

ed by its dove-cote (the doves are a notice feature of Porto Rico); and generally a tame parrot or two screams from his perch on the ridge-pole, or in the overshadowing banana tree, while black pigs, lean dogs and naked babies roll around the doorway in chummy confusion.

Presently the road turns abruptly towards the bay, wher it runs some distance close to shore, bordered on the side by a scant fringing of cocoa-palms, and on the other by the surf, as it comes thundering in to assault the walls of Morro Castle. Scattered along the way are little hamlets, each with its shops and drinking booths, where, in happier times, the people of San Juan came to pass the afternoons, especially Sundays. By any by the outer fort of the peninsula-like island on which San Juan stands, is reached, and you cross a quaint bridge over the mangrove-bordered stream, to the mainland of Porto Rico. In the distance you see Yunkue, the mountain-king of the island, crowned with clouds and holding court amid a mighty retinue of hills—all clad in hulters' gree like the merry men of Robin Hood. Passing the mangrove-swamp, if you chance to break an overhanging branch, you hear a crackling of shells, as the oysters clinging to the roots of the trees, hastily "shut up shop" at the first sign of disturbance. When the tide recedes, some of these curious tree-oysters are left high and dry. The sight of them, hanging with gaping mouths, reminds you of Columbus's surprise when he first saw oysters growing on trees. History tells us that he recalled Pliny's statement—"Pearls are generated from drops of dew which fall into the mouths of oysters;" and so seeing oysters by thousands clinging to the mangrove bushes with their mouths wide open, as he supposed to receive the dew which would afterwards be transformed into gems, he set his men to pearl hunting—of course without success.

FANNIE BRIGHAM WARD.

#### TRUE CHRISTIAN SCIENCE.

Did Christ establish a scientific, religious organization, or Church, on the earth? Did He place officers in that Church, commissioned of Him to educate its members and fit them to graduate from this sphere of action to the higher sphere of heavenly development? If so, their teachings must have been "Christian Science," as approved and ordained of God, and this "Christian Science," costing so much to teach, must have been of great importance with God, and the use that humanity makes of it, is of unspeakable importance to them. When the exponent of a science knows from the beginning that each move he makes in its teachings is a move nearer to a most cruel crucifixion—when his chief assistants realize that most cruel martyrdom was to be their salary for working in this school, it is an evidence of the import it was to them, and no surprise should be felt that one of the teachers exclaimed: "If any man or an angel of heaven, teach any other Gospel (or Christian Science) than this we have taught, let him be accursed."

In answer to our first question we have our Savior's assertion to Peter: "On this rock (the principle of revelation) will I found my Church, and the gates of hell shall not prevail against it." Again it is made doubly sure that He established His, Christ's, Church, from the assertion of the Apostle, who states that Jesus placed in His Church Apostles, Prophets, evangelists, pastors, etc.; as also that they were to exercise direct and important power—no less power than the perfecting of the children of God in this Christ's school of science, and this potent rulling is made that

the office of Apostles, Prophets, etc., should continue till the Saints, or scholars, all come to a unity of the faith. Now these men were specially commanded by Jesus in these words: "Go ye into all the world and preach the Gospel to all men;" but don't go yet; tarry at Jerusalem until you are endowed with the power from on high. In this is shown the potency the Savior coupled with this mission. Some of the resultants are shown in the history of the day of Pentecost, when by the power of God, through these teachers of Christ's Science, thousands were pricked in their hearts and in the agony of convicted guilt cried out: "Men and brethren, what shall we do to be saved?" Then the principal of the school answered: "Repent and be baptized for the remission of your sins." A momentous question! An astounding answer to all such as declare baptism non-essential! How closely obedient this great Apostle to the order of Jesus, wher in he was told to teach all things He had commanded, and how beautiful the unity with Jesus' teachings to Nicodemus: "Except ye are born again, ye cannot see the kingdom of heaven, and except ye are born of the water as well as the Spirit, ye can in no wise enter into that kingdom." How beautifully in unison with our Savior's ensample, when He insisted on baptism of John that all righteousness might be fulfilled! When we couple with this that those scholars in the Master's school of Christian Science who had progressed thus far should receive the Holy Ghost by the laying on of the hands of the teachers—that its divine power should lead them into all truth, "bring things past to their remembrance," putting them in touch with their former spiritual estate, when they with "all the sons of God shouted for joy," and the morning stars sung their glad some acclaim, that the foundations of this earth were laid, where they in the earthly tabernacles might be graduates in God's school of Christian Science; also it should show them things to come, making them Prophets of the most high God. And in this connection should ever be remembered that when the Son of God and John were coming up out of the river Jordan, the heavens were opened and the voice of God bore testimony that Christ was indeed His Son and that He was well pleased with Him. How quarters of the Bible and professed Bible believers can ask stronger evidence is among the strange things. In view of this great labor of love by the Father for His children here and of Jesus for His brethren, and in view of the culminative evidence of the entire New Testament that our elder Brother did establish here a school of Science, commissioned its teachers, endowed them with the very power of the heavens. Valuing the words of God's warning: "Let no man take this honor of teaching Christ's science except he be called of God"—the warning given to all scholars that none can understand the things of God, but by the Spirit of God; indeed, that no man can in truth affirm that Jesus is the Christ but by the Holy Ghost, and that even the teachers after years of instruction from the Master were not permitted to teach the Master's science until they were endowed with power from on high and even commanded not to until then, gives birth to the question in all love, in all charity, in all brotherly solicitude: what is the position of those in our day who seek the perfection obtainable through Christ's science in and of their own strength, discarding the ordained teachers of God; ignoring the ensample of the Savior; turning deaf ears to the warnings so fully

given to those who seek to find out God in their own strength? Still more gravely solemn is the question of the position of those who have once tasted of the good word of God; who have been buried in solemn emblems of Christ's burial and raised out of the water in the similitude of His resurrection and covenanted before God and witnesses to obey His teachings through all life; who have testified of the receiving of the Holy Ghost, but who now scout the most sacred ordinances of baptism and laying on of hands for the reception of the Holy Ghost; who claim in their own strength and way to find out God and even to hold dispensing power in the gifts that were only promised by the Master through obedience to the very ordinances they ignore?

It is a most grave question to append to this article to ask, Are they of those who "put our Master to open shame and crucify Him afresh?"

This is written in deep, loving, prayerful solicitude for my much esteemed once brethren and sisters in the Gospel.  
VERITATIS.

#### MR. VAN COTT REPLIES.

Salt Lake City, Oct. 27, 1898.

On the 8th day of November, 1898, the people of Utah are to vote upon a number of amendments to the State Constitution; and as one of the proposed amendments deeply concerns the public schools, I desire to present a few reasons why that amendment should be voted for by the people.

Section six, article ten, of the State Constitution reads as follows:

"In cities of the first and second class the public school system shall be maintained and controlled by the board of education of such cities separate and apart from the counties in which said cities are located."

The amendment to strike out the words, "maintained and" before the word "controlled."

In order that the people may not be deceived by the editorial that appeared in the "Deseret Evening News" of Friday, October 14th, much of which is misleading and untrue, and that they may vote intelligently in relation to the proposed amendment, it would be well to state that it is the effect of the section as it now reads and the true purpose of the amendment.

Prior to statehood in Utah, revenue was raised with which to maintain the free public schools in three ways; namely, by a State school tax, by a county school tax, and by a local or district school tax.

These three levies were made upon all the taxable property in the State for the benefit of the schools. The burden rested alike upon all, and all enjoyed equal benefits. But with the adoption of the State Constitution, all cities of the first and the second classes were exempted from paying the county school tax. Thus leaving such wealth centers but two burdens to bear; namely, the State and the district (or city) school tax, while all the other parts of the State must bear three burdens of taxation for schools; namely, the State, the county, and the district school tax.

This terrible inequality, this death dealing blow to the schools outside of Salt Lake City and Ogden was dealt by section six, article ten, of the State Constitution. It forced the people living in Salt Lake county outside of Salt Lake City not only to pay the extra tax but to increase the rate from two to four mills and also to increase the district levies about 100 per cent, or to close their schools.