

so apparent to all, provided men and women were willing to apply themselves to its discovery instead of wasting time and talent on things less valuable or absolutely useless.

FOR SPRAYING CONSIDERATION.

Some question has been raised as to the authenticity of cases of poisoning resulting from spraying trees, because there had been no local occurrences of that nature. Here is an item from the Bountiful, Davis county, *Clipper*, which may be of interest to those concerned with the subject of spraying:

Last Friday the 8-year-old son of Mr. and Mrs. John H. Green walked about barefooted in a newly sprayed orchard and plucked some currants and other fruits and ate them and as a result he took down sick the next morning. His mouth broke out with sores which looked like clotted blood and his feet and legs swelled pretty badly. Some of the turkeys and chickens which happened in said orchard turned up their toes.

There are many people here who object to having their trees sprayed, and allege as a basis for their antagonism that the men engaged in spraying are not sufficiently careful in compounding the solution they use. This seems to have been the case with the Bountiful incident, as appears from further remarks made by the *Clipper*. With the possibility and even probability of such occurrences, it would appear that the fruit tree inspectors might give some attention, profitably to the public, to seeing that persons engaged in the spraying business, as well as owners of orchards, do their part under the law.

GOD IN VARIOUS DISPENSATIONS.

One of the difficulties encountered by the student of the ancient sacred Scriptures is the apparent contradiction of statements concerning the Eternal Father. Moses, for instance, after having expressed a desire to see God, was told that no one could see Him and live; yet he is represented as having spoken to Him as man conversing with man. The Apostle John expressly states that no one has seen God at any time, while the early writings of the Jews abound in instances where divine personages appeared. Are there contradictions in the various parts of holy writ relating to this subject?

Students of Scripture now generally hold that all the appearances of God recorded during the Mosaic dispensation refer to the Son, the second person in the Godhead. Jewish writers maintain that the expression, "The angel of the Lord," an often recurring in the Old Testament, refers to the Messiah, and this in harmony with Gen. 18:7-13, where that personage appears under the incommunicable name of Jehovah. He speaks of himself as "I am that I am," and New Testament writers claim that He is the one who delivered Jacob from all evil; who gave the law on Mount Sinai (Acts 7:38); who conducted Israel through the wilderness and claimed homage of Joshua. "They all drank," says Paul, "of the spiritual rock that

followed them: and that rock was Christ."

The opinion of early Christians on this subject may be gathered from the writings of their ecclesiastical authors. Clement Romanus says: "All these things the faith in Christ confirms; for He himself addresses us thus, by the Holy Ghost, 'Come, ye children, hearken to me,'" considering Christ as the person who speaks to us in the Old Testament. Justin Martyr affirms that the divine personage that appeared to Abraham under the oak of Mamre and to Moses in the bush was the Son of God. This author was born in Palestine and became a Christian after having studied various philosophical systems. He suffered martyrdom about 167 after Christ. Upon the proposition that it was Christ, not the Father, who appeared to Moses and the ancients, he says:

For, at the time when Moses was commanded to go down into Egypt, and bring out the people of Israel who were there, as he was tending the sheep of his uncle on the mother's side of the land of Arabia, our Christ held converse with him in the shape of fire from a bush, and said, "Put off thy shoes, and draw near and hear;" and when he put off his shoes and drew near, he heard that he was to go down to Egypt, and bring out the people of Israel who were there; and he received a mighty power from Christ, who spoke to him in the shape of fire; and he went down and led out the people, having wrought great and wonderful things; which, if you wish to know, you may learn them accurately from his writings.—p. 48, par. 62.

And again:

For it was Jesus who appeared to Moses and Abraham, and to all the other Patriarchs, and conversed with them, ministering to the will of His Father, I have already proved; who, also I assert, came to be born as man of the Virgin Mary, and exists always. For this is He by and through whom the Father is about to renew the heavens and the earth. This is He who shall shine as an everlasting light in Jerusalem. This is He who after the order of Melchisedek is King of Salem, and Priest of the Most High for ever.—p. 211, par. 113.

Other early fathers concurred in the opinion that the manifestations of Deity in the Old Testament were through the second person of the Godhead, or, as John has it, "No man hath seen God at any time; the only begotten Son, which is in the bosom of the Father, He hath declared Him."

The risen Redeemer Himself, when instructing the Nephites, removes all uncertainty on this question. In one place He calls upon the multitude to thrust their hands into the wound in His side and feel the print of the nails in His hands and feet that they might know that He was the God of Israel and the God of the whole earth, who had been slain for the sins of the world (III Nephi 11:14); and later He proclaims:

Behold I say unto you, that the law is fulfilled that was given unto Moses.

Behold, I am He that gave the law, and I am He who covenanted with my people Israel; therefore, the law in me has been fulfilled, for I have come to fulfil the law; therefore it hath an end.—III Nephi 15:4-5.

With the commencement of the new dispensation, moreover, the way was prepared for newer communica-

tion with the Father. Stephen, the first martyr of the Christian Church, in the midst of his enemies, was permitted to behold, before his eyes were closed in death, the glory of God, and Jesus standing on the right hand of God, and it may safely be inferred that something of this nature was included in the unspeakable things seen by Paul in one of his visions of the abode of God. The new dispensation was, therefore, in this as in all respects, greater than the preceding one.

Considered in connection with the last dispensation ushered in through the instrumentality of Joseph the Prophet, the Scripture teachings on this subject become of great importance. The Church was established after one of the grandest visions ever vouchsafed to man. This is in accord with the object of this dispensation, the ultimate scope of which is the restoration of all things to perfect harmony with the Deity. And in this vision the Eternal Father Himself testified to the excellence of the new economy, by His appearance to His chosen servant. Indeed, this is a great and marvelous work beyond comprehension.

A BOMB IN THE RELIGIOUS CAMP.

It has come, as it was bound to do in time. The woman suffrage movement, hitherto confined to political issues, has made its appearance in the ecclesiastical domain in a manner that may lead to a complete revolution in sectarian church government, or dissolution of strong denominations.

Dr. Alice B. Campbell, the first lady admitted to practice medicine in Brooklyn, a member of a Methodist church for twenty-seven years, has now withdrawn her name from the church "because unwilling to remain longer in an organization that sanctions taxation without representation." Suppose the women generally in the various denominations would follow the example of the distinguished lady mentioned! It is probable that the leaders of Methodism and most otherisms would sooner submit to a revision of their discipline and other ecclesiastical regulations and some doctrine, too, than see their churches cut in two by the withdrawal of the women. That would be sure death to most denominations.

But the action of Dr. Campbell suggests that the lady looks upon the laws of the church with which she has been identified as nothing but man-made. Had they, in her estimation, divine authority, she could presumably not protest by withdrawing from their jurisdiction. If, then, her church rests on no other foundation than one that can be changed to suit the varying sentiments of the time, what need is there of such an organization at all? It will appear clear to many, on considering the case in a new light, that man-made laws for the government of the church cannot obtain divine authority by the addition of the women to the representative assemblies. If a religious body has no regulations given by God and equally binding on both men and women, the whole is a farce, and the sooner both men and women withdraw from the