## EVENING NEWS

Published Daily, Sundays Excepted AT FOUR O'CLOCK.

PRINTED AND PUBLISHED BY THE DESERET NEWS COMPANY

CHARLES W. PENROSE, EDITOR.

June 4, 1888.

### COUNTY CLERKS AND MAR-RIAGE LICENSES.

WE are in receipt of the following communication from Mr. John Morrill, dated Junction, Plate County, May

Is there any law upon our Utah statute books authorizing a probate sang the hymn: clerk to appoint a deputy? Can marriage licenses be issued under our new marriage law, by any other per-sons than probate clerks, or during their absence or a vacancy in their of fices, by the probate judges in the dif-ferent countles? Does not section 16 of the new law show conclusively that the intention of the Legislature was, that no other person than the clerks themselves (not deputies) should issue such licenses, except in the ab-sence of the cierks or during a vacancy in their offices? By answering the above questions through the columns of the News, you will confer a favor on some of your readers.

Laws (1876), provides as follows:

Section 1.—Be it enacted, etc.: That the clerks of the various courts, and county recorders of this Territory are hereby authorized to appoint deputies, for whose acts they shall be responsi-

"Sec. 2.—Said deputies shall have power to perform all the acts and duties which the principals have right to perform in their official capacties, and to demand and receive the same fees as their principals for so

Section sixteen of the marriage law, passed at the last session of the Legislature, is as follows:

"Sec. 16 .- In the absence of the clerk or during a vacancy in the office, the license may be issued by the probate judge, who, in so doing, shall perform the duty and in incur all the responsibilities of the cierk, and be liable to the same penalties, and shall return a memorandum thereof to the clerk, and the same shall be recorded as if issued

We do not understand this section to have the meaning intimated by our correspondent. license for any probibited marriage,"

clerk accessible. As being confirmatory of the foregoing views, Section 7 of Article II of the county government bill, passed at the last session of the Legislature, is appended:

KINDLY words fitly spoken are often sometimes to keep the current of a life in its proper channel. They should be dropped at every available opportunity. They may seem of little moment to the speaker, but he knows not how deep a hold they may take upon the mind of the listener. The writer has had an intuitive habit of tendering advice to young men, especially when advice to young men, especially when duty, such as filling a mission, has been imposed on them, and has had numerous evidences of the good effects that have resulted. As an instance in point, we here introduce an extract from a letter written by a stance upon our faces when we watch with what carnestness the sectories.

months since I left home and com-menced my labors in the old world. The latter two years I have spent in London, and though I have, as yet, no definite intimation of my reicase. I believe my mission, here, at least, is now drawing to a close. It is quite likely I may return by the company ex-

eventful mission. So far as this is one is concerned, I have arrived at that point where I look back upon what I have done, rather than contemplate what I may yet accomplish, and I realize that a combination of circumstances has rendered me peculiarly liable. Will spend their fives and their fortunes to uncover ruined eities, and bring to light the life of the past. They do not know they are doing this work for us. While we, either through ignorance or selfishness, allow that work to go untended. Out of the almost inexhaust rendered me peculiarly liable.

Y. M. M. I. A. CONFERENCE.

Proceedings of Saturday Evening and Sunday. IN EPISTLE PROM THE SUPERINTEN-DENCY.

THE BOOK OF MORMON-SCIENCE IN THE ASSOCIATIONS-HOME LITERA TURE - STUDY OF CHURCH DOC-TRINES-COURSE OF READING-AP-PROPRIATE REMARKS.

meeting was called to order by Elder Is it not amazing that the young peo-Junius F. Weils. The ladies and children's chorus

Hall to the brightness of Zion's glad morn morning! Joy to the lands that in darkness have

Prayer by Superintendent John F. Allred, of Sanpete Stake. Elder Evan Stephens and Sister Agnes Thomas sang a duet,

God bless our Mountain Home, with chorus by the ladies and children's classes.

STUDY OF THE BOOK OF MOR-MON. A statute passed Feb. 16, 1870, and The following lecture on this subject found on page 132 of the Compiled was delivered by Elder Thomas A

> The Book of Mermon is the most perfect historical work in existence. What the Bible is to the old world, the Book of Mormon is, and more, to this hemisphere. Within its covers are contained descriptions of the peopling of these lands of North and South America; of the rise and fall of nations; of the extermination of races, and of the most sublime method of government ever given to manking government ever given to mankind.
>
> The enemies of this book call it the Golden Bible. They mean to be sar-

castic; but they are only trathful. It is a golden bible; for truth is precious as gold. In the words of the Propnet Joseph Smith, "The Book of Mormon is the keystone of our sacred religion."
At this hour, more than ever, it is At this hour, more than ever, it is important that the young people of Zion should be instructed in the principles of the Gospel which God has revealed by the ministrations of angels, and by His own voice from the heavens. The spirit of infidelity is rushing like a tidal wave upon Christian lands, and some of its effects are felt even here, among the youth of our mountain home. Some of these may mountain home. Some of these may be unable to withstand the effects of its shocks; because they are not fortified by an intimate knowledge of the The term "clerk," as here used, includes his deputy. In the performance
of such perfunctory duties as the
issuing of marriage licenses, the law
knows no distinction between the acts knows no distinction between the acts man in this Church is, or should be, a of a principal and those of his deputy.

In law the deputy clerk is deemed to be "the clerk." That the statute in Christianity, who yet was ignorant of question contemplates that deputy clerks shall issue marriage licenses, is plainly obvious from section 15, which provides that "Frozy clerk as a plainly obvious from section 15, which was ignorant of the rules of multipliprovides that "Every cierk or deputy cation and divison. The Mutual Improvement associations have been formed for the purpose of advancing shall be punished as therein pre-scribed. The reason why deputy be able to receive and discusage the

clerks are expressly mentioned in this section, is because the latter is penal, and a rule of law requires penal legislation to be strictly construed and applied only to persons distinctly designated.

The law contemplates that probate judges shall issue marriage licenses only when there is no clerk or deputy clerk accessible. As being confirmation to the property of the priesthood, whenever called to do so by the servants of God. There is no other book in existence which can be compared with the Book of Mormon as an instructor in the ways of the Lord. Its pages contain examples of noble lives, devoted to good and righteous principles—such devotion as can seldom be found in the world's history. The doctrines which it inculcates are of the mest sublime character; yet they are so simple that the wayfaring man need not err therethe wayfaring man need not err therein. The study of the work, therefore,
should be constant, earnest, and prayerful. If we address ourselves to the
book, with an eye single to the glory of
God, He will enlighten our minds, and
give us a marvelone comprehension of ive us a marvelous comprehension of

"Sec. 7. Each clerk of the county may appoint one or more deputies, for whose official acts he shall be responsible, and who, before entering upon the duties of the office, shall take the oath of office."

ADVISING THE YOUNG.

give us a marvelous comprehension of hidden things.

I regard the proper study of the Book of Mormon as comprising a very wide range of research. We should the members to read up the not only know the book; but we should become acquainted with all the sacred and profane history bearing upon its subject matter. When men study the Bible they make themselves acquainted with the scores of great works which have been written by men who have have been written by men who have delved among the ruins of the past, far-reaching in their effects, serving and have brought to light much inforthe performance of some important study and explanation of the Old and extract from a letter written by a with what carnestness the sectarian woung missionary now in England:

and then gaze upon the careless fashion with which our own people peruse the Book of Mormon. It is true, very few books have been written in explanation of "The Golden
Bible." One reason is that it does not
need an explanation; because, as I
have said, though sublime, it is simple,
even to the understanding of a child.
But there are many external proofs of pected to sail on June 23, and though I love my native and and have enjoyed my mission exceedingly, yet I am becoming anxious and shall be very pleased to see my 'Mountain Home' again.

But there are many external proofs of the truth of this book; many facts of geography, natural history, language, tradition and ruined cities, with which every pleased to see my 'Mountain Home' again.

There is already an abundance.

Home' again.

"In thinking about returning, my mind naturally reverts to the time I was preparing to leave, and with the exception of parting with my dear old mother, nothing made such a forcible impression on my mind and has occurred to me so often as the last words spoken to me by you.

"It is through this I am writing. Doubtless you will not remember your words, but I do, and shall never forget them.

"I am now on the eve of a semewhat eventful mission. So far as this is

rendered me peculiarly liable to many dangers and temptations incidental to a young inissionary's experience, and as you have, in various ways, proved yourself a friend to the 'youth of Zion,'' it will not be whelly uninteresting for you to learn that it has been a recollection of your advice, or the impression made upon my mind when the advice was given, that has proved one of my most powerful aids in enabling me, thus far, to withstand and overcome those allurements. It peculiarly liable this store of material, I have only time

certain festival at the City of Mexico, was anciently the custom at certain nisls and consecrations to sacrifice an image as they sacrificed their human victims, "and his body was broken into small peices, which, to-gether with those portions called his flesh and bones were distributed among the people who received the same with tears and reverence. With them it was an admirable thing, saying that they did eat the flesh and hones of God they did eat the flesh and bones of God, wherewith they were grieved. Such as had any sick folks demanded thereof for them, and carried it with great reverence and devotion." This is an extraordinary ceremony, thought so by There was another large congrega-tion assembled in the Tabernacle at 8 o'clock on Saturday evening. The

Catholic priests, who invaded Mexico at an early day. The priests found it existing there and some of them called it the ministration of the devil to ple of Zion will remain in ignorance of this wonderful book and the principles it contains, while men of the world will spend their fortunes and their lives to search out the smallest detail connected with the ancient life in these lands? We are now confronted with the uestion of how we shall study the sook of Mormon to secure the best and speedlest results for the young

people. In the current volume of the Contributor, commencing with the November number, a programme of exercises is given for the Improvement Associations to follow. Among other things it gives the subjects which are intended for libetimes and intended for libetimes. intended for lectures, namely: The Bible, Testament and Book of Mor-mou. These exercises have been laid out on a very simple but effective plan. These lectures are each to occupy about ten or fifteen minutes. When the associations convene for the wister, classes should be formed to take up hese subjects with these lectures as basis. This would give a definite plan to work to. As many of the young people as possible should be urged to oin the Book of Mormon classes, and t should be pointed out to them that these principles are only to be learned by degrees, and that it will require unceasing labor and systematic work to raduate in this study. The details are so vast in their character that diligent investigation is necessary to become thoroughly acquainted with the internal truths which the book contains. Each member of the class should be encouraged to read it through at home. I care not how fast for the first time, so long as he is able to get a general idea of the historical thread; to know what the book is about: who wrote it: why it was written; and how it came into our possession. To secure the best results, the young men need a guide and helper. Therefore, I think a teacher should be appointed to take charge of the class. He should be a man of faith, with a thorough understanding of the subject having the Spirit of the of the subject, having the Spirit of the Lord with him; a man having tact and intelligence to rear young and guide untrained minds. The more he knows, the better; because his class will recognize his abili-

ty, and will respect him the more le ought to give a great deal of time to the preparation of these lectures He should have a great willingness for work and enough courage, so that he would not grow despondent if he did not make much headway at first. If he will seek earnestly to maintain an interest, be will find that in a few weeks his efforts are beginning to bear fruit. He should say very little; but that little should be to the point. such a man, with the Spirit of the in six months at home, in such a class than he could possibly accomplish in welve months abroad-that is, if he will work at home with as much atten-tion as he would in the missionary field. At the first meeting of this class the teacher should give a sketch of the tents. He should appoint one of the members of the class to give the first lecture at the second meeting. The student should receive from the teacher all necessary information as to how long a time he should occupy, and how he is to present the subject; with a little instruction as to the strongest points to be made. The first lecture subject given in the Contributor plan is "Zedekiab, King of Judea," "Lehi's Vision and Nephi's return to Jerusalem." So much is comprised in these titles, that the matter would have to be very carefully arranged to bring it within the prescribed time. This could be the first lecture in the class.

sion of the subject, making the time occupied by this class in the programme about twenty-five minutes. Where a speaker has not made it plain, the teacher ought to make the necessary explanations or call upon some one of the students to make them. He should encourage the class to ask questions whenever a doubt arises; and no question should be passed by till every member of the class the roughly understands it in all its bearings, so that no wrong impressions may be left. He should instruct his students to read the book attentively at home, and to keep by them a little note hook in which to them a little note book in which to enter questions on the subject in hand. In every chapter of the work, there are many things which young readers may not readily understand, relating to the history of the people, their habits and mode of life; geography; architecture and animals; which also suggest many doctrinal points. And, while I am upon this point, I will suggest such a plan to all readers of the Book. Everyone who peruses the Book of Mormon
for close study should keep by his side
a little book in which to enter inquiries. He should never allow anytaing to pass by without thoroughly
understanding it. By a careful search
he may be able to understand many of
these things himself: but where he

these things himself; but where he cannot do so he should communicate with some one who knows more about At the commencement of the session the teacher should announce how much of the book the class is expected

an opportunity to speak from his own study and observation of the subject in hand will result in making him thoughtful; and, as his remarks will be subject to review in the class, he will learn to be precise and careful in

About every three months the teacher should have a class review from the

list of questions which he has preserved from the lectures during that period. By this means he will be able to show the progress of the class and its individual members. The question will be asked, Where shall we get our teachers for these classes? It is an important inquiry. The regular monthly meeting of the

This foolish and ignorant young man disproves his own work in the very beginning; because neither Egyptian and overcome those allurements. It has caused me to think of you many times, and now, after two years and a half of silence. I want to thank you for those words."

A genuine practical interest in the young, manifested in a quiet way, will do much to keep them in the path of duty. The field of opportunity for those of more advanced years and mature judgment is ample in this interest in the grant that is taken advantage of for good.

Priesthood Meeting.

The regular monthly meeting of the River Niles nearly a century ago.

The regular monthly meeting of the River Niles nearly a century ago.

The regular monthly meeting of the River Niles nearly a century ago. We would not send our children to a Priesthood Meeting.

The regular monthly control of the Sit Lake State and phabet as shown on the Rosetts at the regular monthly control of the Sit Lake State Sta

and students will have already means latter be introduced under the name stood to be the intention of the general Prophet? Why did the Prophet so of reference. In the meantime, how- of science in our associations. Theo-ever, every young man has it in his ries are invented to explain mysteries, power to become, in one sense, an original discoverer. A vast amount of truth reposes in the many books which are constantly being issued in this country and abroad, concerning ancient life, peoples and cities; and by an attentive perusal of such works, the young man may extract the golden metal.

Ties are invented to explain mysteries, and they do so oftentimes mysterieus-li, and they do so oftentimes If the course suggested shall be pur-

sued for a few years, the young men of this Territory who go abread as mis-sionaries, will take pride in talking of the Book of Mormon. Heretofore, it has been the case, I fear, that our missionaries have avoided quoting from the book, because they did not thor-oughly understand the work and its origin and could not defend it against the people of the world. But armed with an array of proofs of the origin of the sacred history and all the external evidence of its authenticity, a young man may quote from the Book of Mormon to the quote from the Book of Mormon to the most learned with absolute confidence that he can defend himself and the work against all opponents. I do not believe that any man of average sense can read this book carefully, examine the internal evidences, and then study the external proofs, without being convinced of the absolute truth of the work, and of Joseph Smith's mission.

I do not know of any other method work, and of Joseph Smith's mission. I do not know of any other method which would prove so effective in checking the spread of doubt and infidelity in these valleys. I do not know of any other study which will purify the souls officer young men so quickly. I do not know of any other study which will render them more obedieat to their parents and to the Priesthood of the living God. It is the grandest work ever placed in the hands grandest work ever placed in the hands of man. When we neglect it to search after other things, we are as one who turns from the light of the sun, and goes into the darkness to follow a glow worm. I wish the parents in Zion could realize how much it is their duty to their sons and daughters to lead them into an earnest and prayerful study of this book. For any young man who will faithfully pursue the study of the "Golden Bible," will ob-

tain's testimony that it is a revelation of God's Eternal Truth to man.
Superintendent Jas. F. Johnson, of Maricopa Stake, said he felt great pleasure in bearing testimony to the divinity of the work engaged in by the Latter-day Saints. The many themes spoken upon during this Conference would be dwelt upon in Associations throughout the Church, and if pursued in the same spirit which had here prompted the remarks the best results might be looked for therefrom. The members of the Improvement Asseciations should prize the testimonies of their aged brethren who had suffered and sacrificed for the Gospel, and who were fast passing a way. Felt to thank God that he had been born in the covenant and reared among the Saints of God. Considered that if he and others similarly situated did not beed the similarly situated did not heed the solemn testimenles borne in their hearing they would be held accountable therefor by the Almighty and be in danger of having their names blotted out from the Lamb's book of life. Felt to pray for the success of the work of mutual for the success of the work of mutual improvement, that those engaged in it might fill the high destiny marked out

Messrs. R. C. Easton, Heber God dard, H. G. Whitney and J. D. Spen-cer sang the quartette "The Soldier's Farewell" in very effective style.

SCIENCE IN THE ASSOCIATIONS following lecture on this subject: this address, is capable of inspiring a degree of awe, at times, in the breasts have for its dominion the realm of the unknown, if not, indeed, of the unknowable to deal with the strange, the incomprehensible and the mystic. Its very language is regarded as weird and foreign, intelligible only to its ardent devotees and its enthusiastic disciples. In fact, however, the term science, in its truest and fullest application, designates the exact opposite to all of this; it means by its very derivation, fact and truth small as has been closed. fact and truth, such as has been classi-fled, collated and proved. It has ref-erence to those truths, indeed, which are most fully known and are farthest removed from the borders of the uncertain and the speculative. Such is the nature of pure, unadulterated scien-tific knowledge; anything other than this is but pseudo science, untrue to its name, false to its nature, and of necessity, pernicious in its effects. In a strictly technical sense then, the domain of science is co extensive with that of human attainment and mental growth; everything that is known may be brought within its pale, but in its more popular and ordinary accepta-tion, it is understood to signify knowl-edge relating to the objects and phen-

great Jehovah; and are taught to read in however blind and imperfect a man-per, the thoughts which actuated Him is His almighty plans. But I am informed that the effects o knowledge, and an irreverence for the Deity, or perhaps a total disbellef in the existence of a divine creator go hand in hand through the world today.

Yes; I am assured that the scientist, he whose life is devoted to spelling through laborious mazes the wonder-ful sentences of the book written by an

homage without stint upon one whose human mind thriveness deserve such praise, and we think ourselves just and wise in so There is a fire fiving

doing.

We estimate human capacity and ability solely by its exercise and the results produced. We wander with delight through the corridors of some great museum of art, and gaze rapturously upon the shapely blocks of carved marble and sculptured stone exhibited there, and our thoughts are carried with something of adoration in their flight to the mames of Phidias Pericles and Angelo, those mighty masters of the chisel and mallet. We know that but for skill such as theirs such wonders of art could never have been. We look with ecstasy though but once in our lives upon the canvas that speaks of the Crucificien, or the Transfiguration, or as we contemplate the beatific resignation expressed in the face of Madonna, and ever afterward the name of Raphael is delifed in ward the name of Raphael is delifed in our mind. The rolling measures of "Paradise Lost," and the entrancing rhythm of the songs of patience and of peace, or the affecting strains of the tales of passion and of strife excite our devotion at the shrings of Miles

the tales of passion and of strife excite our devotion at the shrines of Mitton and of Longfellow and of Scott: of "Sweetest Shakspeare, fancy's child" and others of that kin. We recline on seats of velvet and are drawn by horses of ironand brass, whose breath is steam whose food is fire, and we think reverently of the genius of a Stevenson or a Watt. The electric glare carries with it admiration for the achievements of Volta, Galvaul, Brush and Edison. Mankind bestows its praise upon the deserving; and yet it is asserted in spite of this trait of human character, that the study of the great results of a Greator's labors, has a tendency toward an irreverence if not a positive denial of the Master's hand. What are our of the Master's hand. What are our greatest human achievements but imitations and copies? Where would be the labors of a sculptor or a painter if the labors of a sculptor or a painter if they were without a model. The copy cannot surpass the original, the execution cannot supersede the ideal. The marble block under the artists skillful touch may be made to take a semblance to a thing of life—but is the likeness even skin deep?

Beneath the surface of the block the stone is still uncut and unpolished—and withal, throughout it is but stone.

ally brought in contact is the characteristic of a useful education.

That not to know at large of things Remote from use, obscure and subtle But that which before us lies in daily life Is the prime wisdom.

It is natural for the human mind to seek for a solution of the problems presented to tt. And the book of nature is filled with such problems; of problems so abstruce that they cannot be read aright except under the direct instruction of the Great Teacher through His voice of inspiration and revelation. None but the inspired traveler can pick his way successfully through the tangled undergrowth of half-discovered truth, mixed and mingled with theory and fancy, as it is today in what we call "Science."

The lines of the poet can be appreciated only by him who has something of the poetic principle within his soul; the composer's grandest efforts are without effect upon ears that are closed—so too the words of a prophet are comprehended in their fulness only by the assistance of the spirit of the prophets; and the meaning of the great Creator is understood by those alone upon whom the light of His power is resting at the time of their investiga. esting at the time of their investigation and study. Again, whenever the voice of the divine law giver is heard, let other tongues be forthwith silenced; from our minds let every idea be effaced which is found to be in conflict with the words of God as spoken through revelation. And it is clear that the teachings of revealed truth are ahead of those of human wisdom in all things. There is a pretty story told by navigators, and

one with a broad foundation of fact. It is said that a little fish, called the pilot fish, is nearly always found accompanying the monster fishes of the seas, especially the powerful shark. The little pilot goes shead of its unwieldy follower and leads him into safe depths and away from treacherous inlets or shallow bars. If the two come to the mouth of a stream, the shark remains at the entrance while the little guide explores the region to discover if it is safe for the huge creature to venture in; and as long as the latter will follow the direction of its trustworthy leader it is comparatively secure from the dangers of stranding or running ashore. I once saw a huge shark dying upon a shallow flat in the Chesapeake Bay, through its endeavors to force its way ahead independently of the pilot guide. Tot my mind, human knowledge, or philosophy, as we delight to call it, is aptly comparable to the fish of mon-strous bulk, unable to move safely among the quicksands of purely human thought and action, unless it conscientiously follows the pilot of inspired truth. Let it but once forsake its guide and the dangers besetting its course, are many times increased. Before the prophet, with his heaven-given powers, the philosopher cannot stand. The inspired words of the prophet are truth, those of the purely human thinker are too often theory and fancy only. The former are al-ways to be accepted; the latter may be right, but should be held provision-

Prof. J. E. Talmage delivered the an All-Wise Instructor, that in due time, the wisdom of His faithful pupils shall be enlarged so as to encompass the unknown heighths and depths of space; and all the things of earth. A wise man is willing to wait for a cor-rect answer to his enquiries, rather than be centent with some hastly draws conclusion, bearing with it the likelihood of wrong. There are indeed many marked effects produced by scientific study upon the mind. It puts the student in closer communion with the objects of

nature, and teaches him to read the lessons of things. And as with all other knowledge, this is of use only so far as it teaches man to seek and to obtain higher things. Knowledge may be saut up within the mind, like the miser's wealth in his vaults, and give to the mental and spiritual nature no development but in the direction of pride and arrogance. Scientific information will prove of permanent to the mental and spiritual nature no development but in the direction of pride and arrogance. Scientific information will prove of permanent value only so far as it serves as oil to feed the flame of thought within the sacred shrine of the human mind. It is not enough that the pupil learns that plants have roots, stems, leaves and flowers, nor that he studies the minutest structures of each of these:

I have no midst of thee the yoke, the putting forth of the finger, and spreaking vanity;

And if thou draw out thy soul to the hungry, and satisfy the afflicted soul; then shall the light rise in obscurity, and thy darkness be as the noonday:

And the Lord shall guide thee continually, and satisfy thy soul in drought, and make fat thy bones: and thou shall be like a watered garden, and like a spring of water, whose waters fall not. minutest structures of each of these; he must recognize the wonderful adaptation of part to part, and organ to organ; and then he will not fail to see that nothing short of an Almighty omens of nature, and the application of such knowledge to practicable ends through human instrumentality. It is this latter sense in which I would speak of science this evening. In the speak of science this evening. In the relative to the rest of God's great through information, we trans-To such a one, a flower is more than a flower; it is an embodiment of provi-

# A yellow primrose is to him, And it is nothing more.

he whose life is devoted to spelling through laborious mazes the wonderful sentences of the book written by an Omniscient finger, learns by that very study to doubt the being of the author, and to regard the volume itself with all its truths, as a thing of accident and of chance. Such a conclusion is nothing short of an utter darkening of reason—"that heaven lighted lamp in man."

We are willing to bestow our earthly homage without atint upon one whose works deserve such praise, and we are judicious use.

Judicious instruction in science will furnish the young with a never failing source of mental food, and thereby the mind will be more fully occupied. And this alone should be reason sufficient for its introduction into our associations. To be educated is to know how to think, and the greatest hindrance to systematic and proper thought is the practice of indulging frivolous fancy, castle building and idle dreams in spare moments. The human mind thrives only by proper and judicious use. Judicious instruction in science will

There is a fire-fly in the southern clime Which shineth only when upon the wing. So is it with the mind,
When once we rest, we darken.

There is too muck to be learned, to justify indolence or thoughtlessness; and from the commonest objects oftentimes the deepest lessons may be learned. We are told to be in league with the stones of the field, and the beasts of the earth are yet to be at peace with us.

peace with us.
The field bearing scientific products being so boundless in fact, there is a very great necessity of a careful selection of subjects for treatment in the meetings of the associations. Short lectures or essays can profitably be prepared and delivered or read by the members, on common, and therefore necessarily interesting tonics. In fore necessarily interesting topics. In giving such exercises an attempt should be made to render the treatment as intelligible as possible by the aid of natural objects, pictures or other illustrations, and for this purpose the ordinary school text books to which access is easy, can be turned to good service. I would respectfully suggest a list of subjects, informally arranged for such study; though without any recommendation that they should be considered in the order presented here.

4 Man.

1 Rocks.—a. Common Rocks. b.
Soils.

2 Plants.—a. Roots, b. Flowers, c.

Leaves, d. How plants grow, c. How plants feed.

Animals.—a. Insects, b Reptiles, Man.—a. Bones.
b. Muscles and muscular exercise. Skin and the care of the same. Necessity of cleanliness of the

Skin.
Why and how we breathe.
Pure and impure air.
How we feel.
How we hear and see.
How we taste and smell.
Food, good and had.
Effects of alcoholic drinks on the system.

authorities of the Improvement Asso-ciations to furnish, through the col-umns of the Contributor, notes and suggestions as to the mode of study, and references to works from which the desired information can be op-

I venture to repeat the earnest sugrestion that whenever practicable lectures should be illustrated. Herein lies one great advantage of the study of nature-the student learns to thin ndependently of books-be discovers that books follow the knowledge of man as a result. Let these studies, too, be pursued by the aid of the lamp strikingly true, that

Knowledge and wisdom, far from being Have oftimes no connection. Knowledge In heads replete with thoughts of other Wisdom in minds attentive to their own. Knowledge is a rude unprofitable mass-

builds.— Till smoothed; and squared and fitted to it. Does but encumber whom, it seems to en-Knowledge is proud that he has learned so Wisdom is humble that it knows no more. In conclusion, let it be said that science is undoubtedly entitled to a place in the curriculum of As ociation studies; it should have its right, but at the expense of nething else that is good. Among our young people I consider scientific knowledge for intelligence and culture as for puras second in importance only to ithat knowledge that pertains to the Church and!Kingdom of God; such information is of greatest worth to us, because of greatest use. It is superior to science, to art, to literature. Nature as we study it, is but the temple of the Almighty—wonderful, imposing, awe-inspiring structure though it is, and the duty of science is to conduct us through the portals, and lead us to the altar where we will acknowledge with reverential sincerity "In Him we live and move and have our being."

The services concluded with "Song of the Redeemed" by Stephens' Opera Company and benediction by Elder

Wm. P. Sargent, Superintendent of Panguitch Stake, Sunday, 10 a. m. Before the opening of the services a congregation had assembled, which led the main body of the building. The Tabernacle choir sang:

Sweet is the work my God my king, To praise thy name, give thanks and sing. Prayer by Elder Wm. M. Palmer. The Tabernacle choir sang: I'll serve the Lord while I am young,

And in my early days. Devote the music of my tongue To my Redeemer's praise. SUPERINTENDENT E. II. ANDERSON. of Webers Stake, addressed the congregation. There are many things which we can do, as Saints, which are proper, and many others which are improper. This applies especially to our amusements. Upon one occasion the Prophet Isaiah reproved the Jews on account of their manner of fasting. He taught them how to fast. The speaker read from Isaiah lviii: The blessings which were to follow

this kind of fasting were these: be right, but should be held provision—
ally until substantiated.

Behold, ye fast for strife and debate, and to smite with the fist of wickedness: ye shall not fast as ye do this day, to make my words as sparks of fire, to fall upon the time, the wisdom of His faithful pupils

Behold, ye fast for strife and debate, and to smite with the fist of wickedness: ye shall not fast as ye do this day, to make my words as sparks of fire, to fall upon the time of your hearts and kindle time, the wisdom of His faithful pupils

Is it such a fast that I have chosen? a day down his head as a builrush, and to spread sackcloth and ashes under him! wilt thou call this a fast, and an acceptable day to the

Is not this the fast that I have chosen? to lose the banes of wickethess, to undo the heavy burdens, and to let the oppressed go free, and that ye break every yoke?

Is if not to deal thy bread to the hungry, and that thou bring the poor that are east out to thy house? when thou seest the naked, that thou cover him; and that thou hide not thyself from thine own fiesh?

Then shall thy light break forth as the morning, and thine health shall spring forth speedily: and thy righteensness shall go before thee; the glorf of the Lord shall be thy rearward.

Then shall thou call and the Lord shall answer; thou shalt cry, and he shall say, Here I am. If thou take away from the midst of thee the yoke, the putting forth of

The proper way to fast is to do it in the spirit of fasting, and the proper way for us to engage in amusements, is to do so in the Spirit of God, a right and proper spirit. The officers of associations must be guided by those above them, and again in turn should guide the members of the sociecies. I have been asked, Is is wrong pursuit of such information, we traverse the field of created things; are brought thereby in close communion with the resuits of the labors of the great Jehovah; and are taught to read.

To such a care for the lillies and the sparrows, the insects and the beasts, and that the hairs upon his own head are numbered and known.

To such a one, a flower is more accommandment and said it the second commandment and said it was as applicable to the Latter-day dential care, of surpassing wisdom, of design and of reason. But to another, who remains wilfully deaf to the voice of nature such helps to his devetions are denied.

A primrose on the river's brim

Saints as to the Jews in the days of Isaiah. I have also been asked, Is it right for us, as Latter-day Saints, to go to the lake to bathe, and to the caffons, at any time, mirgling with the mixed seciety found in such places. In answer I Saints as to the Jews in the days of

would say, that if you have been so would say, that if you have been so trained that you can engage in these pleasures, is company with the abandoned and corrupt, then it will not be harmful to you to do so. But if you are not able to mingle with vice and wickedness without being in some degree contaminated, it is better for you to keep separate from them.

The speaker expressed the opinion that the young people of the Latter-Saints, as a rule, would be injured morally and spiritually, by association

Saints, as a rule, would be injured morally and spiritually, by association with the vicious and wicked; that they could not mingle with such society without being contaminated more or less, and injured morally and spiritually. He thought it better for the young people of the Saints to indulge in their own amusements, separate from the mixed society which often frequents places resorted to for amusement. meut. Prof. Joseph J Daynes then rendered

a solo on the organ, "The Pilgrim's Song of Hope," in a very artistic man-HOME LITERATURE.

Bishop O. F. Whitney then delivered the following lecture:

"Seek ye out of the best books words of risdom; seek learning even by study, and The words I have quoted are the words of the Prephet Joseph Smith; or rather, they are the words of the Almighty through him to this people. of learning, haters of books and schools and of everything, in fact, that is pure, ennobling and refined. A greater mistake was never made, a perpetrated than when the "Mosm people, the Church of Jesus Christ of Latter day Saints, were thus made odious in the eyes of mankind.

the salvation of the human on fact.
race, the education, for this life Seek
and the life which is to come, werds of

and the life which is to come, of all who can be persuaded to enter the garden of God and partake, freely, of the precious fruits of the Tree of Knowledge, which, in the truest sense, is also the Free of Life. To rob such a people of their good name, thus limiting their usefulness, and hindering them from fulfilling their great mission which is to dear all men anto-Christ by means of knowledge, wisdom and learning revealed from heaven and recorded in the best of books, is indeed a crime, not only sgainst the immediate victims of the

But it is not my present purpose to pursue the subject to which this train of thought would naturally lead. It suffices me to know, and to testify, that this people are the friends, not the foes, of education; that they are seekers after wisdom, lovers of light and truth, universal Truth, which, like earthly origin be what it may. "Truth is truth, where'er 'tis found, On Christian or on heathen ground."

and worthy of our love and admiration, whether far or near, high or low, whether blazing as a star in the blue wault of heaven, or springing like a floweret from the soil.

"Seek ye out of the best books words of wisdom; seek learning even by study, and also by faith."

The formation of

A HOME LITERATURE is directly in the line and spirit of this injunction. Literature why did the Lord so instruct His ature means learning, and it is

teach his people? It was because God had designed, and His Prophet had foreseen, a great and glorious Chosen future for that people. Chosen himself in weakness, so far as this world's wisdem was conthis world's wisdom was con-cerned, as a foundation stone of the mighty structure which is destined to tower heavenward, reflecting from its walls and elittering spires the splendors of eternity, he knew there must come a time, unless God, who cannot lie, had swern falsely, when Zion,

NO LONGER THE FOOT, but as the head, the glorious front of prayer and earnest endeavor. Let of the world's civilization, would as strive to become wise rather than arise and shine "the joy of simply learned. Of science it is the whole earth"—the seat of learnloy of ing, the source of wisdom, and the centre of political power; when side drama, rays of light from the same of man's sensuality, would throw their white radiance full and direct upon the mirror-like glory of her towers; when the science of earth and the wisdom of heaven would walk hand in hand interpreting each other; when philosophy would drink from wells of living truth, no longer draining the deadly hemlock of error, to poison the pure air with the illusions

ity, truth and beauty, "polished after the similitude of a palace," would entertain kings and nobles, yea, sit upon thrones themselves, or go forth, like shafts of light from the bow of the Almighty, as messengers and ambassadors to the nations. Joseph saw all this; he knew it was inevitable; that such things were but

inevitable; that such things were but the natural flowers and fruits of the work which God had planted. The roots of the tree might net show it so well—their mission is to lie hidden in the earth, despised and trainpled on of men—but the branches in a day to come, would prove it. Joseph knew, as every philosopher must know, that purity is the patural parent of beauty; that truth is the well-spring of power, and righteousness the sun of supremacy. He knew that his people must progress, that that his people must progress, that their destiny demanded it; that CULTURE IS THE DUTY OF MAN,

as intelligence is the glery of God. Rough and rugged himself, as the granite boulders of yonder hills, typical of the firm, unvielding basis of God's work, he knew, and his brethren around him there is the strong that the rough around him the strong that the rough around him the strong that the rough around him the rough around him the strong that the rough around him the rough aroun knew, that on the rough, strong stones of which they were symbolical—the massive foundations of the past—the reat Architect would rear the superstructure of the future; that the youth of Israel, their offspring, would be in-spired to build upon the foundations of the fathers, and yet would differ rom their fathers and mothers, as the foundations of a building must dif fer from the walls and spires. What shall I say, my young brethren and sisters, what can I say to awaken in your hearts, if perchance it sleeps, the desire to realize this glorious anticipation? Alas! what

can my poor pen indite, what can my feeble tongue utter, to rouse within you this determination? I can only of your glorious destiny, that you may live and labor for God and His kingdor, not simply for yourselves and the perishable things of earth. What else shall make us worthy of such a future? What are we here for? Why did we come? Was it to waste our time in folly and dissipation, to

LAUGH AWAY OUR LIVES, pursuing the phantom of pleasure as an idle boy might chase a butter-fly from flower to flower? Was it to bow down to mammon, to worship a golden calf, or stain our souls, and blur the brightness of our minds, with the vices of the ungodly? Was this what our fathers and mothers foresaw? Was it for this they sacrificed and suffered, to bring us into existence, teach us the truths of heaven, and place us on the threshold of the mightiest mission eyer given to mea in the fiesh?

The answer falls like a thunderbolt from heaven: "I give not unto you to live after the manner of the world." It echoes down the corridors of years: 'If 'ye are Abraham's children, ye will the works of Abraham." It speaks from earth, from air, from the roaring waters; it sounds from the depths of the oracular soul: YE ARE AN EXAM-PLE TO THE WORLD; FOLLOW NOT AF-

TER THEM! But what has all this to do with literature? you ask. More, perhaps, than is at first apparent. It is by means of literature that much of this great work

will have to be accomplished; A LITERATURE OF POWER AND PURITY, worthy of such a work. And a pare and powerful literature can only proceed from a pure and powerful people. Grapes are not gathered of thorns, nor figs of thistles.

I am not here, my friends, to tickle your ears with tinkling phrases, te deliver a learned lecture on Grack and Roman mythology; to quote Hebrew and Latin, and sunn you with sound Roman mythology; to quote Hebrew and Latip, and stun you with sound, and bewilder you with a pedantic display of erudition. No. Experience has taught me that it is the heart, not simply the head, we must appeal to, if we wish to stir the soul. The intellect may shine, but it is the bosom that burns, and warms into life every movement that is born to bless humanity. I therefore speak to your hearts, and I would rather say three words by the power of the Holy Ghost than lecture here for three hours on the fables of Greece and Rome.

Wake up! ye sons and daughters of Gpd! Trim your lamps and go forth to meet your destiny. A world awaits you; rich and poor, high and low, learned and unlearned. All must be preached to; all must be sought after; preached to; all must be sought after; all must be left without excuse. And whither we cannot go, we must send; where we cannot speak we must write; and in order to win men with our writings we must know how and what to write. If the learned will only listen to the learned, God will send listen to the learned, God will send them learned men, to meet them on their own ground, and show them that "Mormonism," the Gobpel of Christ, is not only the Gospel of truth, but the Gospel of intelligence and culture. The Lord is not above doing this. He is merciful to all men, not willing that any should perish, or have it to say they were unfairly dealt with. For over fifty years the Gospel has been preached to the poor and lowly. It will yet go to the high and mighty, even to kings and nobles, and penetrate and climb to places hitherto

trate and climb to places hitherto deemed inaccessible. Our literature will help to take it there; for this, like all else with which we have to do, must be made subservient to the building up of Zion.

But remember this, ye writers and orators of the future! It is for

GOD'S GLORY, NOT MAN'S.

words of wisdom; seek learning, even by study, and also by faith." by study, and also by faith."

The advantages of learning over ignerance are so self-evident as to need no dissertation. Knowledge is power, in this world or in any other. The Prophet Joseph is authority for the saying that "a man is saved no laster than he gets knowledge;" that "it is impossible for a man to be saved in ignorance;" "for," says he, "if he does not get knowledge, he will be brought into captivity by some evil power in the other world, as evil spirits will have more knowledge, and consequently more power, than many men who are on the earth." The Prophet also says that whatever principles of intelligence we attain to in this life, they will rise with us in the resurrection; and if one soul by its dilligence and faithfulness acquires more knowledge than another, it will have inst so much advantage in the world to come.

How little then they know of "Mormonism," who say and think it is oppeded to education. "With all thy getting, get understanding" is no less a part of the "Mormonism breed that it is ene of the pearis of the wisdom of Solomon.

"Seek learning, even by study, and learning, that it may no longer be said." The advantages of learning over ig-

"Seek learning, even by study, and also by faith."

from the "best told to seek it. told to seek it. This does merely mean the Bible, the Book Mormon, the book of Doc Mormon, the book Covenants, religious these indeed are "the best books," and will ever be kicluded in and lie at the very basis of our literature. But it also means history, poetry, philosophy art and science, languages, government -all truth in fact, wherever either local or general, and relating to times past, present or to come. Yes, the Prophet even meant revelation, inspiration, immediate and direct; for does he not say, "seek learning by study, and also by faith?" Faith points to futurity, to things that will be; study pertains more to the past, to things that have been. History is tem-

ig, the source of wisdom, and the antre of political power; when side y side with pure Religion, would ourish Art and Science, her fair ourish Art and Science, her fair the dead letter may be precious, but the living oracle is beyond all price. daughters; when music, poetry, the living oracle is beyond all price.
painting, sculpture, oratory and the It is from the warp and woof of all learning, so far as we are able to mascentral sun, no longer refracted and discolered by the many-hued prisms of man's sensuality, would throw their white radiance full and direct upon the mirror-like glory of her towers; when the science of them. This will make literature. Above all things,

WE MUST BE ORIGINAL.

Holy Ghost is the genius The. "Mormon" literature. Mars, Minerva, fabled geds and a fount Olympus; Jupiter, nor desses; no Mount Olympus; no "sisters nine," no "blue-eyed maid of heaven;" no invoking of mythical muses that "did never yet one mortal song inspire." No pouring of new wine into old bottles. No patterning after the dead forms of antiquity. Our literature must live and breathe for itself. Our mission is diverse from all others; our literature must also be. The odes of Anacreou, the satires of Horace and Juvenal, the epics of Homer, Virgil, Dante and Milton; the sublime tragedies of Shake-speare; these are all excellent, all well enough in their way; but we must not attempt to copy them. They cannot be reproduced. read, we may gather sweets from all these flowers, but we must build our own hive and honeycomb after God's

we will yet have MILTONS AND SHAKESPEARES OF OUR

His brightest spirits are held in reserve for the latter times. In God's name and by His help was will build up a literature whose top shall touch heaven, though its foundations may now be low in earth. Let the smile of derision wreathe the face of scern; let the frown of hatred darken the brow of bigotry. Small things are the seeds of great things, and, like the acorn that brings forth the oak, or the snow-flake that forms the avalanche, God's kingdom will grow, and on wings o light and power soar to the summit of

Let us onward, then, and upward, keeping the goal in view; living not in the dead past, nor for the dying ent. The future is our field. Eternity

is before us. New occasions teach new duties, Time makes ancient good uncouth.
They must upward still and onward.
Who would keep abreast of Truth.
Lo! before us gleam her camp free. We, ourselves, must pilgrims be; Launch our Mayflower, and steer boldly Through the desperate winter sea, Nor attempt the future's portal With the past's blood-rusted key."

do not mean to depreciate, or speak slightingly of the literature of the past; such of it, at least, as is worthy of the name. Far be it from me to utter one word that might reasonably be so construed. I wish I had power to tell you what I think literature has done for the human race; what men of letters have accomplished in all ages, from Moses to Herodotus, from Herodotus to Shakespeare, from Shakespeare to Goethe and Carlyle: Shakespeare to Goethe and Carlyle; men who have poured the rich treasures of inspired thought and intelligent research into the lap of humanity, giving birth to civilization and filling earth with fame and glory. would also speak of the press, th would also speak of the press, that modern giant, that great engine of power, scattering far and wide the embers of intelligence, kindling on ten thousand times ten thousand hearth-stones the fires of thought and noble aspiration; the new paper, that daily history of the world, champion of truth and defender of the oppressed. How mighty its mission, how far-reaching its influence how inviscible its power! Oh. its mission, how far-reaching its innuence, how invincible its power! Oh, that it should ever be prosided, dragged in the mire, degraded to ignoble ends! But alas! it eften is so. Therefore, choose between the false and true, between the unreal and the genuine. "Seek ye out of the best books"—the best newspapers—"words of wisdom." Write for the papers, write for the magazines—especially write for the magazines espe

our home publications—subscribe for them and read them. MAKE BOOKS YOURSELVES, that shall not only be a credit to yeu, and to the land and people that produced you, but likewise a boon and benefaction to mankind.

It is impossible to compute in figures, or express in words, the biessing that books and book-makers have been to humanity. Let me quote from one whose masterly attempt is perhaps half-way successful. Says Carlyle:

"In books lies the soul of the whole past time; the articulate, audible voice of the past, when the body and material substance of it has altogether vanished like a droam. Mighty fleets and armies, harbots and arsenals, vast cities. high-domed, many-engined—they are precious, great: but what do they become? Agamemnon, the many Agamemnons, Pericleses and their Greece; all is gone now to some ruined fragments, dumb, mournful wrecks and blocks; but the books of Greece! There Greece, to every thinker, still very literally lives."

"With the art of writing, of which printing is a simple, an inevitable and comparatively insignificant corollary, the true reign of miracles for mankind commenced."

commenced."

"The writer of a book, is not he a preacher, preaching not to this partsh or that, on this day or that, but to all men, in all times and places?"

"He with his copy-rights and copy-wrongs, in his squalid garret, in his rusty cost; ruling (for this is what he does) from his grave, after death, whole nations or generations who would, or would not, give him bread while living,—is a rather curious spectacle! Few shapes of heroism can, be while living,—is a rather curious spectacle! Few shapes of heroism can, be more unexpected."

"Men of letters are a perpetual priesthood, from age to age, teaching all men that a God is still present in their life.

In the true literary man there is thus ever, acknowledged or not by the world, a sacredness; he is the light of the world; the world's priest; guiding it like a sacred pillar of fire, in its dark pilgrimage through the waste of time."

Let us now, for a moment, in the light of this noble interpretation, con-template the work of a book, a book with which we are all more are less

Nearly four hundred years have passed away since Columbus discovered America. He found here, what? Forests and Indians, and tropical fruits; little class. But they who came after him found more. Peeping should be considered in the order presented here. A wide range is given from which selections can be made to suit the special needs of any association.

I—NATURAL OBJECTS. These may be considered under the natural distinctions of 1 Rocks, 2 Plants, 3 Amimals and 1 Rocks, -a. Common Rocks, b. Soils.

1 Rocks.—a. Common Rocks, b. Flowers, c. 2 Plants.—a. Roots, b. Flowers, c. 2 Plants.—a. Roots, b. Flowers, c. 2 Plants are described by the special needs of any association of the eyes of mankind.

Let not vanity and pride possess you. Without humility there is from an individual his good name, that "immediate jewel of the soul," compared with which, as the poet tells us, tested one's purse is to "steal trash," what must it be to rob a whole community of reputation? A community too, with such a mission as ours;

The spiritual enlightenment of the control of the eyes of mankind.

Let not vanity and pride possess you. Without humility there is no \*power. You must feel what you wish it to be felt by others. If the words you speak are not as red-hot embers from the crust of the earter him found mere. Peeping from the crust of the earter him found mere. Peeping forge of a sincere and earnest soul, they will never set on fire the sonis of your hearers. The days of buncombe and hombast are over. Over? They never had a beginning wealth of Asia, would have paled as the constant of the soul."

Over? They never had a beginning wealth of Asia, would have paled as the possess you. Without humility there is no \*power. You must feel what you wilt, if you wish it to be felt by others. If the words you speak are not as red-hot embers from the crust of the earter him found mere. Peeping forge of a sincere and earnest soul, they will never set on fire the sonis of your hearers. The days of buncombe and hombast are over. Over? They never had a beginning wealth of Asia, would have paled as way ince Columnate to flow. stars before the sun. Whence came they? What were their names? Why had they failed? None knew. The sadsea waves, and the sighing winds answered not, but continued to chant in

"Awake, awake I Plit on thy strengt O Zion! Put on thy beautiful gaments!"—the garments of iwisdom at learning, that it may no longer be sa of thee, with even a semblac of trath, or a shadow of reason, the thou art not what we say thou art, at all that the Lord thy God has said the shalt be. Arise, shine, for thy lig will come, and the glory of the Lord thy God. Continued on page three.