

FROM THE FOUR WINDS.

It's a great thing to have an indulgent husband, provided he doesn't indulge too frequently.

A correspondent inquires if the reason that so many corporations are on their uppers nowadays is because they have no soles.

It is noticeable that the woman with a high hat is not only on her high-heeled shoes, but generally sits on her high-heeled bustle.

We don't know whether to believe the story that Mr. Howells replied to a person who asked for a list of the best 100 books: "I have not written 100 books."

An amateur actor has been shot in in Mississippi. We are not in favor of shooting amateur actors. Imprisonment for life is a punishment severe enough.

A question that is attacking quite as much attention in some localities just now as the tariff is: Do all the messenger boys come originally from Philadelphia?

They are talking about a maple sugar exchange in Vermont. As though there hadn't been an exchange of that kind in active operation ever since kissing was introduced in the state.

A prominent Chicago artist is busy on a new work in still life. The real title is not yet made public, but Chicago people are mostly of the opinion that it is to be "A Picture of St. Louis."

A serious accident occurred in an uptown house the other night by a misplaced switch. The owner's husband stepped upon it and ran a hairpin into his foot to the depth of an inch.

It is hoped that the man who predicted that we were going to have a warm winter hasn't a bussel of coal in his bin, and is snowed up 100 miles from a coal yard.

Sympathizing friend (to widow whose husband was blown to pieces by nitroglycerine)—In what part of the oil country did your husband die, Mrs. Driller? Widow (sadly)—Poor John died pretty much all over.

"As a man grows older," remarked Litesculi, "his brain shrinks and becomes smaller." "Great land of She, Litesculi!" exclaimed his friend: "you don't mean to tell me you're 400 years old!"

Stranger (to boy)—Boy, can you direct me to the nearest bank? Boy—I kin for 25 cents. Stranger—Twenty five cents! Isn't that rather high pay? Boy—Yes, but it's bank directors what gits high pay.

All the men engaged in the Arkansas and Texas train robberies for the last two years are now under arrest, but so far not a single railroad official engaged in robbing passengers of their lives has felt the touch of the handcuffs.

In the gloaming: He, with emotion—Now, dearest, that you have accepted my proposal, let us seal it with a kiss. She, in a business tone—What's the use? Your bid has been accepted and there's no need of sealed proposals.

A young lady, visiting for the first time in the country, was alarmed at the approach of a cow. She was too frightened to run, and, shaking her parasol at the animal, she said in a very stern tone: "Lie down, sir! Lie down!"

Husband—Why have you discharged the servant? Wife—Because she claimed to have had ten years experience in doing housework. Husband—Well, wasn't that in her favor? Wife—No; I didn't want any one so particular as that to boss me.

Waiter (to customer)—Ain't the soup all right, sah? Customer, slyly—Ye-es, it tastes all right; but I'm a barber, and I wish you would ask the chef if he doesn't want a bottle of my Egyptian Tonsorial Elixir; it prevents the hair from falling out.

Young lady—Will you please give me a small bottle of eyether? Omaha drug clerk—Of what, miss? "Of eyether, please." "Eyether? eyether? I do not think we have it in the store." "O, yes, I'm sure you have. It is sometimes called eyether by ignorant people."

There is a common impression that the fastest thing of which our senses take cognizance of is a flash of lightning. This is a mistake, as anybody knows who has ever seen a red necktie, a spotted shirt-collar, and a loudly striped twelve-dollar suit of clothes.

I heard a good story the other day on a freshman in one of our New England colleges. On being asked by his professor by whom and on what occasion the term "Eureka" was first used, he replied: "By Demosthenes, when he sat down on the pin for which he was hantlog."

"You needn't order me around, sir," said the washerwoman. "I'm not the hired girl. It's Bridget's place to look after the milk. I'm the laundry lady." "That doesn't scare me," said the man. "I'm the milk gentleman and I'm the P. W. G. R. K. of the U. O. G. G. and Most Eminent Past G. W. of the Ancient Order of M. X. Q. Z., and I want somebody to take this milk." "Yes, sir," said the washerwoman meekly, as she went to find a crock.

SUNDAY SERVICES.

Remarks of Bishop Whitney.

NECESSITY OF A PERSONAL TESTIMONY—FALSE FAITH AND TRUE—SINCERE BELIEVERS AND TRUTH IN ALL RELIGIONS—GOD WORKS WITH MEN ACCORDING TO THEIR FAITH—SALVATION FROM WITHIN—THE ORIGIN OF TRUTH AND LIGHT ONE—THE ANTIQUITY OF "MORMONISM"—ITS JUSTICE AND CONSISTENCY.

Religious services were held in the Tabernacle, Salt Lake City, Sunday, March 25, 1888, commencing at 2 o'clock p. m., President Angus M. Cannon presiding.

The choir and congregation sang:

Our God, we raise to Thee,
Thanks for Thy blessings free
We here enjoy.

Prayer by Elder Edward Snellgrove.

The choir sang:

Behold the great Redeemer die,
A broken law to satisfy.

The Priesthood of the Fifteenth Ward officiated in the administration of the Sacrament.

BISHOP O. F. WHITNEY

was called to address the congregation. He requested the Saints to sustain him while he spoke to them, and draw forth by their prayers to God that which they most needed on the present occasion; that his words might not be mere empty sounds, but be indeed the words of life and salvation, carrying with them the spirit of truth. He had faith that if the Saints did this their meeting together would be profitable; otherwise he could promise nothing.

They had met together as an evidence of their faith in God, and had come to the house of the Lord to be taught of Him; to put on more firmly the armor of the Gospel, that they might be better qualified to engage in the battle of life. If the Saints realized more fully the importance of assembling together on the Lord's day to partake of the Sacrament and commune with the Spirit of the heavens, more of them would be alive to the great responsibility which attaches to the calling of a Latter-day Saint.

Either this work was an imposture, one of the most dangerous the son ever suone upon, or it is the most important work God ever commenced among the human family. The Saints should know for themselves which position was the true one; there should be no middle ground for them to stand upon so far as these two things are concerned. They should not rest till they knew whether this was the work of the Great God, the marvelous work and wonder which His Prophets had predicted, or whether it be a counterfeit, a snare and a delusion for the souls of men. It is a solemn duty upon the Saints, and upon the world, to examine the Gospel on its merits, and be sure of one thing or the other; for all may rest assured that if this be the revealed will of God, materialized on earth, they can neither afford to despise it nor fight against it; they cannot even afford to let it alone, though that would be far better than fighting against it. If it be the work of God man can do naught for its overthrow; if of man it will come to an end itself. If it be the work of God the Saints must carry it on by being full of life and light as the work is itself. There must be harmony between profession and practice—a living faith, otherwise we are not fit to carry on such a work.

It is said of some of the early settlers of New England, that in trading with the Indians they often used deception to gain from them the lands of their forefathers, not being content to secure them in a fair and honest way. The Indians were much surprised at the uses of gunpowder and firearms, and noticing their superiority, they sought to understand the use of these weapons. Some settlers sold them gunpowder at exorbitant prices, telling them that if it was planted it would produce its kind; the Indians believed this, planted it, but reaped no reward, for the simple reason that their faith was not based on an eternal principle; it was not powerful with the heavens to produce the result desired. There are different kinds of faiths, and it is our duty to acquire the true faith, that which will bring salvation.

No observing intelligent man can doubt there are millions of God's children who have lived and died believing their particular faith to be the true one, and though the creeds of men have differed widely and numerous, yet that men have been sincere in all of them there is no room for doubt. The Saints are prepared to admit there is some truth in all systems of religion that are capable of making men better and of keeping faith in the Holy One alive in the human heart; for men should be believers, not doubters. Doubts are traitors, and destroy the soul of man, while faith is the life and light of the soul. The men who have moved the world have believed, not doubted God has said all things are possible to the believer but has given no promise to the doubter. God honors the sincere religious belief of all His creatures. Are we to suppose He condemns the ignorant Hindoo who sincerely bows

down to wood and stone? Reason, mercy, justice answer, No. The worst form of idolatry is in worshipping that which we do not believe in—pretending to do something which we are not honest in doing. God admires and honors the sincerity of an honest heart, let it beat in the bosom of a Christian or a worshiper of Buddha; He is supremely disgusted with the hypocrisy of a Christian or a Latter-day Saint, who claims to be a follower of Christ; who claims to have a heart full of the love of God, and yet will prove by his acts that he is unworthy of his high profession. The Latter-day Saint who professes to be a follower of Jesus of Nazareth, and yet will bow to Mammon, or prove himself a lover of pleasure more than a lover of God, is less acceptable in the eyes of the Eternal One than the honest Hindoo who bows down in sincerity to a god of wood and stone. And the same contrast may be drawn between the Christian who schemes for the injury of his fellowman, and is a hater of any soul whom Jesus died to save. The speaker did not mean to place side by side the Gospel of Christ and man made systems of religion, though the latter, being mixtures of truth and error, would attract by the truth they contained, the honest seeker after truth, even though it lay like a diamond glittering among a heap of rubbish. All men are operated upon by the Spirit, that lighteth every man that cometh into the world, and so long as that Spirit strives with a man he cannot be utterly bad; he will have some generous impulses which it inspires, for God is the author, and inspirer of all that is good and noble.

Upon the summit of each mountain thought
Worship thou God; for Deity is seen
From every elevation of the soul.

It is impossible for a man to have a generous impulse and the Spirit of God be utterly absent from his soul; those impulses are the efforts of the Spirit to bring that soul back into the presence of its Creator. When the Spirit of God is withdrawn, men have no incentive to do good; the divinity within them is extinguished and they no longer regard propriety, decency, justice, mercy or truth; the result is their destruction, as in the case of the ancient Nephites. They began to tear each other in pieces, nor did they cease till one of the grandest races of the earth went down in the depths of oblivion, leaving their ruined cities to whisper from the dust, and their records hid up for modern prophets to bring to light.

Such is the end of man when left alone to himself.

We also have the aspect of people who were governed by the influence of the Holy Spirit, and the great things of which they were capable. Examples of this kind are scattered as jewels through the ages. Who doubts that men like Abraham, Moses and other spiritual giants who have stood as light-houses along the coast of life, reflecting the light of their heroic examples over mankind, were filled with a power not their own? Could one do the same works now without the same power that sustained them? Would any man today offer his son on the altar as did Abraham unless he was sustained of God? Are there men who could do it unless their faith in God was supreme? Can man claim the glory for such works? No. God will accomplish His own works and flesh cannot glory in His presence. What could induce a Hebrew youth like David who was thought by his own father to be unworthy of presentation to the Prophet who had come to anoint the future king of Israel, to go forth to brave the Philistine giant? What except the power of God could have given him his strength, when all Israel faltered, and caused him to stand firm in the name of the God of Israel. David did this, not in his own strength but by the power of God, that He might be glorified. A hundred men might have gone forth without that power and fallen under the sword of the Philistine. Men accomplish such wonders by the power of the heavens; but it requires a living faith. When men act in the name of the God of Israel, they must know that He has sent them. They must have a faith that is invincible. Nothing can stand against a people whom God sustains. But if He is not with them

they will not stand. He works with all men according to their faith. When Jesus visited the Nephites, He said He had come from Jerusalem where He was crucified, where He had told His disciples He had other sheep not of that fold who should yet hear His voice; but they understood Him not; He said they thought He meant the Gentiles, whereas He had never said He would show himself to the Gentiles. The disciples in Jerusalem could not understand Him because of their unbelief. In the New Testament it is recorded that Jesus at one time departed from certain regions and did not many mighty works among them because of their unbelief.

God works with people according to the measure of their faith. Sodom and Gomorrah were no more certainly doomed to destruction than this people if they have no better faith than the inhabitants of those ancient cities. But the Saints have a promise that their faith will endure. The assurance of this is in the promise that this kingdom shall never be thrown down or given to another people. The faith that is in the pure and humble Saints will bring deliverance. Salvation comes from within. The sun from heaven, the water from earth, may assist the development of the tree, but can place within it nothing which it has not; if it has not life in itself they cannot give it. The school teacher can give no intelligence to his pupil; he can only operate upon what is there. The sun may blister the branches of a dead tree, the water deluge its roots, but death is still there, and will produce only itself. Life and death can only bring forth after their kind.

The work of God is surely as perfect as a tree. His kingdom has within it all the power of its own life and perpetuity. When He departs from a work it ceases to be His and will perish. All that man makes must perish; for man must perish, and he can make nothing greater than himself. But God being eternal produces that which is eternal. Life begets life.

Why do the Saints believe all systems of religion have some truth in them? Because they believe all systems have been broken off, or the truth within them, from the true system at some time. All the light within them proceeded from the one great Fountain, even as the light in this building proceeded from the sun. It may be filtered; it may be shaded; but all light emanated originally from the Fountain of light. All nature teaches this truth. The raindrops sprinkled upon the hills regain the ocean whence they came. They have one fountain—one reservoir. So with man; he came from God, and must return, all of him that is found worthy to do so.

This Gospel was not formulated by man; it is the work of God. Call it "Mormonism" today, "Christianity" yesterday, or what you please, it is God's truth. You may cover it with derision, heap it with calumny and scorn, pile nick-names upon it mountain high; these are but as the dust and cobwebs which may to human eyes mar the beauty of the jewel but cannot detract from its value. It is the Gospel of Jesus Christ—salvation to all men according to their merits. The only reason why in the great hereafter some will shine as the sun, others as the moon and others as the stars, is because of the diversity of their works; for where there is a difference in works there will also be a difference of rewards. This is true philosophy—true science, true religion. Man may be unjust and partial, he may have his favorites, and heap upon them gifts they have not earned. But God is a perfect man and deals out justice to all. The soul of one man is as dear to Him as another if it serves Him as faithfully. Adam had this Gospel; Abraham had it, Moses had it, and would have sacrificed his people by means of it, had they been worthy; but not all of God's mighty miracles could convince them. They could not retain the Gospel because their faith was not sufficient. Christ brought the same Gospel, that which had saved Adam, Abraham, Moses, and others. He reached out again the arm of mercy toward His disobedient family, and only took it away because man turned from it.

In the latter days God has restored the Gospel again. This declaration is

made in all humility and soberness. The Almighty has raised up a mighty Prophet, whom men call Joseph Smith, out whom God knows by a name doubtless as sacred as the heavenly name of Moses or Abraham of old. Men may despise him, just as the Jews despised the "Son of Joseph the carpenter." They should not have cared so much about His name on earth, but thought more of His name and authority in heaven. It is more important to know that God has sent a man than to know or care concerning his name and family. The great fact is not what his name is, how much money he has, or what his position in society, but did God send him or not? Is he a servant of God or of the devil? If he is a servant of God the world owe him honor and respect. If not the sooner the world knows it the better. If Joseph Smith was not a Prophet, what thrice mocked fools are we? But if he was a Prophet and this is the work of God, which never will go down, we cannot be too careful of our course, cannot cherish these principles too highly, or labor too ardently in their behalf. They are worth all they cost. I know as I live that they are true. And I say in the name of Jesus Christ, if you will believe in God, repent of your sins and be baptized and receive the Holy Ghost, you will receive the same testimony. I say this to you who do not yet now it for yourselves.

As to those who already have this knowledge, may God bless you and strengthen your testimony, for the day is coming when all who do, not know that this is true will not stand in the work of God. Amen.

The choir sang an anthem.
Benediction by Elder Arthur Stanger.

Miss De Society—Oh, mother, such news! The Olafams have lost all their money and their head dishwasher has fallen heir to a fortune. Mrs. De Society—How fortunate we heard of it in time. When we call at the Olafam residence this afternoon we must remember to go around by the back door.

New Arrival (in New York)—I was told to come here, sir, for information about getting naturalized. New York Official—Happy to meet you, sir; hope you had a pleasant passage. What can I do for you? "I wish to know how long a man must be in this country before he can vote." "Um—er—which ticket?"

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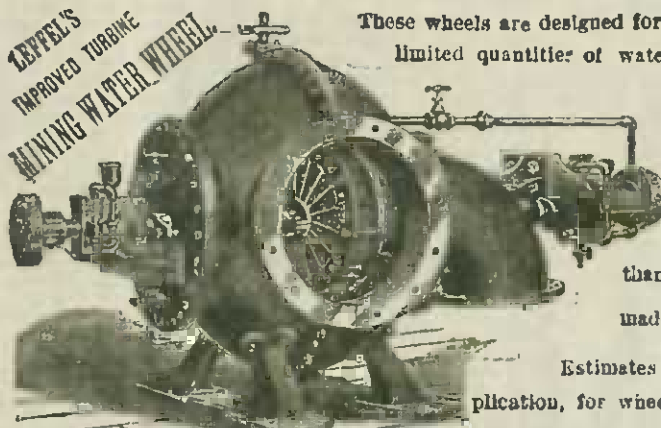
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