happy in the principles of the Gospel. I have thanked God, and do so even now, that I was a Latter-day Saint, because of the knowledge of the truth and the spirit of God have made manifest to my inner existence. And I rejoice in it as much today, I am thankful to say, as I ever did in my life. I know there is no path that we can pursue, there are no labors that we can perform, that will be a greater source of happiness and bring such peace and joy as keeping the commandments of God and being zealous and faithful in His work. This is my testimony, and I have had abundant opportunities in my life to prove it. My life has not run in one channel; it has not been surrounded by one set of circumstances; but it has been greatly varied, and in this variety of circumstances I have proved it. And in saying this I know I only give voice to the testimony of hundreds of others in this congregation who have had similar experiences. There is therefore, every incentive for us to be faithful to the cause of God, and all of the benefit and blessing and all the gifts that can be obtained.

I am very desirous that the Latter-day Saints should keep their second estate. Every one who is present before me knows that we have set our second estate. The Lord has revealed to us that before we came here we had an existence. Our Father existed before He came in the flesh. He did all of us. Our spirits existed with Him. The evidence that we keep our first estate is found in the fact that we are here, possessing tabernacles. Before man was placed on earth there was a rebellion in heaven. Not only has that fact been revealed to us, but it is to be found in the Bible also. The Lord has revealed to us, however, some other things connected with our pre-existence. He has told us that the plan of salvation was the offspring of the councils of heaven. Lucifer, a son of the morning—not the Son—thought he had a better plan than that which the Father and the Lord Jesus were in favor of. He told the Father that he would save all mankind, not falling away from the one appointed, and all he asked was that God would give him the honor. But the Saviour said, "I will come and do as the Father wished. This made Lucifer angry, and it is written that he took away one-third of the hosts of heaven. No doubt he was a personage of great influence, and if present appearances are needed in convincing one-third of the entire family of God that his plan was better than that of his elder brother, the Saviour, he obeyed, and he thrust out, and the punishment was that he and his followers should not have tabernacles, and that from that to this they have striven continually to get possession of human tabernacles. We read of legion of devils being in a person, and when the Savior was about to cast them out, they begged that they might not be cast into the abyss. Therefore, I say, the evidence that we kept our first estate is to be found in the fact that we are here possessing tabernacles. There may have been, and doubtless were, differences of degree in our faith and works. Some may have at that great crisis, were more valiant and steadfast than others. But that we did keep our first estate is evidenced by the fact that we are here.

We have been sent here with an agency, for the express purpose of being tested and proved. We kept our first second estate granted unto us that it may be ascertained whether we shall do all that the Lord our God shall command us and our Father in heaven. That which pertains to our present second estate is considerably more than there is scarcely a person of mature years perhaps who has not had some account of the trials and difficulties that has occurred at some previous time which he could not recall, but perhaps very little of what has been passed through since we came here, and, no doubt, for if it had not been so, we should become so timid of this existence and its trials that we could not be contented here. We are in the dark as to our existence as we did in our first estate, at the time of our trial, to see what we would do, whether we would be faithful to our first estate. We are shut out, as I say, said, but God points out to us the way in which we should walk. He tells us what to do, and entreats us to be obedient to Him. He asks us to cultivate His Spirit, to seek to Him for light and guidance, and He promises us that if we will do this and be faithful to Him in our second estate, we shall crown us with glory and will give unto us eternal happiness. We are in a condition of probation. We are on trial. We are tested to see what we will do. We want us to enter upon a career that will lead us to a great height as He has attained to. Therefore, we need that we should be tested—tested even unto death, if necessary, because He intends to make us like Him, and to bestow upon us the glory that He possesses, leading us along in the path of progression, that we may be in a position to be in His sphere. But Satan has determined to destroy this plan. He has determined to do all in his power to make of the children of men as he possibly can.

Do you doubt the existence of a devil and of evil spirits? Do you think the Latter-day Saints this? Have you not seen his spirit manifested? You have seen men and women in this Church who once were faithful and devoted to the work of God; but they fell into sin, and another spirit took possession of them. Men as high as members of the First Presidency have done this. I remember very well William Law, a counselor to the Prophet Joseph, a friend of the Prophet, a friend of God apparently, a staunch man in the Church, but he committed sin, and that man, who had occupied that high and exalted station, turned against the man of God. He was one of the chief conspirators in arranging plans for his destruction, and took an active part in urging on his martyrdom. Members of the Council of the Twelve Apostles also partook of the same spirit. It is the spirit of that Satan who said to Jesus and of him that he was a liar and a murderer from the beginning. He is seeking constantly to destroy the work of God, filling men with his spirit, and urging them forward to acts of deadly hate, even to killing and to destroy. That is the spirit of Satan, and we see it manifested in men.

Brethren and sisters, God has sent us here. He has selected us from all nations where the Gospel has been preached, that we might be in His instruments in laying the foundation of this work. A new era is dawning—a new epoch. There are thousand years of peace ahead of us. The day is not far distant when Satan will be bound, when he shall not have power to tempt the nations, and when the spirit of righteousness to which all the Prophets have looked forward will be poured out on us. The Lord has gathered the ends of the earth for this purpose. The Latter-day Saints have heard the voice of the Shepherd, which filled them with joy, and they have come trooping to this land, imbued with peculiar feelings. A new and a pure spirit has entered into their hearts, which has bound them together, and drawn them to each other, and they are now throughout these valleys, striving to lay the foundation deep and strong of the glorious work which God has in store for them. I can bear testimony to all—there ought to be no necessity for it, however, because men have been gone forth to preach the Gospel ought to know for themselves how much happiness they have had in that labor—but I do bear testimony that through my life, notwithstanding the trials and vicissitudes I have had to face, though, I have been happy in the principles of the Gospel. I have thanked God, and do so even now, that I was a Latter-day Saint, because of the knowledge of the truth and the spirit of God have made manifest to my inner existence. And I rejoice in it as much today, I am thankful to say, as I ever did in my life. I know there is no path that we can pursue, there are no labors that we can perform, that will be a greater source of happiness and bring such peace and joy as keeping the commandments of God and being zealous and faithful in His work. This is my testimony, and I have had abundant opportunities in my life to prove it. My life has not run in one channel; it has not been surrounded by one set of circumstances; but it has been greatly varied, and in this variety of circumstances I have proved it. And in saying this I know I only give voice to the testimony of hundreds of others in this congregation who have had similar experiences. There is therefore, every incentive for us to be faithful to the cause of God, and all of the benefit and blessing and all the gifts that can be obtained.

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It is for us to keep our second estate. We should think of this continually. The Elders who return from missions should think of it. "I want to keep my second estate, and I want to do my duty faithfully as I did in my first. I want to be true to my Father, as I was true before I came into this earthly existence. I want to listen to Him. I do not want to listen to Satan, nor to be led by him. I want to say, 'Get thee behind me, Satan.' I have chosen my Father as my guide, and I will be led by Him all my days on the earth. I will not listen to evil, nor yield to it." This should be the feeling and spirit of every man and woman in this Church.

All this may seem strange to many minds, but let us turn to the world and ask what they have got that will supply the place of this knowledge that we have. You are here. What are you here for? Why have you come here? Henry Ward Beecher confessed that he did not know; and thousands of the most enlightened men of the earth are hopelessly make the same confession. They do not know why man is here, what his origin is, or what his destiny will be. Ask the most learned preachers, who profess to teach the Gospel to the people, why man is here, and they will confess, if they speak the truth, that they know nothing about it. But the Lord has revealed this to us, and we know it. We believe those of the Lord on these subjects to the Latter-day Saints are philosophical, and all our hopes centered in it. There is something sensible about the views of the Latter-day Saints concerning the future. We do not believe in sitting upon a cloud playing a harp throughout the endless ages of eternity. There will be work for us to do—work of the most glorious and exalted character. Oh! what joy will fill the hearts of those who are faithful when they meet the Lord, and He welcomes them back to His presence, having been true and unswerving in their integrity while they were in the flesh. You welcome your sons home from missions, and does your heart swell? Does your heart feel happy because of your sons? Do you feel that God and have magnified their Priesthood. By this you can form a faint idea of the joy that our Father in heaven will have over us if we are true to Him and go from here pure. And that our joy will be great, by having been separated from our Father, though there has been a veil between Him and us, in order that we might be tested and proved, now the veil is rended, the probation has been proved and we have been tested and separated from the power of Satan. I pray that that we may all be in this happy condition, but this is not the people we realize that this is indeed their second estate, and that they should be faithful to it that they may be welcomed back to the Father after having passed through faithful to Him all the days we have spent upon the earth, which I humbly ask in the name of Jesus. Amen.

UTAH PARSON IN JERSEY

The Successful Efforts of Mormon Elders Attacked in that State.

MR. CAMPBELL SENT FROM UTAH TO DO IT

He Calls Mormons "Devilish and Strange"—A Fair Minded Gentile Objects—Defends for Fairness and Justice.

Westfield, New Jersey, March 12.

To the Editor:

"Drive out from among us, some to keep Over his country's wrong; and, by his face,

This sons of scorning justice, he shall the hearts of all that he did angle for."

A little attempt to play the role above described was made in the Presbyterian church of Westfield, N. J., last Sunday evening, by the Rev. W. H. Campbell, a Presbyterian clergyman of Salt Lake City, Utah. This gentleman was announced to preach against "the pernicious infinity of the Mormon Church." He text was: "Neither will he with you any more, except ye destroy the accursed from among you," which is recorded in Joshua, 7, 12. In his condition, coupled in a style which could scarcely be excelled by a Colorado miner, he described the Mormons as "beastly, sensual, devilish and without any redeeming feature." The inference was evident. The Mormon Church was the accursed thing to Israel and which Israel must destroy in order to regain the favors of God.

The first reason why "the accursed" Mormon Church should be destroyed the speaker found in the teaching of that Church about the Trinity, which he supported by quotations from some books written by Mormons on that subject. He did not attempt to refute it by argument. That, indeed, was not necessary. Was it not sufficient to claim that the teaching of the Mormons was an "accursed" thing and hence must be destroyed? That was always the kind of arguments with the "reformers" of the sixteenth century when they learned tenetes of worship.

While listening to the speaker I was reminded of the "Reformation" which occurred on the 27th day of October, 1553, in Geneva, when the abode of the "reformer" John Calvin.

On that day there appeared a dismal fire near the Rue of Geneva. A great crowd surrounded a faggot-pile. On it sat a man forty-four years of age, with a refined face, tied to the pillars, two books round his hips and a sulphurated wreath around his head. That man was the celebrated inventor of comparative geography, the best editor of the best edition of Ptolemeus and one of the most able writers of his time, the Spanish physician, Michael Servetus. Servetus was arraigned by the Geneva tribunal and condemned by an inquisition instituted by John Calvin, whose motto, like that of his co-religionist Zwingli, was: "Evangelium sitit sanguinem," "the gospel thirsteth after blood." Servetus asked to be beheaded, but was led away to the fire under the mockery of his tormentors. Some of the spectators took compassion and threw dry wood upon the slow burning fire. After an half hour of torture a shriek pierced the air and all was ashes and Servetus was no more. John Calvin, who watched the agony and slow death of his victim from his window, was the recipient of applause and congratulations upon his zeal in behalf of "a pure gospel."

The crime of Servetus consisted in his daring to hold views different from John Calvin concerning the Trinity. Yet authority, his judge, his executioner, John Calvin, was himself a heretic to himself made the denial of all authority his cardinal doctrine and "the bitter sneers opposed to fight the 'tyranny of Rome' and in behalf of 'religious liberty.'"

And, at the Rev. Mr. Campbell, a true disciple of the founder of his church, desires to see the "accursed" thing, Mormonism, destroyed because of heresy on the Trinity.

For a little contrast, Mr. Editor, for the sake of an argument, I quote:

"If I were the emperor of the world, the ruler of the human family, I would never, never, never, to any man on account of his religious views."—Joseph Smith.

The speaker evidently noticed that his hearers did not enthuse over his doctrinal discourse, and in order to catch the ear of the people he appealed to their patriotism in behalf of his bleeding country which he said was torn to pieces by "a band of men who are only Americans in name." He called upon them to protect their country, "the purest land. He told them of a bill which is now before Congress to pay a certain sum of money to the Mormons, for services rendered the government, of, I cannot tell the speaker did not mention that of the property seized. A bill before Congress to pay $2,000,000 to the Methodist church in the South for almost similar services, that a church during the Civil War, when the success of that denomination were preaching treaties from their pulpits against the United States government. He pictured the destruction of American institutions by the Mormons.

"Stifle not the last armed for expiring,

Strike for your altars and your fires."

And the effect was wonderful. The Maine dynamiter, Werner "Tom" Walker, the lynching of some postmaster, the "maltreated" Cubans, the annexation of Hawaii, and the silver question, only were all forgotten and every man and woman in the audience was ready to march with bayonet in hand and to hedge the great Salt Lake City.

Of course, the speaker forgot to state that Mormons in his church were the originators and inaugurators of every resolution against the governments of their times. History will bear me witness that whatever the Mormons did or did against the government of the United States, as charged even by their bitterest enemies, was devoted towards compared with the perfidy and treachery taught and practiced by the "Reformers" of the sixteenth century. I stand ready, Mr. Editor, to make good my assertion by indisputable evidence.

But "the best wine," as I said, I may, the Hessian finishing touch came to the forenoon. It was about polygamy. Hush! the audience was all attention. The young ladies leaned forward, the matrons straightened their head-gear and the aged sires were serious. They heard the speaker read from Mormon books and as they thought he had seen, or rather, telegraphist in Boston and wife hidden under the pulpit and would produce them. He disappointed them, but all the same he made the most amazing exclamations about "devilish sensualism!" Here again I must come to the aid of the speaker, for he omitted to tell the audience about the views held on chastity by the Heathen "Reformer." Zwingli, he did not allude to the beetling sin of John Knox, the founder of English Presbyterianism; for did he mention the letter of Luther to Chancellor Brucks in which he says: "I indeed confess, that I cannot forbid anyone taking many wives, as it is not against scripture." In a letter to the Landgraf Philip von Hessen whom he and the "gentle" Melanchthon gave a dispensation to live in bigamy, he writes: "What is permitted concerning matrimony in the Jews of Moses is not revoked and forbidden by the Gospel."

This, Mr. Editor, is not a defense of Mormonism. I am, as you know, not a member of your Church. If I have sought to say anyone the creed of the Latter-day Saints, I will say it in due time and see that honorable weapons as Christian gentlemen are desired to use in honorable warfare. But I plead for fairness to all men and abhor all religious sham and hypocrisy. Under the existing conditions of society the Mormons have a civil right to propagate their faith anywhere they please, and to such endeavors they are entitled to the protection of the law and to fair treatment at the hands of their fellow citizens. The Mormon missionaries are silent their work peacefully, unlike the tumult and the disruption of property which was the result of the "missionary" work of John Knox in Scotland. Polygamy is now forbidden to the civil law and also by the highest authority of the Mormon Church, and no one should make accusations without absolute proof, which no one claims to do.

However, the Rev. Mr. Campbell, neither by education nor by his personality, is qualified to any church that he may be sent to. And his labor in the East will not be of great darkness to the Mormon Church.

The end justifies the means, and if Mr. Campbell's great effort, the congregation was sorry with the poet:

"With all my loves, and then let me part,

Since both are anxious to be free."

VERITAS.

The Hawaiian Scheme Fails.

[New York Evening Post.]

The administration evidently has ceased to push the Hawaiian annexation scheme with the zest which it manifested at the opening of the session. The President appears to have learned that it would be a very bad thing for the party if it should carry through what is really a personal project, not justified by the platform upon which he was elected, repugnant to prominent Republican senators and prominent Republican leaders in the House, and condemned by public sentiment. The movement to secure an early adjournment of Congress helps the opposition to annexation, as, if the Senate can be kept busy with other matters, the Hawaiian scheme can be held in the background until it is too late to pass even a joint resolution. Considerations of party advantage operate to the same end. The Maine incident has also served to injure the chances of annexation. Once men begin to think of war as possibly near, they realized how much better prepared for war the nation is without Hawaii than with it.

Aphorisms.

[From the Ram's Horn.]

Pleasure soon palls when it costs nothing.

Friendship may soon die, but enmity never.

A shaggy camel may bear a smooth burden.

All men are fools, but only the wise stop being so.

Knowledge puffs up. Wisdom lets the wind out.

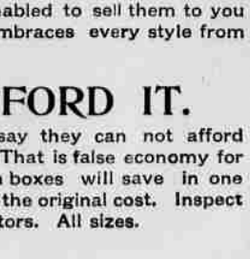
When you have nothing to do, never go after help.

On the bosom of the mother rests the future of the world.

Truthful boys are the timber that great men are made of.

Most people feed the body too much and the mind too little.

1000 BABIES



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