1 . . . A

ed to our earth, operates in all worlds and world systems. Some of the "No--ble and Groat Ones" stand at the head of worlds and groaps of worlds, form-of worlds and groaps of worlds, form-ing Grand Presidencies, in order and agridation based upon their power and gradation based upon the power and gradation noblity and greatness-measured is capacity to serve. Each one of its publicly to serve. Each one of by its capacity to serve. Each one of such "rulers"—and each intelligence such "rulers"—and each intelligence is appointed to act, yet in which he is appointed to act, yet in summary through attachment of the sawledge of truth with all other ex-sume and sametified souls—these are all soul sametified souls—these are all soul sametified souls—these are all so Mighty." In which God, "more deb Mighty." In which God, "more beligent than them all," standeth beligent their serveral stations, other coupencies owe loyalty, submission m fail several stations, other encles owe loyalty, submission t worship if you like, at any must be unshaken loyalty, in

must be unshaken loyalty. In attain the ends proposed in all of salvation," "gospels," "socie kingdoms of God," and the which "plans," "gospels" and t, each spirit agreed and cov-to accept, as also to obey and hose appointed to direct and prass that which was ordaneed councils of Divine Intelligen-tes orst organization in hervof salvation,' the first organization in heav-the prophet, speaking with to things pertaining to our d the probation of spirits reach-life—"At the first orn carth-life—"At the first or-in heaven we were all pres-saw the Savior chosen and and the plan of salvation we sanctioned it." This is the of "man (the race) was also egiming with God." And as rulers." these "presidencies." not the "rulers" in the world-of those words. Government of hose "kingdom of God." In the "kingdom of God," runnity for service, not of Ye know that the princes exercise dominion over d they that are great exci-ority upon them. But it shall ng you. But whos great among you, let him be nister; and whosoever will be ong you, let him be your sereven as the Son of Man came be ministered unto, but to min-and to give His life a ransom any." This the principle of heav-ale. So Joseph Smith: "The sof heaven can only be control-on the principles of rightcous-when modertake to cover When men undertake to cover sins or to gratify their pride or ambition or exercise control or minion or compulsion upon the mis of the children of men in any gree of unrighteousness, the beav the withdraw themselves, the spirit of lord is grieved, and when it is with- w_n amen to the authority of that w_n No power or influence can or man. No power or influence can or eaght to be maintained by virture of the priesthood, only by persuasion, by Mag suffering, by gentleness, and makiness, and by love unfeigned; by disfness, and pure knowledge, which hall greatly enlarge the soul with-et personal and without suite."

at hyprocisy, and without guile." MAN'S FREE MORAL AGENCY.

seventh-Through all that is here strence-rationant that is here st forth as Joseph Smith's doc-unes, it will be seen that the fie moral agency of man is regarded as a reality. First, the recognition of man, as a spirit, being adjointed the second seco telligence, or the light of truth was not reated or made, neither indeed can be" Then second, "All truth is Inde-pendent in that sphere in which God has placed it, to act for itself, as all intelligence also, otherwise there is no existence. Behold, here is the agency of man, and here is the condemnation of man, because that which was from the beginning is plainly manifest unto them, and they receive not the light. em, and they receive not the light, d every much whose spirit receiveth t the light is under condemnation, man is spirit."

The fact of free moral agency runs ough all the prophets revelations in alar spirit, indeed, in one scripture represents the chief sin of cifer as being an attempt to "destroy agency of man;" and for which he s driven forth from heaven. The ct of these two doctrines, the recogn of the spirit of man as an eter al being, and his being a free moral and is tremendous in accounting for ngs. Elsewhere, contrasting this of things with some an views, I have said:

modern "A man is saved no faster than he its knowledge." "Whatsoever principle of intelligence we attain unto in this life will rise with us in the resurrection." "If one man by his diligence obtains "If one man by his difficulty obtains more knowledge than another, he will have so much the advantage in the world to come." "Adam fell that man might be, and men are that they might have joy." "This is the glory of God also, to "This is the grory of God also, to bring to pass the inmortality and the eternal life of man." "The elements are eternal, yea, the elements are the tabernacle of God. Man is the tabernacle of God, even immulae". temples." "The elements are eternal, and spirit

scribed, and must be endured until Its

This conception of the order of things, as to the existence of "Intelli-gences" and in the moral government of the world, discovers a harmony in that government which at once chal-lenges our admiration, and bears evi-dence of its truth. dence of its truth.

ETERNITY OF RELATIONSHIPS.

ETERNITY OF RELATIONSHIPS. Eighth, Matching these cternal things, an eternal universe, eternal spirit entities and the like, is the prophet's doctrine of eternal relations, intelligencies are begotten men and women, these be-come resurrected and exalted person-ages, spirit and element eternally unit-ed, whence proceeds the fulness of joy, and glory, and power. In the oternal worlds the prophet taught that these relations under which such begettings proceed are themselves eternal. The marriage covenant which united im-mortal beings is eternal, hence the eter-nity of the marriage covenant which Joseph Smith introduced in this dispen-sation, called the "New and Ever-ast-ing Covenant of Marriage," by which marriages under the law of God are mack in our sacred places for time and eternity. Thus the relationship of ex-alted intelligencies is also a thing regu-lated by, and sanctified by, Inw; and from this marriage relation comes the family, a permanent, eternal mating. from this marriage relation comes the family, a permanent, eternal institu-tion; whonce spring, also, all other re-lationships existing among the exalted intelligencies of all worlds and world-systems; until, indeed, all are bound and united together 'n bonds of real relationships founded on mutual cove-nents and agreements, and sametified

and united together in bonds of real relationships founded on mutual cove-nants and agreements, and sanctified by love and sympathy. We may not persue this division of our subject further now. I merely call your attention to these doctrines of the prophet, without making any attempt to weave them into a system of philoso-phy of things, or of sentient existences; but I am persuaded that these doctrines set forth by the prophet and seer of our dispensation, not indeed as the result of his own merely human meditation, but based upon knowledge which God revealed to him-therefore coming with divine sanction--I am persuaded. I say, that these doctrines contain the ele-ments of both a physical and spiritual philosophy that will be the accepted philosophy of the new age now dawn-ing upon our world. A philosophy that will supersede all other philosophies and remain steadfast in both the beliefs and affections of mankind. The elements, I say, are here th these doctrines; they await only some future "Spencer" to weave them into synthetic example. await only some future "Spencer" to wave them into synthetic complete-ness, that shall be as beautiful as it will be true, to make that philosophy acceptable to the higher intellects of our age

PROPHET'S GENERALIZATIONS.

A word in relation to the manner of the prophet's teaching. It was unique in its way. He may scarcely be said to have made any attempt at creating a to have made any attempt at creating a system of philosophy, however, much may be said for his system of religion and of ecclesiastical government. His philosophical principles were flung off in utterances without reference to any arrangement, or orderly sequence; and in the main were taught in independent aphorisms, which is a remarkably ef-fective way of teaching, for an aphor-ism resembles the proverb, and is a form in which truth is bound to live. It is the American philosopher Emer-son. I think, who describes a proverb to be the language of absolute truth— the statement of truth without qualifi-cation. It is the literature of power, Fortunate, indeed, is the man who gives a people or nation a proverb; and so too pose." So Joseph Smith's disciples hold the Constitution of the United States to be inspired of God. I think some-times, however, that we do not realize all that that means. We are apt to think of things in mass, and do not take the time to analyze them. What does it mean to say that the Constitu-tion of these United States is, an in-spired instrument? Undoubtedly, it means primarily that God recognizes the right of the people, in their political capacity, to govern themselves. It ex-presses the divine belief, so to speak, in the capacity in man for self-govern-ment. It means that the people in Fortunate, indeed, is the man who gives a people or nation a proverb; and so too is the nation or people fortunate who receive it. Like mercy, it is twice blessed, it blesseth him that gives and him that takes, Usually proverbs are produced by a race's experience. Prov-erbs come up out of the tribulations of a people. They are produced slowly and represent the hived wisdom of the ages. Books of proverbs are not written by men, to whom they are and represent the hived wisdom of the ages. Books of proverbs are not written by men, to whom they are sometimes ascribed, they represent a col-lection slowly produced through cen-turies. Such are the proverbs of our Bible: proverbs of the Chinese classics; and the proverbs of the Hindoo liter-ature. Joseph Smith gave to his ago many of these generalized truths, more, I think, than has fallen to the lot of any other teacher, save Jesus the Christ, I can but repeat a few of these as examples. suishes the American government from other political forms of government, We are not always happy in our forms of expression. We do not make our terminology always meet our ideas. In as examples.

"The glory of God is intelligence." "It is impossible for a man to be saved in ignorance." LEAVES FROM OLD ALBUMS.



PRESIDENT FRANCIS M. LYMAN.

The photo of President Francis M. Lyman, of which the above is a representation, was taken in this city in 1865, when the prototype was 25 years of age. He had at the time of sitting but recently returned from his first mission to Great Britain. Though a young man at that period, he had been married nearly eight years.

races who have right to an inbe the. The races who have right to an in-heritance in the land; and the city should be called "Zion," a "New Jeru-salem," The "Zion" grom which "the law should go forth," as the word of the Lord should go forth from old Jerusalem. Because of the establish-ment of this city, these western con-tinents are called the "land of Zion," hence Zion shall arise where Eden

preservation of the rights, and the protection of all flesh, "according to

whom I raised up unto this very pur-

pose,

tions, is upon a certain condition: the condition that the God of the land, who is Jesus Christ, shall be honored by them. On this head I want to read to you a passage from a certain historical Amer-ican statesman, that I can easily hecan statesman, that I can easily be lieve was one of the God-inspired men appointed to assist in the maintenance CONSTITUTION GOD-INSPIRED. Joseph Smith also taught that the onstitution of the United States was God-Inspired instrument. "It is not a God-Inspired instrument. "It is not right," he represents the Lord as say-ing, "that one man should be in bond-age to another;" and hence the Con-stitution should be maintained for the

ig and I will be a light unto

of true constitutional principles, as others were inspired to found the Con-stitution. J refer to our great na-tional statesman, Daniel Webster, who, before the New York Historical socie-ty, in 1852, in his last public address, said. said

"Unborn ages and visions of glory crowd upon my soul, the realiza-tion of all which, however, is in the hands and good pleasure of Almighty God; but, under His divine blessing, it will be dependent on the character and the virtues of ourselves, and of our posterity. If classical his-tory has been found to be, is now, and shall continue to be, the concomitant of free institutions, and of popular elo-quence, what a field is opening to us for another Herodotus, another Thu-cydides, and another Livy! "And let me say, gentlemen, that if "Unborn ages and visions of glory protection of all flesh, "according to just and holy principles, that every main may act in doctrine and principles pertaining to futurity, according to the moral agency which I (the Lord) have given unto him, that every man may be ac-countable for his own sins in the day of judgment. And for this purpose have I established the Constitution of this land by the hands of wise men whom I raised up unto this yery pur-

cydides, and another Livy! "And let me say, gentlemen, that if we and our posterity shall be true to the Christian religion--if we and they shall live always in the fear of God, and shall respect His command-ments--if we and they shall maintain just, moral sentiments, and such con-scientious convictions of duty as shall control the heart and life--we may have the highest hopes of the future fortunes of our country, and if we maintain those institutions of govern-ment and that political union, exceed-ing all praise as much as it exceeds all former examples of political asso-ciations, we may be sure of one thing--that, while our country furnishing ma-terials for a thousand masters of the that, while our country turnshing ma-terials for a thousand masters of the historic art, it will afford no topic for a Gibbon. It will have no decline and fall. It will go on prospering and

"But if we and our posterity reject

thing else, is evidenced by the fact that apon my brothers return soon alcor, he went straight to New York when he hunted up my unele, and obtain-from the old family Bible the general ogy of my father's family, and my father's father's family, that subse-quently proved a very valuable beg.nning to my genealogical researches. In round my uncles circumstances greati, changed, in that he had issue all his property, his will had left him, he had gone totally blind in a most mysterious way, and he was left dependent upon the chatity of others. Under these ournstances h , glauly accepted to take hon to zie immediately enter vnere ne almos upon the performance of this important work for the dead which had been so long neglected, our limited list was soon exhausted, however, and we were completely at sea for further informa For a time the work ceased, and m

where his dulies work densed, and my brother sought work upon the rahoad, where his dulies weet too exacting co-enable him to give these matters much attention. Besides, it later took him beyond the borders of Utah and into beyond the borders of Utah and into Hontana where he subsequently died. In the meantime Patriarch Charles Hyde visited me at Ogden and blessed some of my-children. I had previously had a blessing from him, so did not solicit another at this time. However, with that spontaneous inspiration that always characterized this holy man of ford, he asked use to sit down as he God, he asked no to su down as had a bleasing for me also, I did directed, and his soul went out in had a blessing for me also, I did as directed, and his soul went out in a prayer such as I have seldom ever heard. Among other things he told me, in substance, that I had an important work to do, and that if I would be faithful to my covenants my father would visit me and tell me about it. Time went on and in the press of a very busy life. I almost forgot these important words of the patriarch. One morning after the slumbers of the night had dispelled all fatigue, my spirit appaiently took its flight to a point in the realms of space where I un-derstood I was to meet my father. How joyous, beyond all powers of expres-sion, was that reundon, of two souls bound together by the ties of God's holy covenant, and by an unbounded love such as the nobleness and grand-eur of my father's life had inspired in a doting son. In the midst of these heavenly salutations I beheld, a little way off, an immense concourse of peo-ple looking eagerly toward us, whom I institutively recornized to be out way off, an immense concourse of peo-ple looking eagerly toward us, whom I instinctively recognized to be our kindred, and in the ecstacy of my soul I appealed to my father to let them come and partake of the heavenly joys of the occasion. Immediately the scene changed, and I beheld a beautiful land-scape in the midst of which wended a majestic river. This river was spanned at intervals by seven magnificent arches resembling, in some respects, the Arch of Triumph erected in Paris, to commemorate the victories of Na-poleon. Soon I found myself conducting poleon. Soon I found myself conducting poleon. Soon I found myself conducting several beautiful barges down this placid stream and through these arches, my chief care being that none of them should be stopped in the order and reg-ularity of their triumphal progress. To the temple worker, this mystic seven may be easily understood when we contemplate the fact, that it takes just as many ordinances to fully redeem and exait the dead as it does the living. The scene again changed and I next The scene again changed and I next found myself at the foot of a great stairway leading up into a spacious and

found myself at the foot of a great stairway leading up into a spaclous and magnificent mansion such as I had nev-er before behcld. There I was receiving and giving directions to a large con-course of people that were ascending this stairway in countless numbers. Later I entered this mansion and had a most happy meeting with my mother, who passed away a few months after my father's death, and from which be-reavement she never, fully recovered. Her hair was gray to showy whiteness, yet she was beautiful, beyond descrip-tion, and as full of pink and bloom as a maiden in her teens. When I awoke, I related all to my wife, and after recording it in my jour-nal, began my genealogical research. For a time the Wests were difficult to trace, and I was almost discouraged, when a lawyer by the name of Benedict settled in Ogden and took up the prac-tise of law. I had cause to consult him upon one occasion, and before leav-ing his office I incidentally remarked that Benedict was a family name, my grandmother being a Benedict. He re-piled, "We are doubtless related. I will send and get you a copy of our family grandmother, Sally Benedict. This man only remained in Ogden a short time; just long enough for God to use him as only remained in Ogden a short time. Just long enough for God to use him as an instrument in supplying this much needed information. By this tie the St. George temple had



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pleasure for years, spent much in col-lecting of data and in the preparation and publication of the work, and now that it is finished what good is it?" Were he a Latter-day Saint he would have readily understood why he was thus inspired and that what seemed so valueless to him was of instimable valueless to him was of inestimable

Worth to others. I have performed, or had performed, all but the last or crowning ordinance for several hundred of my West an-cestry, and several thousands more of the Wests and Benedicts have been bantized for through my instrumenthe Wests and Benedicts have been baptized for through my instrumen-tality. I have also helped to do a large portion of the work for the Hoaglands. The West family has been connected, husbands to wives, and children to par-ents from our emigrant ancestor who came to America in 1620, a Sir Francis West, brother to Lord Delaware, down to my grandchildren who are the tenth generation on American soil. "For my ancestry in England, whom I trace back to 1180, on my father's side

trace back to 1180, on my father's side and indirectly to David, first king of Scotland, much remains to be done. I am trying to finish the work for the family in America first as they are nearest of kin, and in this I am re-minded of the prediction of the Sa-vior, "In that day, the last shall be the

first and the first shall be the last." In conclusion, permit me to say, that while by marriage my ancestors across while by marriage my ancestors across the ocean are related to kings and queens, and men of learning and re-nown; I have not felt that I ought to leave that line of ancestral descent to which by birth I am a direct descend-ant and a legal heir. Pride of ances-try and over zeal in working for the distinguished among ones kindred, out-side of legitimate lines, bas led to the repetition of a great amount of temple work that is worse than wasted, be-cause of the countless numbers who only await the ordinances of the gos-pel to set them free; to many of whom such misdirected efforts might other-wise be most profitably applied.

wise be most profitably applied. JOSEPH A. WEST. Baker City, Oregon, Dec. 15, 1907.

MANTI TEMPLE. Following are lists of names already officiated for in part, at least, in the Manti temple: Lovell family, by Mrs. S. L. Menden-all of Springville,

schoolhouses. They have been the plo-neer beet raisers of the country, dem-onstrating that the sugar beet will do well here. They are now the prime mov-ers in getting 5,000 acres guaranteed that a sugar factory may be erected. They have never had a law suit except where they have been forced into court to defend themselves. They care for their own poor and try to mind their own business. They are interested in the development of the county and state and are among the workers to promote a better order of things.-C. A. Welch, writing in Wyoming Tribune, Jan 1. TREATMENT FOR BRIGHT'S DISEASE (Honolulu Evening Bulletin.) It i

It took thousands of dollars for pow-

der and tools, but the secret was that the people were united and those who had charge made a profit from the rail-

road work and it was used to construct the ditch. All the people, directors and laborers, for they were all laborers, cast lots for both town lots and land, all

having equal share according to labor performed. The Mormons built the road to Pryor mountain to get their house logs and what little lumber they have

logs and what inthe lumber they have obtained to build their cabins. There has been a great cry from some quarter about the Mormons using so much lum-ber from Montana. The truth about the matter is that the country has been held back because men could not get a liftle lumber to even erect the build-ing necessary to improve their forms

a little lumber to even erect the build-ings necessary to improve their farms because of prejudice in officials and oth-ers who have had axes to grind for themselves. Two or three or four men, as the case may be, have had to use the same granary and yet the timber is to be held for future generations. The Mormons have built nearly 100 miles of railroad in the Basin, 20 miles of the government wagon road above Cody, 15 miles of canal at Rosebud, Mont. and

miles of canal at Rosebud, Mont., and a 2,000-foot tunnel and several miles of canal at Billings; have assisted greatly

in the government canals at Garland and Huntley; have also built the Dome Lake reservoir in the Big Horn moun-tains; have built meetinghouses and schoolhouses. They have been the pio-

have said: As ma stand, the usually accepted dan doctrine on the matter of sorigin is that God of His free created men. That they are as He id have them, since in His act of dion He could have had them dif-tin He had so minded. Then why He-being infinitely wise and ful and good, for so the creeds ent Him-why should He create the act of volition, beings such are, not only capable of, but en are, not only capable of, to, moral evil? Which, in analysis of things, in spite of all pleadings to the contrary esponsibility for moral evil with God's creative acts culminating the next pertinent queestions a what of the decreed purposes punish moral evil? and what much vaunted justice of God in unishment? Wherein lies the aponsibility of man if he was punish moral evil? d as to love evil and to follow revolting to reason, as it is to piety to think that God of free will created some men, inclined to wickedness, but y so inclined; while others, own volition created with naturally inclined toward In like manner stands it in relation to his inclination ind to unbelief: and yet, un-

one law for judgment! a the other hand, under the concepexistence of independent self-existent intelligences inherent nature of them are is degrees of intelligen differing from each other yet alike in their eternit; edom; with God standing of them, "more intelligent II." and proposing the beitheir condition-progress vels of being, and power nge-under this conception stand matters? Why changes nt through all changes, the processes of betterment existent entity of the "inwith the tremendous fact sciousness and his moral id his indestructibility-he olce of moving upward on n every estate he occupies ling, for a time, at least least benevolent purposes of God him, through his own per-he passes through dire exsuffers terribly, yet learns a suffers, so that his very nes a means to his im-learns swiftly or slowg to the inherent nature of nce to law; he learns that h is governed by law, is rved by law, and perfected ided by the same; and that keth law abideth not by law. the to become a law unto it in to become a law unto it willeth to abide in sin, can-uctified by law, neither by slice nor judgment. Therefore remain filthy still." This con-f things relieves God of the lifty for the nature and status conces in all status their inherent nature and

and and element inseparably united re-ceive a fulness of joy. He represents God as saying: "I give

unto men weaknesses that they might be humble, and my grace is sufficient for all those who humble themselves before me." To one who inquired how he govern-

ed men so well, he sald: "I do not govern them: I teach men correct principles, and they govern themlves

Selves." These sayings, with many others of like character, in the future literature of America, philosophical and relig-ious, will make its pages blaze with glory. They are destined to become generally accepted principles of truth. They will become household aphor-They will become household aphon-isms. They are words spoken by in-spiration of God. They come from what Carlyle calls, "the inner fact of things." They will live to influence the future generations of America, and of wen everywhere men everywhere.

AN AMERICAN PROPHET.

There is one more thought I would like to present to you respecting this prophet Joseph Smith. He is pre-eminently the American prophet. He is not the "boy prophet;" I hislike that term: he is not the "Prophet of Palmyra:" he is the prophet of the dispensation of the ful-He is not the ness of times; if localized at all he must be known as the "American prophet

Never was greater mistake made than to suppose that the disciples of Joseph Smith could be unpatriotic Americans. They must be ardently patriotic Americans. That this is true, let me show. A line in one of our hymns runs-

"For in Adam-ondi-Ahman Zion rose where Eden was."

What is the meaning of this? It teans that the prophet taught that means that the prophet taught that the American continents are not the new world, but the old; that Eden was hore in America. Adam-ondi-Ahman, the place where Adam dwelt when driven from Eden, the prophet declar-ed to be in Missouri. In the valley of the Grand river, He represents a gathering together there of the ontri-archs of the ante-deluvian age and tells how they blessed Adam or Mich-nel, the "Ancient of Days;" and Adam rose among them and blessed the pat-riarchs and their posterity, and told what should befall them to their latest generation. Then after the flood, the Lord led to these western continents what should befall them to their latest generation. Then after the flood, the generation. Then after the flood, the generation. Then after the flood, the bar which the particle colony from the Euch-rates valley; and 16 centuries later the bar definition of the second second second second the show of changing it by enlarging the bar of changing it by enlarging on the way of changing it by enlarging the bar definition of the second second second second second the show of changing it by enlarging the bar of the second second second second second second second the second second second second second second second second second the second seco

spite of the fact just alluded to-viz., the people are sovereign, we talk of, and pray for, "those who rule over us." and pray for, those who the over us, meaning presidents, cabinets, senators, governors, and the like; but these are not the rulers, they are the people's servants, elected to administer govrument according to the law, under the provisions of our Constitution; but they serve, they do not rule. The peo-ple are sovereign, and the people only

ment. It means that the people in their political affairs are sovereign; for this is the chief thing which distin-

plo are sovereign, and the people only are rulers, and they appoint or elect their servants. Moreover, this Con-stitution provides for the freedom of the press; for freedom of speech. It the press; for freedom of speech. It guarantees religious liberty, hence free churches, as well as free states, each independent of and separate from the independent of and separate from the other. The government is an inde-structible Union, composed of inde-structible states. To hold that the Constitution which provides for these

Constitution which provides for these things, is inspired of God, is to hold that each of these separate things, as well as the thing in mass, is ordained of God by the hands of wise men whom He raised up to establish this system of government; and to deny to the peo-ple the enjoyment of these several rights, to undertake, by any means whatsoever, to thwart this government by the people, to attempt to defeat the

by the people, to attempt to defeat the expression of their will, or make it result different from what their untrameled judgment would have it, is to make an infraction upon the things that have been ordered of God. It means a great deal, this idea that the Constitution of the United States is inspired of God.

Not only did the prophet teach this doctrine in respect to the United States Constitution, but He tells us through the Book of Mormon that God has fortified this land against all other

nations. I will read you the pas-sage. The Lord said to Lehi: "Behold, this land, saith God, shall be a land of thine inheritance, and the Gentiles shall be blessed upon the land. This land shall be a land of liberty unto the Gentiles, and there shall be no kings upon the land who shall raise up unto the Gentlles. And I will fortify this land against all other nations, and that fighteth against Zion [these continents of the western world] shall perish, saith God; for he that raiseth

up a king against me shall perish, for I, the Lord, the King of Heaven, will

Nothing could be more gratifying to ! those who have this department in churge than the widespread interest which is manifested therein. What of good there may be done, is due to a sincere desire to help the people in this branch of our work of soul-salvation and redemption. As a further evidence

of the interest taken, we append the following letter from Elder Joseph A. West, which will speak for itself: Mrs, A. W. McCune, Salt Lake City, Utah. Dear Sister: I have read with mor

Dear Sister: I have read with more than passing interest the genealogical department in the "News." and feel that I ought to add my experience in such matters to the many very valu-able contributions thus far made. At the time of the death of my fath-er, Chauncey W. West, in January, 1870, I scarcely knew, with certainty the names of my grandparents, both of whom died at Winter Quarters during the rigorous winter of 1846-7, while en route to Salt Lake valley. I had fre-quently heard my father speak of his great anxiety regarding the work for

"But if we and our posterity reject religious instruction and authority, violate the rules of eternal justice, tri-fle with the injunctions of morality, and recklessly destroy the political Constitution which holds us together, no man can tell how sudden a catastro-phe may overwhelm us, that shall bury all our plory in profound obscurity the may overwheim us, that shall bury all our glory in profound obscurity Should that catastrophe happen, let it have no history! Let the horrible nar-rative never be written! Let its fate be like that of the lost books of Livy, which no human eye shall ever read; or the missing Pleiad, of which no man can over know more than that it let can ever know more, than that it is lost, and lost forever!" Such were the sentiments of this pa-

triotic statesman; but the beautiful and flowing periods in which he ex-presses his thought, are in no respects better or stronger, or more patriotic than the rugged utterances of Joseph Smith, in whose utterances throughout our sacred books, there is a wealth of pure American sentiment that is the basis of a patriotism that shall yet ex-

In view of all that is here set forth, I submit that Joseph Smith was pre-eminently the American Prophet. Standing in the midst of these ideas to which we have ascended in thought about this man and his life's work, all which the disc with his his big is work. which tend to establish his claims as et, a teacher sent o how unworthy indeed, seen the attempts of men to stay his work, or defame his character by their childish misrepresentations! We hear babel of confused voices coming from the past, pelling his memory with their vile epithets, but all is vain, he may not be so disposed of-

'Let fiends now rage in their dark nour,

No matter, he is beyond their power."

Meanwhile, the truths he taught Mill live to instruct mankind, and of Joseph Smith It will yet be said-us, Jostah Quincy shrewdly prophesied 63 years ago-he influenced his countrymen more than any other historica American of his time. Then:

"Praise to the man who communed with Jehovah:

Jesus anointed that Prophet and Sear,

Blessed to open the last dispensation; Kings shall extel him, and nations revere."

GENEALOGY.

the dead, and how, not being the eldest of his father's family, the responsibility of the leadership of this work rested upon another, viz.; his brother Aaron, then a resident of New York, and a member of the Church almost from its inception. My father had frequently written him to come to Zion and exer-cise the privileges, and assume the re-sponsibilities of his heiship as the eld-est son, but, this he had repeatedly failed to do. Ouce father went so far as to send an outfit all the way to the Mis-sourt river to brios lint and his fam-ily to Utah, only to be again disappoint-ed at the last moment. At this time, my uncle, so I am ad-vised, was in very good chroumstances,

At this time, my uncle, so I am ad-vised, was in very good circumstances, which coupled with the importunities of his wife, was doubtless the cause of his failure to respond to duty's call. Soon after this my father died. At the time of his death my elder brother was in Switzerland on a mission, and he subsequently told me how father had visited him in that far-off land at the very time, as nearly as he could the very time, as nearly as he could tell, that his spirit took its flight, and said to him. "Channeey, do your duty." That this injunction related to the work for the dead, as much as to any-

been completed, and I was privileged to be present at its dedication, having gone with President Young's company gone with President Young's company from Salt Lake City. On my return to Ogden I got the necessary records in shape and sent my Uncle Aaron, to St. George where he spent the remain-ing years of his life working for the dead. Several thousand were officiated for by him, and after his death the reconverse was continued until 1 found good work was continued, until 1 found a good sister who was more nearly re-lated to the Benedicts than myself, to whom, at her request, I turned over a records of the work done, which work had cost hundreds, if not thousands o dollars, and devoted myself to the West and Hoagland work with which families I am more nearly related. The Lord soon supplied, in an equally mys-terious way, information of the Wests terious way, information of the Wests that was so supplied, in an equally mysterious way, information of the Wests that was so difficult to get be-fore, and also furnished us with a beautifully printed genealogy of the Hoagland family. I saw "furnished," from the manner in which it was brought forth. A wealthy gentleman, of New York City, by the name of Hoagland, spent much of his time and means in collecting from the archives of this country and Europe, the informa-tion contained in this work, and after

of this country and Europe, the information tion contained in this work, and after its issuance from the press, is said to have remarked: "Thave pursued this work with intense interest and

What the Mormon People

HAT the Mormon people have ed homes volunieered to assist in the

Loomis family, by Mr. F. Farnsworth, Mantl. Loomis family, by Mrs. Lucy L. Tut-

tle, Payson. Lockwood family, by Mrs. Julia L.

Hales, Spanish Fork. Lowry family, by John Lowry, Menti. Leavitt family, by Dudley Leavitt,

Masquit, Ariz. Leland family, by Jos. L. Heywood, of Panguitch. Libby family, by Mrs. Geo. A. Smith,

of Provo. family, by M. F. Farnsworth

Lakin of Manti Lyman family, by John L. Smith of

St. George. Leman and Lemmon families, by M. F. Farnsworth of Mantl.

Lawrence family, by M. F. Farns-worth of Mantl.

Lacey family, by Mrs. Ann L. Vickers of Nephi.

Lansing family, by John C. Witbeck of Manti. Mayhew and Mays families of New England, by Elijah Mayhew of Pleas-

ant Grove.

Mayo family, by H. B. M. Jolley of Long Valley, Morse family, by F. Y. Morse, of

St. George. Myrick family, by Mrs. Fanny M. Kofford of Spring City.

Mowry family, by Mrs. Minerva W. Snow of Manti.

Snow of Manti. Murdock ramily, by John R. Mur-dock of Beaver. Murdock family of England. Scot-land or Wales, by John M. Murdock of Haber City.

of land had been secured from the date land board and on the 28th day of

tate land board and on the 28th day of day ground was broken at the head of the canal. Work was continued until ibout the middle of September, when he towns of Byron and Cowley were aid out so that homes could be built acfore winter. The people had lived in ents and all were called together night and morning for prayers, as it is a part of the Mormon faith to pray as well as work. It was indeed inspiring o listen to the songs and prayers of his people while struggling with all thelf might to build this canal. They

r might to build this canal. The e without the means of subsistence themselves or snimals. A genera

was called and the Lord was in

Heber City.

Have Done in Wyoming

a curious but satisfactory fact hronic Bright's Disease, which, that chronic Bright's Disease, ding to medical authorities, is an incurable and fatal disease. Is now ac-tually being cured. We have not at-tached importance to the statements of recoveries we have seen in the papers from the States, but that they are no all rumor is now evident from several recoveries here. A. H. Otis, of the Honolulu Drug Co.,

A. H. Otis, of the Honolulu Drug Co., tells us of two interesting cases. One was swollen with dropsy due to ad-vanced Bright's Disease, and both the patient and his physician had given us hope. Otis kept urging a trial of the new treatment until the patient finally consented. Recovery was complete, the patient leaving a few months later for California, where he now resides.

Another case was that of an officer on one of the Island steamers He was in a hospital and considered hopeless when put on the treatment. He has now been back at his post for some

Otis says there are very few failures, but that it requires patience—Honolulu Bulletin.

We heard about this and sent for t in the interest of patients here. I will be pleased to give any one calling full information.

J. Hill Drug Co., Salt Lake City. Itah

RECIPROCAL PRESENTS

Should you have received presents which deserve evidence of recognition by something in return, remember noth-ing is more lasting than Jewelary. All prices consistent with reliable values. F. H. KNICKERBOCKER, O. D., 143 Main Street, The Jeweler.



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Salt Lake Security & Trust Co., 32-34 Main Street.





They

genera

Sabbath schools and cares for its members, both young and old. The act-nal settlement of a portion of the Big Horn Basin began in the spring of 1900. Apostle A. O. Woodruff and Joseph W. McMurrin visited the hasin in the sum-mer of 1999 and organized the peeple in Burlington. On that trip they looked over other portions of the country and re-ported the possibilities of satilement to the presiding authorities of the Church in Salt Lake City. In the spring of 1900 a few men were called to take charge of the work and many people who need-

Another great truth is that the Mormons have been woefully misrepresented. The Mormon people have assisted very much in the settlement of

done their share in the mate-

rial development of the great

west no one who is the least nequainted with the history of the past will deny. all the vast intermountain region. From Utah they have gone into all the sur-rounding states and formed settle-ments. In the minetics a few Mormons came into the Big Horn country from eastern Utah and settled on the Gray

castern Utah and settled on the Gray Bull river. They took out a canal and named the place Burlington. These people were very poor and had a very difficult task to get out the water so that crops could be raised. They strug-gled on for years in their poverty but finally succeeded. They wrote to the Church authorities in Salt Lake City for some one to come and organize them, for Mornonism not only requires worship on the Sabbath but asks its followers to keep the commandments of God during the week. It establishes Sabbath schools and cares for its

God during the week. It establishes Sabbath schools and cares for its