

ity April 6, 1880, and which has continued and will continue in an organized state, and for the present has the chief abiding place of its members in the Rocky Mountain valleys, there is no room for disputation with any one by its Elders over its authority. Its Elders know they possess it, and the means of proof of that authority has been indicated by the Lord, viz: that those who do the will of the Father shall receive a testimony from Him. This is for all people and man cannot offer a superior test to that which the Lord has provided. The missionaries have no time, because there is no occasion, to waste in discussing the authority of the Church. They present the message and authority of divinely commissioned servants of the Lord, and if any individuals feel to question that calling in a friendly way or otherwise, let them be referred to the test we have pointed out as the way to learn the truth. There is no need for fear that the Lord will not care for His own. He will do His part, not requiring His servants to contend against any church; but that they contend earnestly for the faith delivered to the Saints, by preaching the doctrine of Christ and giving the people full opportunity to exercise, in an intelligent manner, their agency in receiving the same.

#### BRANCHES AND FRUIT.

For an organization of any kind to do its most effective work, it is essential that its officers should be united in their labors for the desired end. The rule is especially applicable to those associated in a religious capacity, where the moral and spiritual forces are relied upon for life and vitality. If some of the rank and file of a religious body be unmindful of its obligations, the whole organization suffers measurably thereby, because of a weakening in the lines which should not exist in a compact association. When the neglect is on the part of officers the effect is all the more pronounced; hence it is a matter of self-defense against an insidious foe that invokes the principle of removing inefficient or willfully inactive officials, in religious as in other capacities.

In speaking to His Apostles anciently, Christ taught them: "He that abideth in me, and I in him, the same bringeth forth much fruit; for without me ye can do nothing. If a man abide not in me, he is cast forth as a branch and is withered." \* \* \* Herein is my Father glorified, that ye bear much fruit; so shall ye be my disciples." Here, then, is a rule for the guidance of those who are called to represent the Lord. If they glorify the Father in bearing the fruit of their calling, then they are His disciples. But if they do not bring forth fruit, thereby giving evidence that they do not abide in Him, they are classed as withered branches and are cast out by command of the Lord. Sometimes men receive the authority to act in the name of Christ, and become negligent of their high calling; have occasion to be labored with by their brethren. The latter, inspired by the love which is in the Gospel, prune and dig faithfully to renew the life that seems to be wanting, and oftentimes they are

successful. But occasionally the one whom they seek to call back to an active, vigorous performance of his duties repels all efforts to that end and persists in his refusal to bear the fruit that is demanded in his calling. Then there comes a point when it is necessary, for the good of the tree, to prune it of the branch that has become withered.

"Every good tree bringeth forth good fruit," said the Lord. Under this rule, then, the tree that ceases to bear good fruit thereby ceases to deserve the title of a good tree, and moves to another class. If its fruit-bearing capacity cannot be restored, its value is gone; instead of a help and a benefit it becomes a hindrance and an injury, and must be guarded against. So it is in the Church: when those who have received the Priesthood cease to bear the fruits of the calling they have obtained, no matter how abundantly those fruits have been borne in times past, a persistence in that course compels those who have the jurisdiction to relieve them of the position they would dishonor by disregarding its sacred divinity. The blame for removal is their own if men, by refusing to magnify their office, come to a point where the holy purposes of that office are not made effective through their incumbrance. On the other hand, those who glorify God by diligence in observing His will in the duties and obligations placed upon them continue to increase in the fruit of their good intentions and deeds. In the Church they are preserved by divine power as the branches of the true vine, while those who pursue the other course are, by the divine authority and command, treated as the withered branches they become by their own inaction. Christ laid down the rule with force and clearness; His disciples have no alternative but to comply therewith.

#### SELECT WITH CARE.

The persistence with which strikers resort to violence, and the continued occasions wherein strikes will be appealed to as a means of settling difficulties, is a notable warning to the electors to maintain a government that is both willing enough and strong enough to act with vigor and decision to overcome unlawful demonstrations to short order. The country has not reached a point when there is no more danger of internal difficulties wherein the participants must be restrained by overwhelming force to keep within lawful bounds. Hence, safety is to be found in entrusting power to high or low degree to officials who will not use it for the public tranquility anywhere under their jurisdiction.

There are at least two ways of finding out whether a candidate for office will maintain principles of freedom among the people, for the latter's peaceful enjoyment. One is by the promises and protestations of that candidate. If his declared policy is one that indicates a holding back or dillydallying with violent outbreaks, shutting the responsibility to other shoulders, he declares himself an unsafe man to trust with executive power. He might use it properly and promptly when the occasion demands,

but his protestations would make that uncertain. Another and surer way to pre-determine what the candidate will do is to observe the class of people he is training with to get into office. If he gathers around him heelers and schemers, if he panders to the irresponsible and lawless, the most natural thing to conclude is that he will be the tool of those powers which created him. Hence the man in local affairs, for instance, whose companionships and affiliations are against the taxpayers is the man for the latter to pass by when it comes to marking their ballots. Not all persons who are not taxpayers are to be classed as against these; but those who are professional office seekers are seldom found anywhere else.

Of the people who are the most easily gulled by the office seeker, the respectable portion of the community unlikes by far the greater proportion. Being honest and straightforward themselves, they do not readily suspect antagonistic attributes in others. But there have been so many illustrations the past few years, that this unsuspecting element should have its wisdom teeth cut by this time. Those who come up for official favor should be carefully scanned, and if their records and association will not bear close scrutiny, let them be laid on the shelf. Select good men; select with care; and then stand by the choice. Thus schemers will be turned down and unprofitable rings and combinations will be broken up. But the voter must display nerve, cool judgment and good "horse sense" to win in the contest.

#### A GREAT INSTITUTION.

The reports of the recent Sunday school conference again point out the fact that these schools are a great institution in the Church for the training of the young people in the Gospel. Nothing could be more encouraging or suggestive of permanent growth than the letter and spirit of these reports. They show that among the Latter-day Saints an organization of something near a hundred thousand members is pursuing its course in a steady, systematic manner, under divine inspiration and guidance, in training the youth to comprehend God and their relation and obligations to Him, as set forth in the Gospel of Christ.

A cause of deep gratification is that the work of this vast organization is not superficial, but beautiful in its reality. Its showing is not so much in numbers as in the practical illustration of what it accomplishes. It permeates to every village and hamlet; it extends to every home; it reaches the heart as well as the mind of the child. For instance, there may be cited the singing of the children of Zion, which is but an illustration of the effect of all the training in the Sunday schools. It is notable that there is more life, more reeling, more inspiration connected with such singing than is commonly the case with others. Hence, when visitors who come here have the opportunity of hearing the children sing, although they have heard children elsewhere in similar exercises, go into ecstasies over the Mormon songs; and when the Elders who are on missions sing the hymns of Zion they are listened to as no