

they also would be affected by it. But it is not the drinking of the cup of tea that I have in mind. I do not care a groat about your tea or your coffee, your tobacco or your whisky. What I have in mind is this: God has said that these things are not good. He has given you a commandment that you shall not practice these habits and customs of the world; that you shall come out of Babylon, that you may not partake of her sins nor receive of her plagues; and when we indulge in these habits it is violating the commands of God, and we are under condemnation, the same as when we raise our hands to uphold and sustain the authorities of the Church, and then go away and backbite them and say all manner of evil falsely against them, holding them up to scorn and ridicule from our ignorant standpoint, wherein we judge them partially, not knowing their motives. It is a serious wrong in the presence of the Almighty for one to vote to sustain the authorities of the Church and then to go away and oppose them and trample under foot the counsels that they give; and we will be judged of the Lord for it. If we do not believe in this, let us not enter into the covenant.

Another thing: When you see men who hold the priesthood, and are in high positions in the church, manifesting a coldness and indifference, and they seek to shun their brethren lest peradventure they may receive counsel they do not want, depend upon it there is something wrong beneath the surface. One who does this "breaketh a law, and abideth not by law, but seeketh to become a law unto itself, and willeth to abide in sin, and altogether abideth in sin and cannot be sanctified by law, neither by mercy, justice, nor judgment. Therefore they must remain filthy still," until they repent of their sins.

May God have mercy upon us, and lead us in the paths of duty. It grieves me when I look around and see the boldness, the impudence, the shamelessness and the utter disregard on the part of some men to the feelings and sentiments of a whole people as to come and flaunt in the faces of the people, on the days of their Conference, advertisements which would, if they should succeed, be the means of sowing the seeds of desolation and death amongst us. We desired yesterday to have Bro. Talmage speak upon this matter from a scientific standpoint; but he was called suddenly and was unprepared. I wish that he had had more time, so that he could have given us figures in relation to this matter. But if you allow your sons to begin the practice of smoking, drinking, &c., the appetite for opium and other narcotic and pernicious things will fasten itself upon them so that they will not be able to resist it throughout the future of their lives. They are the seeds of immorality and death, and we should avoid them, and see that our children do not fall into the traps that have been set for them. The Lord help us to preserve our children from the sins of the world, and help us also to avoid breaking the law of God and spurning the gifts that He has bestowed upon us; but may He enable us to appreciate these gifts and also the source from whence they come, that we may be benefited by these things, and eventually be brought back into His presence and partake of glory and exaltation with Him. This is my prayer, in the name of Jesus. Amen.

Written for this Paper.
CALIFORNIA IN COREA.

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NE OF THE brightest Americans who ever went out to Asia is General Clarence Greathouse, who is now the foreign adviser to the King of Corea. General Greathouse comes from one of

the oldest families of Kentucky. He emigrated some years ago to California, and made himself there noted as a San Francisco lawyer and a newspaper editor. He was at one time owner of the Examiner, and shortly after he sold this he was appointed consul general to Yokohama. He took the position in order to have a vacation in Japan, and left it to go to Corea. During his stay in California he was closely associated with the greatest of the mining millionaires there. He had heard wonderful tales of the gold mines of Corea, and I imagine that the real reason for his acceptance of his present position at the Korean court was that he might in some way learn about these gold mines, and get a concession for them. I know General Greathouse very well, but I have no authority from him for the above statement. He is a shrewd, far-seeing man, however, and it will not be surprising if he one day comes back to the United States a millionaire. At present he is living in the city of Seoul, where he has a magnificent establishment and lives in right royal style. The king has honored him in every possible way. He has the rank of a noble, and he rides about the city in a chair carried by four servants in livery and accompanied by soldiers. He puts on a great deal of dignity in his intercourse with the Korean officials, but at home he is the same frank, open westerner that he was when he was only a common citizen in the United States. General Greathouse is one of the best story tellers among our public men, and his mind is packed with gossip and tales about the California millionaires with whom he has been so closely associated. It was one night last summer, when we were sitting together on the veranda of his palace, with a couple of Korean servants near by to light our pipes and fill our glasses, that we began to talk of old days in California.

HOW A MILLIONAIRE DIED FOR THREE CENTS.

The conversation turned to the miserly economies of rich men, and General Greathouse asked me if I had ever heard how one of the greatest millionaires in California was killed by trying to save three cents. I replied I had not, and he went on:

"It was the famous Michael Reese, whose estate panned out \$14,000,000. You have certainly heard of Michael Reese. He was enormously wealthy,

and they used to sing a song in the dance saloons of San Francisco, every verse of which ended something like this:

"When Michael Reese
Gives me a piece,
Then I'll forget my love."

"Well, Michael Reese was a German Jew, who had originally been a peddler in Virginia. He came out to California and invested in all sorts of things. He bought a great deal of real estate at low prices. It rose in value and made him very wealthy. I met his nephew in Yokohama during my stay there, and he told me his estate had amounted to \$14,000,000, and that Reese had left the most of it to his relatives in Chicago. He said that he had left \$1,000,000 to one charity in that city, and he told me that he himself was one of the beneficiaries under the will. Reese had been a very economical man all his life. With all his millions he could not bear to spend money. He grew sick in his old age, and it almost broke his heart when the doctors ordered him off to Carlsbad to drink the waters. He went there, however, and tried to skimp on his living. He lived at the cheapest of the restaurants, and frequented the free lunch counters, where you pay so much for your coffee and eat all the bread you want with it. Now, there was a park near Carlsbad which Michael Reese liked to visit. He had lived near this place in his boyhood, and, I think, there were some old associations connected with it which led him to want to go there frequently. It was a private park, however, and the gatekeeper had a charge amounting to about three American cents for admission. Michael Reese, so the story goes, could not bear to spend this money, and he slipped around to the back of the park and climbed over the wall. He was seen doing this, and when he came again a policeman was on hand to arrest him. He saw the policeman and ran, but he was caught and brought before the authorities. The exertion of running and the mortification of being arrested for such a mean act are said to have caused his death. Fourteen millions of dollars ought to have given him an income, at five per cent, of nearly \$2,000 a day, but he died for three cents."

ONE HUNDRED DOLLARS FOR A KISS.

"Michael Reese was a queer character," General Greathouse went on. "He was full of nerve and he would not be imposed upon. I remember one case in which a woman tried to blackmail him. He had had some association with her, and she brought suit against him for breach of promise. She placed her demands at thousands of dollars. Michael Reese defended the suit. He denied that he had ever promised to marry her, and refused to give her a cent. When the trial came, according to the laws of California, either party to the suit had the right to call the other party to the stand as a witness. Reese was called by the counsel of the woman. He again denied having given any promise of marriage. He admitted that he had known the woman, however, and upon being asked if he had ever kissed her, he showed his remarkable memory in the reply that he had, and that his lips and hers had come together just thirty-five times. He was too honest to commit perjury, and the judge assessed the damages at just \$3,500, or \$100 for each kiss. Reese thought this was very