

who have, by death, passed beyond their reach. In view of this fact and for this cause it was written, that "saviors should come upon Mount Zion" in the last days, when the Gospel and its ordinance should be again with men in the flesh. Be saviors to the dead by doing as Jesus did; do the works for them that shall be accounted to them for righteousness, that they might be judged as though the beneficiaries had received the ordinances in the flesh by their own willing agency.

But where and how shall this work be done? In temples built, dedicated and consecrated for this special purpose, and in no other place, when they are available. They are built by commandment of the Lord, that He may have a place in which He can communicate with His people, in all ages when His Priesthood is among men. Jesus, in his early days, when only twelve years old, resorted to the temple to teach those who were learned in worldly lore the lesson which was of much greater importance for them to learn—that He was the Son of God for whom the temple was built, that they had defiled His holy house by making it the seat of money changers, and the resort of thieves, who, like many people of today, would sell God's sanctuary and their own souls with it for money.

Temples reared to the Most High were designed only for sacred offices, and when defiled by the presence of thieves, liars and the profane, who have regard only for the mammon of unrighteousness, that condition has ever merited swift visitation. This fact is affirmed not only in the destruction of the temple at Jerusalem, but in our day temples defiled have been destroyed.

The rearing of temples to God has been predicted for the last days. Prophets have foretold that He will come suddenly to His Temple, when He will have in it those who will offer in it an acceptable offering in righteousness, and that therein He will take away the sins of the people. By ordinances therein performed a release from the bondage of sin will be granted to both the living and the dead, for whom and in whose name they shall be recorded.

Every Saint should rally to this great work, not only with their means to build, but with their hearts to enjoy and avail themselves of these sacred privileges now offered to the faithful, these holy ministrations which have come from on high, by angels delegated to man on the earth for that purpose.

How joyful the anticipation with complete assurance that when we pass to the bright side of the veil that now hides from our view the spirits of loved departed ones, we may be as angels to them bearing the glad news of sins forgiven and redemption work for them well done.

No one who has knowledge of the Gospel and any just appreciation of its purpose will ever be satisfied without contributing to the building of Temples and then have administered therein those ordinances for which they are built, that shall be in full force and virtue for the dead as for the living. By so doing they put on the character of Christ and become like Him. His mission was for the dead that all they

who had died spiritually by Adam's transgression might, by His vicarious act, be restored again to spiritual and eternal life. It is for this high and glorious purpose that His authority, that which is after the order of the Son of God, is conferred again upon man on earth, that he might join his Lord and Master in this great work of spiritual redemption, and enable those who receive it to be saviors like Him in a degree that shall entitle them to become joint heirs with Him to a fulness of the glory that comes from the crowning labor of bringing the dead to life.

The Saints should act a generous part and have their names recorded on earth that they may be in heaven and constitute a claim to an eternal reward. The eyes of the departed spirit are watching with intense desire to share the promised deliverance to come by Elijah's mission, which should turn the hearts of the children—men on earth—to the fathers—spirits gone—that all might not perish; for without this being done, the whole earth would be smitten with a curse.

S. W. RICHARDS.

### A BILL TO BE REJECTED.

In the first place allow me to lay down this broad maxim: That no law should be enacted favoring any particular class of citizens; no law should ever be enacted unless the necessities of the people require it; and if a necessity does exist for a law, then frame it so as to do the most good to the greatest number, and so that it will infringe upon the rights of as few citizens as possible. All honest thinking people will at once concede that the foregoing are good rules to govern any legislative body, who are individually sworn to subserve the interests of their constituencies, and see to it that their rights as free men are not trampled under foot.

Section 1 of "A bill for an act to regulate the practice of medicine reads as follows:

Be it enacted by the Governor and Legislative Assembly of the Territory of Utah:

Section 1. That upon the passage of this act, the Governor of this Territory shall appoint seven physicians, to be known as the Territorial Board of Medical Examiners, not less than five of whom shall belong to the regular school of medicine, whose terms of office shall be one, two, three, four, five, six and seven years respectively, to be designated by the Governor, and thereafter he shall appoint annually one member to said board, whose term of office shall be seven years. All members shall hold office until their successors are appointed. All vacancies caused by death, removal or resignation or otherwise, shall be filled by appointment by the Governor.

This to the casual observer would appear to be a very innocent section; but as you look more closely you will begin to see the earmarks. Were you a physician, no matter of what school of practice, would it take you very long to determine who were the legitimate progenitors of this bill? This section very politely gives birth to a territorial board of medical examiners, and in the next breath demands that five of the seven shall be of the regular school of medicine. Would it be a difficult task to determine the originators of this bill? Is it not the complete con-

summation of gall and effrontery for a body of men who are generally so self-conceited as to arrogate to themselves all the knowledge of the healing art, and styling themselves regulars,—i. e. allopaths—to come before an intelligent body of legislators, and under the pretence and mask of a bill to regulate the practice of medicine in the Territory of Utah, and in that bill, ask that they—the regulars—be appointed the medical censors of this Territory?

Why do they ask that five of this board be appointed from the regular school? Why do they ask a sweeping majority on this board, and not so much as mention the fact that there are today two other great schools of medicine, namely—the eclectic and homœopathic schools—in the United States, either of which can justly claim preference, so far at least as the successful practice of medicine is concerned, and the actual saving of life?

Do not my friends of the regular school—for I bear them no malice—know that this sweeping majority which they ask on this board amounts to class legislation of the most execrable type? Will they not be so honest as to acknowledge that should this nefarious bill pass, this would-be dominant school of medicine, styling themselves regulars, would have the people as well as all other schools of medicine by the throat, and could trample with impunity upon some of the most sacred rights of the people?

Now notice the cunning use of language employed. Section 2 says:

"The board shall issue certificates to all who furnish satisfactory proof of having received degrees or licenses from chartered medical colleges in good and regular standing, and pass a satisfactory examination before said board."

Did the framers of this bill presume upon catching the people or the members of other schools asleep? Certificates are to be issued to all passing examination, also producing sufficient proof of having received degrees or licenses from chartered medical colleges in good and regular standing. Why did they not say in good standing? That would have expressed all that was necessary. Ah, here is the trick! The term regular is here made to mean only such schools as style themselves regular, to the exclusion of the eclectic, homœopathic and all other schools. And who is so dull and ignorant as to suppose for one instant that five died-in-the-wool regulars, with a sure controlling, working majority, would throw away such a golden opportunity as this would afford to wreak summary vengeance upon their very irregular neighbors of other schools?

Now, under this section should an eclectic or homœopath come before this board and present his diploma and be examined, all that would be necessary for these five members to say is: "Sir, your college from which you hold a diploma is not regular and your examination is not satisfactory. And this decision is final." But, says one, where is the outrage? Why can not any citizen have the privilege of choice of physician under this bill, as well as prior to the passage of this act? To illustrate, we will suppose that some young but aspiring man in the far west has been so lucky as to inherit