

means you pay, as long as you pay a certain amount, or you may pay it on tithing or not, as you please, I tell you that he teaches false doctrine. But should we be hard with such people? No. If they have been under influences of this nature and have been wrongly taught, I will say, as a certain party said to me who had been doing these things, "I will switch off and pay my tithing according to the law." You Bishops and presidents of Stakes, switch off and get the people to do things right. There is no commandment about donations, but there is about tithing, and I am not at liberty to change this, neither any other man. —See Journal of Discourses, Vol. 22, page 6."

The subjoined quotation from a discourse by Elder Franklin D. Richards, Journal of Discourses, Vol. 26, page 280, is very appropriate:

"Says one, Here is a poor widow that does not owe any tithing; there is a poor brother who is lame and cannot work who does not owe any tithing. Don't they? Let us see. The paying of tithing, like every other ordinance, has its peculiar blessings and what are they? In the receipt which the Prophet Joseph Smith gave to me in Nauvoo, signed by himself and the tithing clerk, he stated that having paid my tithing in full to date, I was entitled to the benefits of the baptismal font, which had just been dedicated in the basement of that Temple. Do not this poor widow and that lame, unfortunate brother need the benefits of the baptismal font for their deceased kindred just as much as the rich, the sound and the fortunate? I think they do. How can they obtain a right title to their blessings? The Lord has instituted a means by which they may receive their blessings by the payment of their tithing."

The whole subject is commended to the careful consideration of the Latter-day Saints.

THE LATTER-DAY PROPHET.

By report, made in another column of the "News," of Thursday evening's meeting in the Sixteenth ward of this city, special attention will be called to the fact that yesterday, December 23, was the ninety-second anniversary of the birth of the Prophet Joseph Smith. At the meeting referred to were assembled as many as could make it convenient of those who had been acquainted with the Prophet in his lifetime. Of these there are comparatively few living now, as it is more than fifty-three years since he and his brother Hyrum were martyred for the testimony of Jesus which they bore to the world.

But while the personal acquaintances of the martyred Prophet and Patriarch are growing fewer in number in mortality, there is a great and steady increase in the ranks of those who have the divine testimony and knowledge of the heavenly character of the message they bore. Where at the time of the martyrdom there were thousands who could truthfully bear witness that they knew President Joseph Smith to be a Prophet of the Most High, there are now tens of thousands who occupy that position; and the number is being steadily augmented by the power of the Almighty in the great work of latter-days.

So far as concerns the divine character of the mission of the Prophet Joseph and the heavenly authority of his calling, the world is not left without ample witness, even among the external evidences that apply to man's reason aside from the higher intelligence of spiritual communion with the Ruler of the universe. In the "mar-

velous work and a wonder" wrought out in the history of the Latter-day Saints and the position they occupy at present, there is such a perfect accord with the prophetic word that that history stands to the world as an incontrovertible evidence of the divine inspiration of the Prophets of old, as their words are recorded in the Scriptures, and also of the divine power which accomplished the perfect fulfillment in latter days.

It might be said that the full realization which will come to humankind of the important character of Joseph Smith's mission and the high place he was chosen to fill is yet but dawning upon the minds of very many who have received a witness of the truth of the message he bore. As in the time of the first coming of the Lord that great Prophet John the Baptist was entrusted with the responsibility of being the forerunner of the Christ who came to make the great sacrifice, so in latter times on the great Prophet Joseph Smith was placed the responsibility of being the forerunner of the second coming, when Christ the Lord will come as King of kings to reign as Prince of Peace. The testimony of both these Prophets, like that of many other divinely authorized and inspired servants of the Lord, was sealed with their blood as martyrs; but the power of men could not destroy that testimony, and it increases and flourishes, and will continue to do so to the accomplishment of the divine purposes and the ushering in of the Millennial reign.

CHRISTMAS THOUGHTS.

A happy Christmas to all the readers of the "News," at home and abroad!

One thought that impresses itself on the mind at the reading of the wonderful story of the Savior's birth is this, that no other conception of God than that revealed by Himself is consistent with the character of the Deity, or satisfactory to man in his present state. Cold philosophy has sketched the Infinite as unapproachable and unknowable in His celestial abode; or as a force seen only in nature with all its contradictions of peace and war, light and darkness, good and evil; or as a person unconcerned about human affairs. How different to all this is the Gospel statement: "And the Word became flesh, and dwelt among us (and we beheld His glory, glory as of the only begotten from the Father), full of grace and truth." Here God is represented as dwelling among His children, revealing Himself in glory, dispensing grace and truth. The thought is foreign to all merely human conceptions of the Deity.

The great mission of our Lord to earth was to reveal the Father. To know God is eternal life, and He through whom alone this knowledge is obtainable came to be our Teacher. He is the image of the Father, in His person, His character, His works. The oneness is so complete that he who has seen the Son, has also seen the Father. The worlds were made by Him and by Him redemption is being accomplished, both in full accordance with the sovereign will of the Father. Through Him God and man are reunited, and, therefore, at His birth heaven and earth echoed the angelic chorus: "Glory to God and peace on earth."

Wonderful event! The earth was hushed in slumber beneath the starry cover of night. The hum of the busy streets and the crowded khan of Bethlehem had ceased. No one thought that the hour was approaching for the fulfillment of the predictions of centuries. Then, suddenly, there was a light slowly descending to the field, where faithful shepherds kept watch. The light be-

came clearer, and its center was an angel of the Lord. He had a message, brief but wonderful: "There is born to you this day in the city of David a Savior." Then the messenger clothed in light disappears and is joined by a multitude of the heavenly host, praising God in harmonious song. Heralds had announced the advent of the King, but not to Herod, the ruler of the land, nor to Hillel or the silk-robed members of the Sanhedrin, but to a few shepherds, coarse in outward appearance but noble at heart. What a testimony to the world!

Is the Eternal unchangeable? Has the first advent of our Lord a lesson to convey bearing upon His second coming? If so, let the world read the history of the Prophet Joseph, the appearance of heavenly messengers to him and the work he accomplished, and compare this wonderful history with that of the four Gospels, and in both will be found traces of the same divine source. To those whose hearts are filled with a testimony of this truth it is indeed a happy Christmas.

WRONGS TOWARD GILA INDIANS.

The following strong criticism of "civilized" treatment of native inhabitants is from the Evening Sun, New York, of December 14. Every friend of and sympathizer with the Indians will welcome an ally capable of hitting such blows and wielding such an influence as is the paper from which we quote:

"At the annual meeting of the Indian Rights association in Philadelphia last evening Mr. F. W. Newell, hydrographer of the United States geological survey, delivered an address upon the conversion of the natural water supply of the Gila river reservation to the uses of white settlers, which demonstrated, for perhaps the hundredth time, the fatuousness of the government's policy toward the Indian. About 4,000 Pimas, Maricopas and Papagoes live on the 558 square miles of the Gila river reservation. They have always been loyal and helpful to the whites, who are hopelessly in their debt for protection against hostile Indians and for timely warnings of raids. The whites have repaid them by stealing the most precious of all things in a desert country—water. On their reservation these Indians once raised bountiful crops. It must be borne in mind that the reservation Indian is practically a prisoner, guarded by United States troops. Therefore the government's first duty is to see that his means of deriving a subsistence from his land are conserved. In this case the Indians settled in the Gila River valley, depended in the past upon irrigation for their crops. Without water at the right season their land is parched and barren. Until the whites learned that the land of southern Arizona could be reclaimed and converted into a garden of fertility by a system of irrigation the Indians of the reservation benefited by a copious flow of water in the spring of the year. Now scarcely a drop trickles down to the arid waste which they call their reservation. The whites have stolen their water and turned it into canals traversing a territory that smiles with grain fields and fruit farms. For several years the Indian has raised no crops of any kind on his land.

"The government's second duty began as soon as the crops failed; that is to say, it feeds and clothes the Gila Reservation Indians because they have become paupers. And while it reminds them at regular intervals that they are dependent upon its bounty, it educates them after a fashion in the reservation schools. Imagine a white man being educated by the government to be a pauper, with no hope of being able to