

from my conception of one phase of Mormonism, why I write as above.

The Mormon conception of life is that the heavenly Father created spirits. They were immortal, like their source. The Father's desire is that they shall become immortal souls, and to do this they must have an opportunity to choose between good and evil by living a term of existence in mortal bodies. To bring this about the race of mortals on the earth is established with instructions to increase. To each mortal child there comes a spirit child from the heavenly Father to run the gauntlet of this life, know the evil and choose the good, if it can. At death the spirit returns to its Father to await the resurrection of the body. If the spirit has chosen the good in this life its mortal body will rise with the Saints, spirit and body will be united and become an immortal soul. If it has chosen the evil the chances are that it is lost forever.

I see in this a beautiful theory, at least, though I cannot say that I know it to be true. But for my argument I will assume it to be true. My first claim is that the heavenly Father of these spirit children must desire that they shall all choose the good in mortal life and become immortal souls in the resurrection. Any other supposition would be inconsistent with the character of the Father. It must follow, then, that He will equally desire that every mortal child shall be bred, borne, born and reared under those conditions that will give temptation to evil the least power to lead His children astray, to lead them to reject the good and choose the evil. Any other supposition would, again, be inconsistent with the character of the Father. Thus it follows, also, that the procreation and nurturing of children to be the tabernacles of heavenly spirits must be a duty in regard to which the Father would require the most scrupulous care. I repeat that any other supposition would be inconsistent with the character of the heavenly Father. Such being the case, I insist that there are too many children born, whenever and wherever there are those born who cannot be reared in the innocence and purity that should be the home of spirit children from the heavenly Father. I have seen many children in Salt Lake who are mean and bad. If they are the tabernacles of spirits from heaven those spirits stand all chances of being lost, and it seems to me logical to believe that the Father must hold the parents of such children responsible for the loss of His own spirit children. Hence the great duty of making parents understand this subject; what they owe to their children, what responsibilities they are under to the heavenly Father.

To my mind there is nothing in this world as lovable as a beautiful, innocent, trusting child. Near my home there are many of them. They know me. Their generous "hello! Mr.—" is manna to my solitary life. They keep me young. I would not miss their greeting for a throne. They are the love of my human world, as flowers are the love of the physical world. They are God-with-us, are sweet, innocent children with their free, wild laughter and happy unconcern.

Nothing so clearly shows to me the great manly heart of Jesus as His love for children. Suffer them, permit them, to come to me, He said. It seems as though He saw in them the spirits of children who were His brothers and sisters in the long ago. The children, too, saw in Him a brother and crowded upon Him. The hypocrites who sought to condemn Him held them back. They wanted even the children to hate Him. But He drew them. They were balm to His sorrow-burdened life. They brought peace and joy and sunshine to Him, and He said they were the kingdom of heaven.

If the kingdom of heaven, say I, be only half as charming as some of the dear tots I have known I hope to get there myself. But unto all good children everywhere I send my heart's wish that they may grow to maturity and never lose or forget the innocence and sweetness of their childhood.

CHARLES ELLIS.

LETTER FROM SWEDEN.

Solvárbo, Gustafs, Dalarne, Sweden,
Dec. 20th, 1897.

The life of a missionary is a practical experience, both spiritual and temporal. He has to face the learned and the unlearned of all classes, who in most instances show animosity to him and tell him that the Church of which he is a representative, is false. Such are the sentiments which have been expressed to me.

As an instance of the doctrines taught here I can mention that the "new birth" is believed to be only a "change of mind." In a new Bible translation by one of the leading men of Sweden and in the religious circles the foremost, this doctrine is made to appear true and it is believed by the majority of the religious adherents. If this should be true, Jesus must have been at one time in need of "change of mind or repentance." For Jesus said to His disciples, when questioned by Peter what reward should be theirs for their sacrifices for the Gospel, as recorded in the 19th chapter of Matthew. But I was like a man meeting another in a duel. One had a good sword, the other a poor one, but the one with the poor sword can give his opponent a hard fight, if he knows how to use his better than does the one with the good sword. I have seen many children in Salt Lake who are mean and bad. If they are the tabernacles of spirits from heaven those spirits stand all chances of being lost, and it seems to me logical to believe that the Father must hold the parents of such children responsible for the loss of His own spirit children. Hence the great duty of making parents understand this subject; what they owe to their children, what responsibilities they are under to the heavenly Father.

The work here in Sweden is progressing. In the Stockholm conference, as shown by the reports given Sept. 4 and 5, there had been added, in about five months, 82 members to the Church of Jesus Christ of Latter-day Saints. There were at that time 22 Elders laboring in the conference.

The churches, mission houses and schools of this country are not to be gotten by the Elders to preach in. Our work is mostly among the people, conversing with them and distributing tracts.

There are two of us laboring in Solvårbo branch; I have as assistant a newly arrived companion, Elder Albert Capson, of Est Mill Creek, Salt Lake county, Utah.

I have been blessed with good health while here, and I can say that I am enjoying my labors. The time is rapidly going.

I have met many warm friends here in Sweden to whom my love is kindled. May God bless the truthful of His people on earth.

Yours in the Gospel of Christ,

A. R. LUNDIN.

CONFERENCE IN FLORIDA.

Sanderson, Baker county, Florida,
Jan. 5, 1898.

The anticipations of the Elders of the Florida conference were gratified Saturday and Sunday, Jan. 1 and 2, 1898, when they met with Saints and friends in conference capacity, with Elder Frank H. Cutler presiding. Our services began Saturday morning by singing, How Swift the Months. Prayer by Elder John Z. Brown. Singing, Now Let us Rejoice.

We were favored with the presence of Elders F. M. Lyman and M. F. Cowley, of the Council of the Twelve; also Elder Elias S. Kimball and wife and Elder Chris J. Brown.

Elder Frank H. Cutler reported the condition of the Florida conference as favorable. In 1897, 279 souls were baptized; four branches of the Church and eight Sunday schools were organized, and our future prospects are brighter than ever.

The following Elders testified to the truthfulness of the Gospel: John Z. Brown, Edward L. Black, Lester A. Stevensen, Elias A. Gee, L. W. Robbins and W. G. Flsher.

Elder F. M. Lyman preached a discourse impressing his hearers with the fact that the Holy Spirit will not dwell where there is an absence of charity, truth and virtue. The speaker blessed the people of Florida and said those of the South were noted for their hospitality.

"Come all ye sons of God" was sung. Benediction by Elder Samuel Isom.

The sumptuous dinner served on the grounds supplied the demands of the inner man.

At 2 o'clock p. m. our conference resumed. Singing, "Come, O thou King of kings." Elder E. B. Lewis offered prayer. Singing, "Inspiration of the ancient seers."

Elders Samuel Isom, Wm. Criddle, A. G. Sedgwick, A. B. Snowball, Wiley Nebeker, Heber C. Blood, E. B. Lewis and E. J. Butterfield spoke on the beauties of the Gospel.

Elder M. F. Cowley occupied the remainder of the time. Meeting closed by singing, "We thank thee, O God, for a Prophet." Benediction by Elder Jabez Faux Jr.

Sunday, Jan. 2, 1898, we held one long meeting. It was opened with singing: "What was witnessed in the heavens?" Prayer by Elder L. A. Stevensen. The hymn, "Ye Elders of Israel," was then sung.

Our former co-laborer, Elder Chris J. Brown, addressed the audience upon faith. Elder Elias S. Kimball spoke on the characteristics of Christ's Church. We were then favored with a quartette by Elder Jabez Faux Jr. and others.

Elder M. F. Cowley spoke at length upon the divine mission of the Prophet Joseph Smith.

Elders and congregation sang "An angel from on high."

Elder F. M. Lyman in a discourse made plain the fact that all keys, powers and authority necessary were given to the Prophet Joseph, and he in turn bestowed them upon the Twelve.

Meeting closed by singing, "Praise to the man." Benediction by Elder Elias S. Kimball, and our conference adjourned.

Monday and Tuesday were spent in Priesthood meeting, where we received timely instructions from the visiting brethren and were given our fields of labor. We all go into the southern part of the state, where the Gospel has never been heard. If any have friends or relatives in Florida and would like us to visit them, they can communicate with us through Box 103, Chattanooga, Tennessee.

The Saints and friends of this locality did everything in their power for the success of the conference. Their hospitality we shall never forget.

FRANK H. CUTLER.

President of the Florida Conference.

ELIAS A. GEE, Clerk.

The body of Fred A. Parish was discovered in a room in the Phoenix lodging house, Los Angeles, Cal., Saturday morning. Parish had plugged all the cracks in the room and turned on the gas Friday night. He was a jockey, 21 years of age and apparently well supplied with funds. His parents reside at Stewartville, Mo.