

the fidelity of its observance. To my mind it is a merciful appointment for the common benefit of humanity. "Duty was not the deepest import of the Old Testament Sabbath, it was a right of rest in the midst of unrest, a privilege of freedom in earthly bondage, a release from the binding command of labor," a momento of God's rest and Israel's redemption.

We learn by reading Matt. 22: 36-40 that a lawyer came to Jesus and asked, "which is the great commandment of the law?" Jesus answered; "Thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy mind." This is the first and great commandment. The second is like unto it; "Thou shalt love thy neighbor as thyself." On these two commandments hang all the law and the prophets. When we turn to the ten commandments we find the words of the Savior verified. The three first commandments are embodied in the great commandment given by the Savior. The last six are embodied in the second great commandment, (Thou shalt love thy neighbor as thyself) and on those two commandments hang all the law and the prophets. The fourth commandment not being implied in the two great ones, upon the which rests "all the law and the prophets," is therefore a ceremonial law and was fulfilled with other ceremonial laws in the redemption wrought out by Jesus. Christ said; "Think not that I am come to destroy the law or the prophets; I am not come to destroy but to fulfill." (Matt. 5: 7) The nine commandments incorporated in the two great commandments are taught by Jesus in his sermon on the Mount, but the fourth was fulfilled, and upon its smouldering ruins rose the Lord's day, a momento of the New Creation and the Savior's rest.

From the new embodiment of truth we are to be judged, for the law of Christ has become of effect unto us. Paul says, "God shall judge the secrets of men by Jesus Christ according to my Gospel." Not by the law but by the Gospel of the Kingdom. Again he says, "Now are we delivered from the law, that being dead wherein we were held; that we should serve in newness of spirit, and not in the oldness of the letter." (Rom. 7: 6.)

To that already produced I desire to add the testimony of one of the greatest prophets during the earth's existence, one whose life was taken after organizing the kingdom in the latter-days, in a similar manner to Jesus who was slain at the establishment of the church in former days, that of Joseph Smith. Sunday August 7th 1831, he received a commandment from the Lord for the Saints of this dispensation, as follows: "That thou mayest more fully keep thyself unspotted from the world, thou shalt go to the house of prayer and offer up thy sacraments upon my holy day: for verily this is a day appointed unto you to rest from your labors, and to pay thy devotions unto the Most High; nevertheless thy vows shall be offered up on all days and at all times; but remember that on this the Lord's day thou shalt offer thine oblations and thy sacraments unto the Most High, confessing thy sins unto thy brethren and before the Lord. And on this day thou shalt do none other things, only let thy food be prepared with singleness of

heart that thy fasting may be perfect, or, in other words, that thy joy may be full." (Doc. & Cov. Sec 59 V. 9-13.)

HENRY S. TANNER.

### KINDERGARTEN BENEFITS.

The first and uppermost thought of the kindergarten is the threefold development of the child. Each child is born with three powers which must be developed either for good or evil and these are the head, the heart and the hand. Let his heart dictate good, kind, noble feelings and the mind will find some means whereby the hand may do the deed. Let evil enter in at the same door and the result will be evil thoughts and actions—therefore the need of a careful, wise training of the threefold development.

If this thought is constantly kept in mind, which every true kindergarten does, the foundation stone of future character is laid. The kindergarten cultivates character through play. Everything the child does is done in this spirit. It is to be regretted that the majority of visitors see only this side of the kindergarten also, and many condemn the system for this reason, not taking the pains or time to enquire farther into its principles. Through play with the gifts (cubes, oblongs, squares, sticks etc.) the child early learns that many working together in building, gain richer and better results, and the thought that many hands make labor light for all, is gained. In the occupations, sewing, weaving, cutting and folding papers, etc., he early learns to labor for those whom he loves, for he always takes the finished work home as a present to some loved one. And in the games the moral side is developed through kindness and consideration for those younger than himself, also by willingly allowing others to take his place in the game.

In looking at a tree in blossom, we exclaim, all of these blossoms look alike; but the botanist will tell you that each blossom has an individuality of its own, either in its gradation of tints and shades, or its size; and when the fruit appears there will be found no two apples just alike; one may be more red than others, another a little different in form. In the child and man we will find these same distinctions—there are no two children alike, nor can one find two men just alike—each has his little peculiarities and this we call individuality.

The kindergarten aims to develop this through the proper training in order to lead the child to use it for the best and highest purpose in life. There is a niche that each must fill and it is our duty to fill this to the best of our strength and knowledge.

The home and the school are not connected—this the kindergarten does. Here the child early learns restricted freedom, without the severe discipline of crowded primary schools. When he does enter school, he is better fitted intellectually than the child who has not had this advantage. He grasps thoughts more readily, for he has been taught to observe things he comes in contact with more closely. His answers are confident, for has he not learned, incidentally, much about objects and their attributes? Has he not gone to nature to learn her secrets, studying, geology,

zoology, botany and minerology when out on little excursions?

Language comes in for her share of development. He has learned to express himself clearly, as every child is encouraged to talk. Writing comes more easy to the kindergarten child, for through the manipulation of the occupations his fingers and hands become more expert.

It is claimed that children who have attended kindergarten have finished their school course two years earlier than those not having had this opportunity. The occupation not alone helps the child to write more readily, but it also fits him for future industry, through it he learns to like work for results obtained. Much of a country's success depends upon her industries.

As a closing remark let me add that the child is not alone prepared to live for this life, but for a life to come. The all-sided development must necessarily lead up to this, for through right feeling, thinking and doing he early learns the lesson which Christ taught His disciples to follow.

A. K. C.

### THE EUROPEAN MISSION.

[Millennial Star, March 19.]

**Arrivals**—On March 12, the following named Utah Elders for the British mission arrived in Liverpool per American Linesteamship Belgenland: William M. Purrington, of West Weber; John P. Wright, of Mill Creek; James M. Hoggan, of Salt Lake City; John H. Moss, George C. Wood and Charles W. Hatch, of Bountiful. All well.

Also on March 18, 1896, on the same company's steamer Waesland, the following named Elders arrived: For the British mission—David Morgan Reese, of Brigham City, Utah; Thomas W. Jones, of Montpelier, Idaho. For the Scandinavian mission—Peter Lars Jensen, of Lyne, Utah; Jens J. Jensen, of Provo, Utah.

**Releases and Appointments**—Elder E. W. Robinson has been honorably released from presiding over the Turkish mission, to return home.

Elder W. S. Lamoreaux has been released from laboring as traveling Elder in the Birmingham conference, and has been appointed to labor as traveling Elder in the London conference.

Elder William M. Purrington has been appointed to labor as traveling Elder in the Cheltenham conference.

Elder John P. Wright has been appointed to labor as traveling Elder in the Welsh conference.

Elders James M. Hoggan, George C. Wood and Thomas W. Jones have been appointed to labor as traveling Elders in the Scottish conference.

Elder John H. Moss has been appointed to labor as traveling Elder in the Manchester conference.

Elder Charles W. Hatch has been appointed to labor as traveling Elder in the Nottingham conference.

Elder David Morgan Reese has been appointed to labor as traveling Elder in the Welsh conference.

The East Oakland, Cal., street railway employs boy conductors. One of these is 13 years of age. These boys work eleven hours a day, and receive \$15 per month wages.