

flesh, similar obedience must be shown in our lives. We must do all this or we will not be like Him. I would like to impress this truth upon the minds of the Latter-day Saints, that they need not fold their arms and imagine because they are members of the Church that that is all that is necessary. We can see for ourselves the powers that God has endowed us with. We are conscious that God has endowed us in a very wonderful manner. When our minds are lit up with the Spirit of God, we are filled with exalted ideas. It is right that we should exercise these powers. I would not, however, by any expression of mine, convey the idea to you that it is a difficult matter to do what I have been talking about, and to serve God. Jesus said His yoke was easy, and His burden was light. It is so. The weakest of us carry it. God stands ready on our right and on our left to give unto us all the aid that we need; but He wants us to exercise faith and the powers that He has given unto us, and not follow someone else blindly, and do things that are wrong because others do them.

We should teach our children correct principles and instil into them a feeling to do right no matter who does wrong. There are some weak natures that need strengthening in this direction. Because their companions do certain things, they think, out of courtesy and to feel right, they must do the same things. I well remember in my youth a particular friend of mine here. He would drink a little whisky, because the young men he associated with drank whisky. He said to me more than once, "George, why can't you drink and be sociable? I don't care anything about it, but I like to be sociable." He was one of the most brilliant men of his age I have known in the Church, and when he was thirty-five years of age he filled a drunkard's grave—all from the desire to be sociable and companionable. You will see others drink tea and coffee because somebody they respect drinks tea and coffee, and they will play cards because it is sociable to do so. And a great many justify themselves by saying, "Well, Brother So-and-So does it." This is all wrong, and we should teach our children that it is wrong, and we should impress upon them that each is answerable for himself or herself. I will have to answer for mine, you will have to answer for yours. The Savior, of course, stands to plead for all of us, as the Mediator, and as our Redeemer, but we cannot saddle upon Him our shortcomings and our sins, and ask Him to bear them. We shall have to be responsible in the day of the Lord Jesus for ourselves. A woman cannot say, "I leaned upon my husband and depended upon him." The husband cannot say, "I was led by my wife," the son cannot say, "I was led by my father," and the daughter cannot say, "I was led by my mother." Of course, I speak generally. Each will have to stand for himself or for herself, and each will receive reward or punishment. We carry our punishment with us; we cannot escape it. We carry blessing with us. We carry heaven or we carry hell with us. Heaven is not altogether a question of locality, neither is hell. Hell is with the individual that deserves it. He may go where he pleases, hell will be with him. If he deserves heaven, wherever he goes heaven will be with him. Of

course, it is a desirable thing to be in good society, and people who keep the laws of God will be in the society of heavenly beings and live in heavenly places eternally, and it will intensify their pleasure and happiness. We know this by experience in this life. But you put a man who is a sinner, and who is carrying with him the penalty of his sins, into the society of heavenly beings, and he could not endure it; he would be in hell.

We should remember these things. We should seek to be happy, to have heaven in our hearts, and to possess the gifts of God. Then we shall be truly happy, and our lives will be full of peace and joy. No matter how adverse the circumstances, our inward happiness will not be affected. We will know that God is controlling all things for our good, and that He will not suffer anything to befall us that is not tempered by Him for our future glory. It is this, my brethren and sisters, that makes these valleys so desirable to many people who are not of us. They are conscious of the feeling that there is a spirit of peace and contentment among this people. There is no disposition among faithful Latter-day Saints to take advantage of their neighbor. A man who takes advantage of his neighbor—and there are men who call themselves Latter-day Saints who do this—hurts himself far more than he does the person whom he wrongs. It works self-degradation. Men and women who indulge in the spirit of falsehood degrade themselves and injure their own souls far more than they do those whom they attempt to defame. And the only way such men and women can cure this is to repent and make atonement. We may be envious, we may be jealous, we may have malice in our hearts, and think we can injure those whom we dislike by giving vent to it; but remember, as sure as God lives, we injure ourselves every time more than we injure those whom we attack. We should teach our children this, that they may grow up to love the truth, for the truth will endure forever; but the superstructure of lies will tumble to the ground.

My mind comes now to these political doings. We are in the midst of a political campaign, and to me the lies that are told, the misrepresentations and the attacks that are made, are sickening. I will not read a political paper. I will not allow one to go into my house. My children shall not read the misrepresentations and falsehoods that are circulated by men through papers. The atmosphere of my family shall not be defiled by their presence. I will not read the speeches which contain these attacks. If men cannot tell the truth, if they cannot speak truly of principles, and if they do speak the truth, and then are assailed for it, I do not want to read the assaults made upon them. It has become so in this community that a man of the purest life cannot speak upon certain topics without being attacked and vilified. Is this of God? No, it is not. There is no God in it. It is of the devil, and every Latter-day Saint ought to know this. If we want to receive the blessing of God, we must take a course that we can ask His blessing upon us. There is nothing, my brethren and sisters, more precious than the religion God has given us. He has given unto us rules of life by His own

voice, and we know for ourselves that they are true. Let us therefore regulate our own lives according to them, and put away everything that is contrary thereto, so that when we meet our Lord, as I trust we all shall, He will approve of us, and say, "Well done, good and faithful servant." I trust this may be the welcome that we shall receive, and that we shall dwell in His presence eternally. What is there that is more delightful to contemplate! I want myself and my brethren and sisters to so live that we shall be like our Lord and Savior, and when we are tempted to do something, ask ourselves, "Would the Lord Jesus do that if He were here? If He would not, then I do not want to." Let us have this feeling in our hearts, and I pray it may constantly rest upon us, in the name of Jesus. Amen.

Written for this Paper

LI HUNG CHANG'S BANQUET:

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Li Hung-Chang.

I HUNG CHANG has been stripped of his yellow jacket. He has lost his three-eyed peacock feather, and the report has been disseminated that he has been degraded from his high position. Few people in America realize how high his position was and the wonderful pomp with which he has been entertaining his friends at his vice-regal capital, Tien Tsin. The crude ideas that we have concerning the Chinese make us think of them as ignorant, poverty-stricken and barbarous, and few people realize the luxuries with which some of them are surrounded. I cannot better show the real state of the richer classes in China than in describing a banquet which I attended a few months ago in one of Li Hung Chang's palaces. The dining room was as large as that of the White House, and it was gorgeously decorated with golden scrolls, Chinese pictures and bunting. The menu comprised many courses and hundreds of dishes were served during the feast. The bird's-nest soup for each guest cost, I venture, \$5 a plate, with shark fins that were worth their weight in silver, and the Chinese nobles who sat with us were dressed in silks and satins as costly as those worn at our presidential receptions, and we ate with ivory chopsticks tipped with silver. The dinner was given in honor of Gen. John W. Foster, our ex-Secretary of State, who was then on his way round the globe, and who was treated by the Chinese with the same honors which they accorded to Secretary Steward and to Gen. Grant. The most striking of these favors appeared in this banquet.

Chinese custom keeps woman in the background. You seldom meet the wives of the nobility, and at big dinners Chinese ladies are never invited and foreigners are not expected to bring their wives. As soon as Secretary Foster arrived in Tien Tsin Li Hung Chang called upon him. He was intro-