

have the pleasure of perusing it. It read as follows:

"Girls, beware of the false friend who would lure you from the path of rectitude by the promise of costly presents or fleeting pleasures. There are hundreds of girls, year by year, whose characters and prospects in life are irretrievably ruined by worthless and designing men; and the chief instruments they use to accomplish their fiendish purpose are fulsome flattery and costly or showy gifts. I pray God that none of you may ever be influenced by such artifices as these. Take my word for it. 'purity of conduct, gentleness of disposition, and simplicity of character' are the jewels which best adorn the female form. If tempted to disobey the dictates of conscience, do not stop to calculate the loss or gain which may result; hurl the thought from your heart as you would a snake from your bosom. May God give you courage and strength ever to so act. Do you ask me how this can be done? Christ Himself gave answer to your question when He said, 'Watch and pray, that ye enter not into temptation.'

"Never was the path of the young more thickly studded with temptations than at the present day. Never were the snares and the traps of the wicked one more skillfully laid or more temptingly baited. Life is full of risks and dangers. It is like crossing a deep river by means of a narrow plank. You cannot turn back—you must go forward, the slightest deviation to right or left, and you are in the waters below. You cannot look back—you dare not look down. Your feet must be forward, your eyes must look upward—so will you cross the river in safety.

"Let this be your motto in life: 'Look onward,' and above all, 'Look upward'—to heaven above, from whence alone you can get strength sufficient for your day—where Christ, who like us was tempted, sits to make intercession for us. Let us earnestly hope that God in His infinite goodness will give you and me wisdom and strength to successfully overcome the trials, the difficulties and the temptations of this life, that when the summons comes to us—when we are permitted to lay down our cross—it may be to take up our crown—to be with the Christ who is now our hope and our strength—to join those dear ones who have already crossed the bridge in that land of promise where we shall be free from both sorrow and care, and all is contentment and peace.

"Ever since Mother Eve tasted that forbidden fruit have her children been struggling and longing for things which are placed out of their reach. From the cradle to the grave this strange and mischievous desire seems to pervade our nature. The very knowledge that a thing is forbidden seems to create a desire to do or become possessed of it.

"O girls, let me urge you with all the earnestness I can command, to beware of this fatal tendency. The first step in vice and a criminal career is often taken merely with a desire to become acquainted with what are called 'the ways of the world.' Those who would persuade you to pay your first visit to a questionable place of amusement will tell you that there can be no harm in merely seeing what there goes on; they will laugh at your modesty and ridicule your 'greenness.' Remain firm in your refusal. No man becomes a villain in a

day—it is a gradual process. O, beware of the first downward step! Curiosity often prompts a young person to take that step, and once taken it is not easily retraced. It is right that young people should have pleasures, but take care that your pleasures are pure and lasting. Avoid the pleasure today which will bring sorrow and remorse on the morrow. Too many are

"Like poppies spread,
You seize the flower—its bloom is shed;
Or like the snowflake in the river,
A moment white—then gone forever."

"Every man is endowed with power of discerning good from evil and choosing between right and wrong. There is forbidden fruit in every man's garden—that is God's method of trying the children of men. Are we not told that 'the righteous God trieth the hearts of men?' If we were not tried, our virtues would never come forth. A handful of what seems dirty, worthless rubbish from the bed of a river, when washed and tried may be found to contain pure gold; and so it is the trials and temptations to which we are subjected which prove our moral worth. The knowledge of this should prompt us ever to sympathize with a fallen brother or sister. Unfortunately such sympathy is not always displayed. There is too great a tendency to 'kick a man when he is down.' Oh, let us try to cultivate more of that Christian charity which will prompt us to hold out a helping hand to those whose strength has not proved equal to their day—it may be that the only reason why we too have not strayed is because we have not been tried. Our turn may yet come. 'Let him that thinketh he standeth take heed lest he fall.'

"Do not set your hearts on the gold and glories of this world, or, like the child who wandered o'er hill and moor in search of the bag of gold at the end of the rainbow, you yourself may be lost in pursuit of that which is a mere fancy or shadow. Rather let us try to find out in what particular way we can serve our God while serving ourselves. Let us learn His will and strive to do it—meet our trials and difficulties with a stout heart and a smiling face—strong in the certain knowledge that our reward is sure, ever remembering that

"The path of sorrow, and that path alone
Leads to the land where sorrow is unknown.
No traveler e'er reached that blessed abode
Who met not trials and sorrow on the road."

Trusting that the above may be suitable to your readers, I remain yours respectfully,

R. AVESON.

SIDNEY RIGDON.

SALT LAKE CITY.

May 27, 1896.

Referring to the query in Tuesday evening's News, regarding Sidney Rigdon, permit me to say that while laboring in the Eastern states during the past year as a missionary, in connection with Elder Samuel W. Richards, I had the pleasure of meeting a grandson of Sidney Rigdon, a gentleman high in judicial circles in the state of New York. In conversation with him, we found that he lived a number of years with his grandfather; that after leaving Nauvoo Sidney Rigdon lived for a short time in Cuba, Penn., locating on a farm. My memory serves me right. Not being successful there, he moved to the

town of Friendship, N. Y., where he remained up to the time of his death, which occurred in 1878. So far as he knew, Grandfather Rigdon, as he called him, took no active interest in any religious body; certainly he never heard him speak of the Mormon religion, either for or against. He was considered a visionary man, and thought in his younger days that he must have been a powerful speaker. At times he would write short speeches for some of the politicians. He contented himself around the little town he called home, as never but once after locating in Friendship was he known to go farther than five or six miles away, and that was to Philadelphia concerning some book which was expected to come out. Returning at the end of a week he made no reference to his trip. During the last six or seven years of his life he wrote a great deal, daily using from seven to nine pages of foolscap paper; but as to the subject matter no one knew anything, as at his death all the manuscripts were burned, the family not considering them of any real worth; today they regret their haste in thus destroying them. His sons identify themselves with no particular body of worshippers, but usually investigate any new doctrine or system that comes before them. The grandson remarked to us that it was fortunate that the leadership of the Church fell upon the late Brigham Young and not on Rigdon, as he, Rigdon, would have been unequal to the occasion of founding the State of Utah and building up the Church financially as did Brigham Young.

Possibly some items in the above may be of interest to those who were associated more than half a century ago with the then counselor to the Prophet Joseph Smith; and if not to them then at least to younger people, that they may know the end of one who devoted so many years of his life in establishing the great latter-day work, and then fell back.

ARTHUR F. BARNES.

THE EUROPEAN MISSION.

[Millennial Star, May 14.]

Releases and appointments.—The following Elders have been honorably released to return home, May 21, 1896:

Stewart Eccles, President of the Scottish conference.

Joseph Barker, President of the Cheltenham conference.

S. W. Ross, President of the Irish conference.

H. Bullen Jr., President of the Sheffield conference.

William John Lee, traveling Elder in the Manchester conference, and Edward Southwick, traveling Elder in the Birmingham conference.

Elder Milford Williams has been released from laboring in the Liverpool conference and appointed to preside over the Scottish conference.

Elder W. C. Burdon has been released from laboring in the Birmingham conference and appointed to preside over the Cheltenham conference.

Elder Charles Peterson has been appointed to preside over the Irish conference.

Elder A. B. Call has been released from laboring in the Norwich conference and appointed to preside over the Sheffield conference.