

been no appreciable diminution in the amount consumed, there has been a most remarkable falling off in the amount produced.

The immediate effect of this will be of course a material increase in the price of this indispensable product to the consumer. But there is hardly ground for the fear expressed in many quarters, that the natural supply of oil is rapidly giving out. Such a thought may only be regarded with indifference because of its improbability; for few articles that enter into the daily life and use of civilized man could be spared less easily than this comparatively new yet universally utilized product. To be sure, the world could, if compelled, return to the homely candle for its illuminant; or it could, by imparting the stimulus to invention which necessity is best able to nourish, develop and render cheap, safe and practicable the all-conquering powers of electricity. Still, the coal oil would be grievously misused; nothing of which we now know could supply its place; the world would be incalculably poorer, and mankind infinitely less comfortable, if it should disappear altogether from our economy.

No such calamity, however, need be apprehended, within at least the near future; though in the very nature of things the end must come sometime, as it has in many sections with coal itself, with natural gas, with timber, and with other products which man has used, perhaps improvidently, and with no effort to save or restore. That some of the old oil fields should begin to show a failing supply is not strange; but the effect of this will only be to awaken industry and prospecting in others where work has been suspended or not begun, simply because of the abundance already on tap. The product itself is known to be obtainable in many sections of the country not yet worked at all. In fact it is generally scattered over nearly every grand division of the globe. It may in time become so dear, through distance from the point of consumption, that cheaper illuminants will supplant it in common use. But even that contingency is remote so far as this country is concerned. Wyoming and Colorado are practically virgin fields as yet, and our own San Juan has its possibilities all ahead of it. The people of Utah under these circumstances can therefore watch the gyrations of the oil market with much complacency, feeling sure that if their coal oil bills show too great an increase in price, it is only because they and their neighbors are not utilizing a resource that is placed almost within their hands.

#### INDIVIDUAL EFFORT FOR GOOD.

An illustration of how a little well-directed personal effort can be made to produce good results is shown in a transaction with which Brother George Goddard has been associated for a couple of days past. Nearly everybody in Utah and many people elsewhere know the venerable Sunday school worker, and the persistency and energy which he devotes to all he undertakes.

Well, he happened to become acquainted with a very worthy family in this

city, consisting of seven persons. They are honest and industrious. But they have been unfortunate in that the head of the family has been unable to obtain work to support those dependent on his labor for a living. He was willing to engage in any honorable calling, but could not obtain employment in the city, and had not the means to get out into the country and make a start.

In this situation Brother Goddard came to his relief, and started to see the family located in the country where they could make their living. He communicated with one of the Idaho Stakes, where there is plenty of land. In reply he was informed that if the family would come to a certain ward the Bishop would give them a lot, and the people would help them till they had a fair chance to get along themselves; it was also agreed to meet them at the railway station when they arrived. But the man had no money to pay fare. Brother Goddard tried the railway officials, and secured as low rates as the rules would permit. Then from the Presiding Bishop's office he obtained a considerable proportion of the amount needed. He next visited two banks, in one of which the management is by persons not members of the Church, and there made up the balance. Thus the work was accomplished. Tomorrow (Saturday, April 20) the family start for their new home, with the further good advice from Brother Goddard, of even greater value if followed than the other work he did for them, that they go to meeting next Sunday, get acquainted with the Bishop and the people, and promptly discharge their duties as members of the ward where they intend to make their abode; also the veteran's expressed hope that by Monday evening the lot given them will be plowed, and they be started toward success.

The lesson in this incident can be applied in many directions. It is not to be taken as a hint that indiscriminate begging is to be encouraged in behalf of any one. Such was not the case here. We do not desire to create a run on the banks or on the Presiding Bishops' office. But in this case the members of the family were known to be worthy, and therefore a plain statement of their condition was made by a well known citizen, with the result that the amounts needed came forth willingly; and as the Lord loveth a cheerful giver, so will each contributor in this affair be blessed of Him. Others might do as Brother Goddard has done, bringing blessings both to those who give and those who receive. Some may help needy families to better prospects, as in this case. Some also may aid those whose greater needs are to reforms in their conduct rather than to replenishing their larder. There are men and women, adults and youths, whose lives are thoughtless, careless; whose habits are not conducive to their own or others' benefit; who are in quest of the helping hand that will lift them to a better life. A few kind exhortations, a gentle persuasiveness, a little friendly pointing to the better way, a loving appeal to their higher nature, on the part of brethren and sisters, would work

a marvelous improvement. Help these—help the poor, help the needy, help the afflicted, whether their poverty, necessity, or afflictions be because of the deficiencies of food or clothing or of that moral, religious diligence which brings people to a proper standard of living. This is the lesson of help in the incident related; and as an Apostle remarked the other day to a company of young men whom he was addressing on this principle, "It is wonderful how many opportunities you will have of doing good if you only start in doing it."

#### AN ETERNAL COVENANT.

The Apostle Paul, in his epistle to the Corinthians, explains that "to us there is but one God, the Father." This is "the Eternal Father" to whom His children petition in the name of the Only Begotten; whom Abraham addressed when he "called on the name of the everlasting God;" of whom Daniel declared, "His dominion is an everlasting dominion;" and whom the Savior said to know is "eternal life." The eternal or everlasting character of the Supreme Being whom we worship is clearly set forth in scripture, ancient and modern, and in this assurance of permanency is a firm foundation for faith. As God is eternal, it follows of necessity that the principles which emanate from Him are similar in their nature; for like begets like. Thus it is that the Lord is "the author of eternal salvation unto all them that obey Him." His Gospel, which is the power of God unto that salvation, therefore is like unto it, and is eternal in the principles which it inculcates, the application of the ordinances which it requires, and the covenants which it authorizes. The covenant which He enters into with His people, as He declares through the Prophet Ezekiel, "shall be an everlasting covenant."

This principle was understood by the Preacher when he said, "I know that whatsoever God doeth, it shall be forever; nothing can be put to it, nor anything taken from it." There is no conjecture or supposition in this statement. It was from the standpoint of a positive knowledge. It teaches as a known truth that that which is done by the Almighty partakes of His everlasting nature; it also suggests that that which is of an opposite character is not by Him. If it is done by man in his mortal capacity and authority, then it partakes of the same character, and whatever force it may possess ceases when the mortal end comes.

Take, for instance, the marriage covenant, and let the rule be applied. When that covenant is entered into by divine authority, according to His law, then its bond is eternal; it is a marriage ordained of God. But the ceremony not performed in harmony with that law and by that authority, while it is binding upon persons in the mortal probation, is of no force as an eternal covenant, for the reason that it is not the marriage ordained of God. If it were such marriage, its covenant would be eternal; it could not be severed by death, for the power of the Eternal One has overcome that of the grave.