

as the melody of angels' voices, or the enrapturing anthem sung by the "morning stars," when they "shouted for joy over a newly-made world." Every deed or act of life towards another should be as unselfish in its nature as are the works of God for man, wherein He has created all things for the happiness, glory, immortality and eternal life of man; all that can possibly contribute to the gratification of his present and the glory of his future. His words and works are all for the possession and enjoyment of life by others. When this becomes the all-absorbing motive of man towards his fellow-man, there will be no unhallowed and accursed fruits of selfishness to blight the power of love, or mar the fellowship of man with man, nor man with his Maker.

To think alone of me and mine
As worthy of God's blessing,
Prevents the kindly act I owe—
The law of love transgressing.

To think and act for thee and thine,
I owe the duty to each brother;
As I would have them do to me,
So I must do unto each other.

Unlawful self the rule defies,
Makes man despise his neighbor;
By which he owns he loves not God;
For good of others will not labor.

S. W. R.

BLOOD GUILTINESS.

THE fate of those who besmear their hands with a righteous man's blood should be held up for warning whenever known. If we knew the immediate effects upon those who participate in such deeds a chapter of horrors would be presented that would reach down and claim charity in a most legitimate form.

As to who constituted the mob that killed Joseph it is possible that our system of proselyting alone can develop. Sometimes we hear of men living who make a vain boast to appease the sentiment of a community that they "assisted to kill Joe Smith," and at other times the circumstance comes down through posterity. An instance of the latter that may never have been mentioned was found by the writer while in the State of Alabama. The fate of the individual who was guilty of shedding a prophet's blood was not as startling as some recorded, but the circumstances attending the bringing of it to light were quite interesting.

Late in the fall of 1886 we took a trip in an old field that had furnished some honest souls, but who had not been able to obey the command to gather.

Our welcome by nearly all was a most pleasant and agreeable one till we reached the humble home of a brother who was alone a member of the Church. His wife and large family were outside of the fold, though they endured our presence. Perhaps but few Elders have ever been at the house who did not notice upon their approach, the woman with the corners of her mouth drawn down and an old bonnet pulled over the eyes as if condemnation was fixed upon her brow and she could not look us in the face.

To be affable and pleasant was one of our principal mottoes, and though gloomily repulsed in this instance the same rule was adopted but with very poor effect. Thus we would spend our time talking to the man and what members of the family were not marked after the manner of the mother. These conditions never lent much aid towards making the conversation very spirited and usually our departure would be hastened in consequence of such uncongenial feelings.

Never would we depart from the house without commenting upon the peculiarity of some people and a dread reference would be made to the acts of our female friend.

We would wonder and wonder what so affected the woman, but never could tell what it was.

It was a year later when a second visit was made to this place and while in a confidential chat with the man of the house he told the cause of his wife's actions. Said he: "Brother W., my wife's grandfather, named Rice, was one of the mob that killed Joseph Smith. Very soon after he was employed on a steamboat; while riding along one calm day he very strangely fell from the boat and notwithstanding the efforts made to rescue him he was drowned. The circumstance was somewhat mysterious to all who witnessed it."

And this to me was the explanation of what we could not solve. Our presence tended to arouse the feelings of the woman against us because of a failure to accept the truth, but the fate of her grandparent would thrust itself before her and a forced respect in silence was given us. While not a strict application yet one that can be applied, we quote, "The sins of the fathers shall be visited upon the children to the third or fourth generation."

E. S. WRIGHT.

Bismarck was lately made a Doctor of Divinity.

A TROUBLOUS TIME.

THE present appears to be a general time of trouble and perplexity among the Saints. Their afflictions are not confined to those immediately imposed upon them by their enemies who seek their overthrow. The trouble and sorrow thus heaped upon them are grievous enough, but they by no means stand alone. There appears to be a prevalent sinister unseen influence at work seeking everywhere for vulnerable or assailable points and making the most of opportunities. Nearly every family of standing has its own perplexity, and each is more or less apt to consider its own case among the most discouraging. In numerous instances the only relief that occurs consists simply of a change in the nature of the affliction, and the causes of grief and annoyance are generally of a kind that carries them beyond the control of those whom they afflict.

Some people inclined to mental morbidity may be disposed to think that this pretty general situation is necessarily a token of divine displeasure. On the contrary it may be the expression of infinite love. In every affair of life it is desirable that the Saints should preserve self-poise and control, and not permit themselves to be overwhelmed with excitement and disconsolate fear. They should be constantly on their guard, and under all circumstances keep in mind that alarm and faith do not dwell together in the same breast, being the antipodes of each other. By pursuing this course they will gain by the experience through which they pass, bitter and unpalatable though it may be at the time.

In these times it will be found profitable for afflicted Latter-day Saints to peruse and ponder upon the revelation beginning upon page 425 of the Book of Doctrine and Covenants "The Word of the Lord to Joseph, the Prophet, while in Liberty Jail, Clay County, Missouri, March 1839." In it some of the most appalling situations to which mortals could be subjected are enumerated and graphically described. Joseph was informed that, if he should be called to endure them, "All these things shall give you experience and shall be for thy good. The Son of Man hath descended below them all; art thou greater than He?"

"After tribulation cometh the blessing," and after the Saints have passed through the narrows and the day star of peace shall arise, how intensely they will enjoy the change. The transition will come.