

law of my Gospel, unto the poor and the needy, he shall, with the wicked, lift up his eyes in hell, being in torment." Doc. & Cov. Sec. 104, verse 18.

By this point blank declaration, couched in language that is both explicit and awe-inspiring, charity to the poor is made a condition of salvation, and the soul is lost that fails to comply with it. In vain are all other works, professions and ordinances, if this great law be not observed. Disobedience to it is fatal. Neither John the Baptist nor Joseph the Seer laid down an arbitrary dogma, in making this requirement of all disciples; they merely gave a key to an important portion of the philosophy of salvation. The kingdom of heaven is at war with the fallen, carnal and selfish nature of mortals in their unregenerate state; and he who adheres to one must abandon the other. Men are saved by overcoming their own selfishness and learning to love each other. In order that they may thus overcome and fulfill the law of love, they must have a training, education and discipline of a kind adapted to aid them in the desired direction.

The divine requirement made of a man of wealth, to divide his substance with the poor; if complied with, will produce two effects upon his soul: First, he will become emancipated from a slavish devotion to the things of this world, which perish with the using, no portion of which he can take with him beyond the grave. His selfish and carnal nature will become changed, and he will assume an elevated plane of existence, spiritually and otherwise. The realization that God as well as his own conscience approves the promotion he has achieved, increases his joy, and thereby furthers the object for which he was created. Second, the knowledge that he is relieving suffering expands his soul, enlarges his sympathies, and increases his capacity to love and to receive love. It causes a spiritual growth and development that must take place before he can be either worthy or prepared to associate with God, angels and the spirits of just men made perfect, the denizens of heaven.

The payment in the usual manner of tithing, and fast and other offerings, that are called for from time to time, by the proper authorities of the Church, should be strictly and promptly attended to. It is a compliance with the law which entitles the member so complying to the blessings predicated upon his obedience. But there is something in addition to all this that he may do, that will wonderfully add to his reward. When he pays his tithing and donations, he has this testimony from the Spirit; but there is another blessing within his reach.

Tithing and donations paid to persons duly authorized to receive them, are paid in a business-like way. To a great extent the payment is a mere business transaction. The person who receives it is only an agent, and the person who makes it does not follow it to its destination, and seldom knows just who has been blessed by it. But when a man who has means goes privately to him who has none, and in the presence only of God and themselves, and in the Spirit of the Gospel, makes inquiry concerning his brother's welfare, and administers required relief, not letting one hand know what the other has done, there is a fuller and a holier compliance with one of the great conditions of salvation than is possible by the mere payment of tithes and donations in a technical and business-like way.

By such a course, confidence and love are strengthened in the Church; selfishness in him that receives as well as in him that gives, is subdued; a spiritual elevation that brings to both—

a calm and holy joy, results; and fallen man receives wonderful aid in his efforts to imitate the only perfect model he has ever had, the loving and self-sacrificing Savior.

MONEY RULES.

The anti-Semitic agitation in Europe the sequel to the Dreyfus affair, is believed to have more far-reaching consequences than are apparent from a casual observation. It is pointed out that the effect of it is to unite more firmly the interests of the Jews with those of Great Britain, and that whenever an international question arises, this country can count on the sympathy of the Hebrews. Questions of war and peace are largely questions of finance and therefore the Jewish influence is considered a factor of the utmost importance. During the Transvaal trouble, for instance, France was anxious to take a hand against England, but she did not, simply because the prosperity of financial houses of Paris depended on the success of Great Britain's aggressive policy.

Such facts account sufficiently for the outbursts of the mob, when Captain Dreyfus was convicted of treason. The enraged population did not stop to consider the evidence, or rather the absence of evidence, in the case. Nor did they reflect that every demonstration against the Hebrews is really a means of strengthening the hands of Great Britain, where that race is not discriminated against, as long as they obey the laws of the land.

It is on record how the financiers of a century ago furnished the enemies of Napoleon with the sinews of war and manipulated their operations so skillfully that the gold needed to bring about his downfall was actually drawn out of France. This feat might be performed again at any time, if the political and financial interests of the country should happen to run in opposite directions.

THE ACTS OF PAUL.

Another addition to the list of ecclesiastical literature of the early centuries, has just been made by a German scholar, Carl Schmidt, who, among a collection of papyri, brought from Cairo to Heidelberg, found a considerable portion of the so-called Acts of St. Paul. Within the last year have been unearthed an alleged apocalypse and a Gospel of Peter; an ancient Syriac version of the Gospels; fragments of the so-called Acts of John and some supposed Logia, or sayings, of Christ. The latest discovery on this field, part of the Acts of St. Paul, consists of loose leaves and is supposed to be a copy of the original, which was written probably in the early part of the second century.

From early ecclesiastical writers it is known that the Acts of Paul and some other literary compositions in some parts of the world were, by Christians, regarded as almost equal in authority with the now accepted books of the New Testament. Eusebius mentions The Acts of Peter, the Preaching of Peter, and the Revelation of Peter, the Acts of Paul and the Doctrines of the Apostles. The Epistle of Clement is quoted by Irenaeus and preserved in the Alexandrian codex. The Pastor of Hermas is also quoted as scripture and is found in the Sinai codex. There were other writings which enjoyed high reputation in the early ages. Most of these, however, have not been known to scholars except from poor translations or fragmentary quotations. One by one they are now brought to light, or at least sufficient of them to enable

the student to form an estimate of their true value.

In the Acts of St. Paul, the well-meaning author endeavors to describe the missionary labors of the great Apostle of the Gentiles, especially in Antiochia, Iconia, Corinth, Philippi and Rome, in imitation of the account given by Luke. He adds incidents perhaps preserved by tradition and consequently embellished in accordance with the imagination of his age. The fragment discovered contains about 900 lines, a little more than one-fourth of the original.

What makes the discovery of practical importance is the fact that the discoverer, Mr. Schmidt, reopens the old question whether the judgment of the early churches is to be depended on in the selection of canonical books. Did they not accept literary forgeries as genuine apostolic writings? The German scholar argues that a large work, the Acts of St. Paul, is discovered and found to be nothing but novelistic invention; and yet this book was accepted, even in Rome. Its spurious contents are believed without hesitancy. And who has written it? A Presbyter of Asia Minor. Even when shown, by Tertullian, to be a forgery, it was excused on the ground that it had been written out of love for Paul. That a book, Mr. Schmidt concludes, certainly not written before 160 A. D., could enjoy such triumphs is enough to set one to thinking, and must be taken into consideration in judging of the authenticity of II Peter and James.

This conclusion does not seem to be warranted by the facts. On the contrary, if the epistle of James and a few other New Testament writings at first were disputed in some sections of the church, and then on close examination were admitted, their trial is a confirmation of their claims to authenticity; on the other hand, the fact that some apocryphal writings at first were believed genuine but afterwards, when proved to be spurious, rejected, is an evidence of the carefulness with which the canon was guarded in the early days of the church. The rule was, that all that which could be traced to the inspired authorship of the Apostles of our Lord was accepted as the word of God; hence the hesitancy in receiving some writings for which the evidence seemed incomplete, and the acceptance of others on apparently sufficient testimony as to authorship. The confidence in the "fact" and judgment of the early Church in the selection of the writings for their canon remains unshaken.

The difficulty experienced by the early believers in Christianity in selecting the genuine from the spurious raises a question of a different nature. If it is true, as Christians now maintain, that it was in accordance with the plan of the Almighty to close His revelations to man with the apostolic age and refer his children forever afterwards to the written word, why is there in the New Testament no divine declaration to that effect, accompanied by some statement as to which books are Scripture and excluding all other writings? It took four long centuries to decide this question, and to this day doubts are entertained concerning some of the sacred writings. Christians of this age reject revelations uncovering most glorious truths on the same ground on which the Jews refused to listen to Christ. "We have Moses and the Prophets," was their plea; "we have the Bible," is the excuse of our age. Yet the history of the Scriptures discloses the fact that neither the Old nor the New Testament was given for the purpose of terminating the communications of God through His living, inspired servants. It is this great fact that the Latter-day Saints are endeavoring to present to the world, and every