

work, that no matter what might be the skill of the sceptic or the infidel in his efforts to tear down and destroy the standards of Christianity that every young man might feel as I felt myself, that no matter what may be their theory, however plausible may appear their reasoning, I know that this is the work of God, regardless of these things. I know that there is a spirit and a power associated with what they denominate Mormonism that is beyond and above the power and the natural intelligence of man. I have received this testimony. But, in addition to that, my young brethren, we should become so conversant with the principles of truth, and also with the theories, if necessary, that are advanced by the world against the true doctrines of Christ, that we may be able, when under the influence of the Spirit of God, to refute them and show their inconsistency by the light of truth.

I have often been impressed with a few statistics that were published by President John Morgan, several years before his decease. He wrote, I think to the wardens of the penitentiaries at Detroit, and Joliet, Ill., and Sing Sing, New York, and he asked the question of the keepers of those government houses of correction to give him a clear and truthful statement as to what percentage of the convicts in their respective prisons could read and write; he also wanted to know what percentage of them had an understanding of grammar and rhetoric. When the answers came back, if I remember correctly, they showed that there were fully ninety per cent of all the criminals in those houses of correction that could read and write; and there were some—I think seventy-five per cent of them—that were quite grammatical in their conversation; a still smaller per cent that had a very good understanding of arithmetic and other branches, and some of them were highly educated. I remember the statement by President Morgan that there was a greater percentage of well educated people in the penitentiary, compared with the whole of the inmates, than there was outside of the prisons as compared with the entire population of the United States. To me this was a great lesson. It was a lesson that impressed me that the mere education of the intellect is not sufficient. Men may understand astronomy, they may understand mathematics, they may be efficient in the beautiful art of music, they may be conversant with law and the science of civil government as it obtains in the nations of the earth, and at the same time they may be corrupt, they may be dishonest men, their motives may be impure in the sight of God.

No man, no matter what may be his natural attainments, if he does not enjoy the Spirit of the living God, if his life is not circumspect, squared by the principles and doctrines of the Son of God, is a well educated Latter-day Saint, he does not enjoy the true light, he is not a safe man to follow. Another striking thing in the history of this work is that when men—no matter how prominent they have become—have ceased to follow in the counsels of the Prophets of God, or have violated their covenants in any respect, especially if it has been in a serious manner, they have ceased to enjoy the light that comes from the Father. There is one man spoken of in the Book of Mormon in connection with the Prophet Joseph Smith. You know that Nephi prophesied that of the seed of Joseph that was sold into Egypt in the last days, the Lord would raise up a Prophet whose name should be Joseph, and his father's name should be Joseph; and he said that this Prophet Joseph in the last days should not be

mighty in speaking, but he should be mighty in writing the words of the Lord, like unto Moses. And he says, "God will raise up unto him a mouth-piece like unto Aaron." Now by reading the Doctrine and Covenants, we know who that mouth-piece was. We know the name of that man that enjoyed so much of the Spirit, during his faithfulness, that his tongue was eloquent and powerful; but when he ceased to follow the line of his duty, when he despised the day of small things, when he became lifted up in the pride of his heart, became jealous of his associate, the Prophet, and began step by step to turn aside from the course of rectitude which the Gospel enjoined upon him, that man lost his power, lost his influence; he lost his tongue of eloquence, and went down into oblivion. I heard, many years ago, President George Q. Cannon say that when he was a boy he was present in Nauvoo when that man stood up before a congregation and sought to lay his claims before the people to be the guardian of this Church, and I remember distinctly that President Cannon said, he spoke as he had never heard him speak before, that is, his remarks were characterized by weakness, a lack of power and a loss of what he had previously enjoyed.

These are lessons that ought to be stamped upon the hearts of the young men. Such way-marks are scattered along the path of the history of the Church from the days of the Prophet Joseph until the present time.

It is a testimony of the divine authenticity of this work, that no man has a monopoly on the mercy of God. He may be ever so great in the eyes of the people, he may be ever so prominent in his position in the Holy Priesthood, but he must comply with the conditions, as every man and woman in this Church must do, in order to retain the blessing and the favor of God. No man has a monopoly on the work of God. No man can sin with impunity. No man can turn aside from the path of rectitude, without meeting the consequences which are specified in the Gospel of our Lord and Savior. So, my young brethren, remember this, that while men may become educated in the world, they may become powerful physically, they may become powerful mentally, but until they are educated spiritually and the moral properties of their natures are reached and touched and cultivated, the soul is not educated, for "the spirit and the body is the soul of man." It is not complete without, and God has provided that in this Church, and in the glorious plan of salvation, the entire soul shall be educated in the ways of truth, and in the knowledge of things that are good and elevating in the sight of God. Remember, therefore, that we should cultivate the Spirit of the Lord in our hearts, and keep it ever as our constant guide. Lay aside everything that would grieve that Spirit, listen to the counsel of the servants of God, heed the warning voice which they have given unto us; and then I testify unto you, that the doctrines of this Church as stated by the Lord to Joseph, the Prophet, will be distilled upon your minds as the dews from heaven, and you will be proof against scepticism and infidelity; and the day will come when the sons and daughters of Zion shall grow up without sin unto salvation. God bless you. Amen.

TWENTY-THREE PRESIDENTS.

(Copyrighted, 1898, by Frank G. Carpenter.)

Terre Haute, Ind., Jan. 5, 1898.
I came to Terre Haute to have a chat with a man who saw Thomas Jefferson, who was dandled on the knees of James Madison, whose boy-

ish head was patted by Monroe, who saw John Quincy Adams when he was in the White House, and was serving with him in Congress when he dropped dead in the hall of representatives. This man was given political advice when he started out in life by Andrew Jackson. He knew Martin Van Buren. He was one of the presidential electors who put William Henry Harrison in the Executive Mansion, and he refused the mission to Austria when it was offered to him by President Taylor. He had close associations with Fillmore. He was a friend of Frank Pierce and he knew well James Buchanan. He served in Congress with Abraham Lincoln, and during the latter's presidency he was his trusted friend. He knew Johnson; was a friend of Grant's, and during the presidency of Hayes he was the secretary of the navy. With the exception of George Washington and John Adams, he was associated with every President of the United States, so that today he forms, as it were, a bridge between the past and the present.

The man I refer to is the Honorable Richard W. Thompson of Indiana. He is now eighty-eight years of age, but his intellectual faculties are as bright as they were when he managed the navy of the United States, and his soul is as young as when he was admitted to the bar, now more than sixty-four years ago. Tall, straight and fine looking, his blue eyes shine with life, his skin is as fresh as that of a baby, and the chief signs of his age are in his silvery hair and the slightly feeble way in which he moves about from place to place. His voice was strong as he chatted with me, and as I looked at him I could not realize that he had lived more than twice as long as I upon this earth, and I asked him the secret of his wonderful vitality. Mr. Thompson replied:

"I suppose the secret of my good health is largely due to temperance in eating and drinking. I drink very little, and I never eat anything that does not agree with me. I was born, you know, in Culpeper, Va., and when I was approaching manhood the doctors held a consultation over me and decided that I would die of consumption. They said my only salvation was to keep out of doors, and my father made me take a horse and tour over the mountains to Kentucky. I did this, and spent the greater part of two years on horseback, coming home with much more flesh than when I started, and in excellent health. I don't think the doctors knew what they were talking about, but I have no doubt the horseback riding did me good."

"I see that you use tobacco, Mr. Thompson, as I pointed to the cigar which he was smoking."

"Yes; I have smoked all my life, and most of the time to excess. Not long ago I became subject to a sort of fits, and the doctors told me that it was due to nicotine poison. They said I was otherwise perfectly healthy, but that my system was saturated with nicotine. I then proposed to stop my smoking, but the doctors advised me to reduce my limit to four cigars a day. I have done this, and am now free from any bad tendencies of any kind."

"Then the moderate use of tobacco is not so bad for one, after all?"

"I think man would be a great deal better off without it," replied Col. Thompson. "I have used it, but I have a strong constitution, and my temperance in other things has enabled me to withstand its bad effects. I once chewed tobacco to excess, but I have not used it in that way for fifty years."

"How did you come to stop chewing, colonel?"

"There is quite a story in that," was the reply. "You see, almost all young men chewed tobacco fifty years ago. I