

of the Lord's house; and wherein those who are numbered with the Saints are unmindful of sacred obligations, they may expect to take their full share of judgments. From the words quoted, it is evident that all of the people will not heed the warnings; but for those who do, the way to reduce to a minimum the measure of judgments that shall come to their particular locality is to keep strictly in the path of honor, truth and righteousness. Latter-day Saints are secure in the conditional promise of immunity from disasters only as they comply with the conditions prescribed. Their safety is a result of their living faith, manifest through their works of obedience to true principles.

### THE HEAD OF THE FAMILY.

In most of the states, legal enactment makes the husband and father, as the head of the family, liable for the support of wife and children to the extent of his ability to earn a livelihood. This is not only upon the theory that they are his by natural relationship, brought about by his voluntary action, but also because of the well comprehended fact that in becoming husband and wife there is formed a co-partnership in the nature of which the wife does her share of work in the home while the husband's special opportunity is to secure that portion of the livelihood which comes through outside labor. In this respect there is a division of toil in which the wife does not always have the least burden; while the children, being for years helpless or dependent, look to both parents for the aid due from that quarter—from the mother in household duties and the father in providing such necessities and comforts of life as he is able to earn. Where husbands and fathers fail to provide properly for wives and children when they are able to do so, the law provides a penalty for the neglect.

Besides the legal obligation under which the husband and father is in respect to supporting wife and children, the majority of the people in these valleys recognize a moral and religious obligation of the very highest character in the same direction. In fact, it may be said that there are none in the community with a sense of justice who would attempt to find any excuse for the head of a family who refused to do his best to support wife and children. It is with them a matter of sacred honor that rises above the requirements of legal enactment, and from which, as citizens, they would scorn to escape, even if there were no law on the subject.

So far as the Latter-day Saints are concerned, the religious principle of responsibility of the head of the family is set forth in the command of the Lord, who said, in a revelation given April 30, 1832, concerning women and children, "Women have claim on their husbands for their maintenance, until their husbands are taken. \* \* \*

All children have claim upon their parents for their maintenance until they are of age." This direction to the Saints is binding upon them as the law of God, and any effort

to evade it would be a violation punishable by the withdrawal of fellowship. There is no one worthy the name of Latter-day Saint who would wilfully refrain from doing his best to support wife and children.

On a recent occasion President Willford Woodruff called attention to this principle, and made special mention of the fact that in cases where there were plural wives, while the law passed by Congress forbade the family association, there was in it no intimation that would excuse, legally or morally, a man from providing for such wives or their children; and as President of the Church he stated that any man who refused such support was under severe condemnation. The justice of this position has been generally recognized by those outside the Church as well as in it, and writers among the former have not been slow to express in emphatic language their contempt for individuals who would shirk their natural responsibility toward innocent women and children bound to them by the most sacred ties.

The heads of families who engage in this shirking business are few and far between among the Saints, if indeed there can be found any so regardless of honor and manhood; and if there be any they obtain no sympathy or respect therein from their co-religionists, who are very much of the same opinion as the Apostle Paul, when he wrote on this subject to Timothy: "But if any provide not for his own, and especially for those of his own house, he hath denied the faith, and is worse than an infidel."

### KNOWLEDGE OF SCIENCE.

The remarkable development made in the past century, in the application of the mechanical forces in nature, has led very many people to believe that man knows vastly more of the nature of those forces today than he did five thousand years ago. This belief of superior knowledge receives a severe blow in the recent declaration of Lord Kelvin, the greatest authority in the world on the subject, that he knows no more of the nature of electricity or of the ether and its relations to ponderable matter, than he did half a century ago.

Fifty years ago Lord Kelvin was William Thompson, professor of natural philosophy at Glasgow. He had won the highest honors in his line of studies, and carried the prize from all competitors. He had mastered all knowledge that was possessed of his science by man at that time. Since then he has kept clearly, firmly, surely in the lead. Now he says that over half a century of strenuous effort, backed by thorough training, knowledge, and a brilliant intellect, have utterly failed to yield anything better than speculations about the constitution of matter, or the meaning and relations to it of the cosmic forces that mankind is daily using. This is the statement of the man to whom as much as, if not more than, to any other one man we owe the tremendous advances in the mechanical application of electricity with which every one is familiar. Lord

Kelvin's mark on the popular ideas shows how far he has delved in trying to find the clue that has completely baffled him. He it was who suggested that atoms might be vortices in the ether. It is his estimate of the size of atoms that is always quoted. His calculations furnish the current idea of the age of the earth. He thought of the possibility of life first reaching the earth from the outside through meteorites or comets. He has furnished popular science with doubts about the absolute truth of the conservation of energy. His technical achievements are great, in the best sense of the word. Yet this man—the man who knows—is the one to confess ignorance and failure.

In view of this statement of the distinguished scholar, the suggestion that there is many a scientific babbler who might with profit to his neighbors take a lesson from Lord Kelvin, is not altogether amiss. Man knows vastly more now concerning the application of the universal forces than he did a few years ago; in other words, he has become more expert in their use. But of their nature, their source, he knows no more than the antediluvians did; he has what God gave him, and is unable in all his research to go back of what the first chapter of Genesis tells him. Man received light from God, who placed the sun and the moon in their position; that light—as the Divine Word declares—"is the light of Christ; as also He is to the sun, and the power thereof by which it was made. \* \* \* The light which is in all things; which giveth life to all things; which is the law by which all things are governed; even the power of God who sitteth upon His throne." Man by his own learning and wisdom "cannot find out God." He takes that which the Lord has given him; and the adding of light to light comes by conforming to the laws established by the Divine Ruler of the universe—not by the speculations of man.

### HOW AND WHERE.

As to how and where the silver sentiment is spreading in the East, Monday's Boston Herald gives a little insight, although its narrative is in the line of ridicule. It tells how that on Sunday the "agitators" had a great day on Boston Common, which was full of preachers on all sorts of topics; that religion found many advocates and social reformers attracted large crowds, but in all the "harangues," as the Herald describes them, "the silver question figured prominently." The speakers of the day—and a host of them are mentioned—religious, social reform and labor, all took one view of the silver question: in favor of free coinage, and their audiences cheered them to the echo.

Thus the place where the East is flouting its advocacy of the silver cause is at those locations where the common people meet to discuss public questions; and the speakers who address them are of the common people, all of whom are feeling strongly the unrest which extends over the whole nation. It is an awakening of the masses to the extent of realizing at least a cheering hope of effecting the change for which they