

Written for this Paper.

CRITICISM DEFINED.

One of the easiest things in life is to criticize, to find fault, to tear down; and yet there is a criticism which is healthy, a faultfinding which grows out of intense interest in the work being done, a tearing down which is to prepare the ground for a grander edifice.

The quality of comment is determined by the spirit thereof. Its intent is luminous, its effort one of love. And it is quite possible to exhibit an intensity of zeal which comes from the possession of a grand ideal. The nearer perfect that is, the more impatiently is objection treated, and frivolous comment seems unworthy of any reply save that of silence, while failure is looked upon as among the impossibilities.

But a good thing may meet with repulse because of an unworthy presentation. There is wisdom in all things, and the more precious a possession, the more sacred its character, the less disposition is there on the possessor to "cast his pearls before swine." No man proclaims aloud the virtues and estimable qualities of his wife, or the devotion and obedience of his family. These are "things with which a stranger ought not to meddle." But there can be no objection to the recommendation of married life to a friend, or the expression of the wish that others may be equally blessed.

We heard of one who was sent out with that most precious and sacred of all things, "the Gospel." In three or four days he returned to headquarters and reported that "he had delivered the message, which had been rejected, and as a consequence he had sealed up the district to condemnation, and washed his feet as a testimony against them." This intemperate and impulsive advocate had precious little knowledge of human nature, knew nothing of the power of tradition, and was unfamiliar with mental processes, to say nothing of those subtle spiritual influences which are needed to carry conviction to the best disposed.

We were familiar with one who stood in the councils of the Church who used to throw off his coat and "give it to his listeners from the shoulder," but we never could count on the number of his converts, because his methods were rather more calculated to repel than to win, to provoke rebellion than to allure. It is not the bursting cloud, the foaming torrent, which fills the eye with greenery and covers the earth with beauty. This comes rather from the soft and gentle rain, which penetrates, subdues and brings forth flower and fruit.

Men have been so eager to display their prowess and ability to destroy, that the dweller in that house sacred to him as the home of his fathers, has been invested with additional glory, or the preference of association at least. Dogmatism, even ability to prove another in error, does not always command respect. But when the wise master builder comes along, he quietly clears the ground, in comparative silence he lays the foundation, and the edifice comes together beneath his toil and inspiration, as did Solomon's Temple, "without

the sound of ax or hammer or any tool of iron being heard therein." And as the owner of the little tenement goes forth to his daily work, he sees created a home of symmetry and beauty, of order and propriety and so joyously he leaves his storm-swept, antiquated manbuilt structure, good though it may have been for shelter in the past, for that palace of divine architecture which has been provided for him in response to his faith and his integrity. It is the realization of his dreams, the seal of his illuminated ideal.

Yet if Truth is to make its way it does not suggest any compromise, any more than it fears misrepresentation. It is content "to bide its time," for "the eternal years of God are here," and if it carries no sweeteners within itself to the longing soul, it cannot be made palatable or more beneficial by any admixture with undoubted error. Early Christianity was shorn of its glory when it formed an alliance under Constantine with paganism and tradition. * * *

It has not yet been made plain why a sacred principle loses character when it is made the object of derision; why a sacred ordinance becomes common when handled from mouth to mouth of the unregenerate. But so it is and has been. Sneers and ridicule have counted more than argument; and the representative of an unpopular cause is generally nonplussed easier by either of these, than by gentlemanly yet more insinuating opposition.

Some there are who believe that progress can only come from modification of pretension; that this is not the time for self-assertion or for authoritative declaration. They want "to lay low," to cater to every opponent, to be restrained in the expression of unwelcome truth, and to set aside practices which are misunderstood or decried by an enemy. Diplomacy is the watchword, and to be "all things to all men" is deemed now the highest wisdom.

Mormonism came to the world as the exponent of divine method, as something original. It was aggressive, yet fearless. It proclaimed itself as the panacea for the ills of humanity. It claimed divine authority. It held to the self-sufficiency of the Gospel. Its members needed no orders or combinations outside the brotherhood. Its literature gave the "Voice of Warning," and tract distribution presented "The Only Way to be Saved." Outside of it there are many who reside in Bunyan's Doubting Castle. "They are not quite sure." Many of this generation want nothing positive or decided, least of all in religion. Freedom is the war cry, liberty is the pass word, and the evil one says, "we are all going to one place, although we go by different roads."

In the early days of our ministry the brethren said to each other, "If Mormonism is what we think it is, we ought to shake this conservative tower from center to circumference." And it was shaken to the "ingathering of many souls." For many years sectarianism in every guise has planted itself in this Territory. It has provoked but little comment and but one or two solitary debates. Yet there are hundreds of Elders who "have fought

with wild beasts at Ephesus," and are more familiar with the creeds, confessions, catechisms and articles of their churches than are the majority of these increasing congregations.

Old man-made methods may as well be discarded first as last; that machinery was good for the purpose it tended. It accomplished its purpose. Devised of man it may answer man's ends. But surely none who apprehend the mission of the Prophet can expect to work out the great revolution to which he devoted his life, by aping the outside world in their methods of finance, politics, schools, government, trade or social life; to attempt this is but to reproduce on a small scale that "mystery, Babylon" instead of the "Mystery of Godliness" which is to bring men into communion with the heavens, leading them to that equality spoken of by all the prophets, and using every man's special ability for that special business which, in all our Sabbath assemblies, is claimed to be the one substantial duty of the Latter-day Saints.

JUAB STAKE CONFERENCE.

The regular quarterly conference of the Juab Stake of Zion convened on Saturday, at 10 a. m., August 3rd.

Stake President Wm. Paxman had been visiting in the northern part of Utah and in Idaho during several weeks, but returned on Saturday morning's train. Elder John Henry Smith came with Elder Paxman and remained during the conference.

Elder Charles Sperry, counselor in the Stake presidency, called the congregation to order, and after the usual singing and prayer, Elder Sperry expressed his pleasure and gratitude for the privilege of again meeting with the Saints of the Juab Stake in the quarterly conference.

Elder William Paxman spoke of his visit to the north, and of the satisfaction he had experienced in meeting with the Saints in other portions of the vineyard. He had been present at the dedication of the Oneida Stake academy, an edifice that has cost rising of \$40,000. It is a noble monument to the faith and energy of the Saints of the Oneida Stake of Zion. The speaker also pointed out the grand results that have followed the establishment of the first Stake academy at Provo under the direction of Dr. Karl G. Maeser. Elder Paxman also expressed his great pleasure of again being at home and of meeting with his friends, brethren and sisters of the Juab Stake.

Elder John Henry Smith said there were several duties that confront us at the same time. Just now, the most important one with the farmers is to secure the harvest and thus provide for the inner man, and for that reason are no doubt detained from this conference. Elder Smith spoke of the great variety of organizations there are found among the children of men; how some turn naturally to religion, while others delight in studying the wisdom of the world. There are others who love to accumulate wealth, and in many instances, they sacrifice every noble ambition to the greed of gold. The Saints should consider all of these various organizations and exercise charity for those that are not as strong as themselves.