

revelation and not a man-made system formulated to suit the peculiar ideas and fancies of humanity. It was a religion the observance of which was always accompanied by the Holy Spirit, under whose influence it was to be preached. In this it differed from the religions of the world because of its being expounded by Elders of the Church, who, without formal preparation, were called to address the Saints from time to time and speak as the Holy Spirit directed.

Elder Penrose read the 16th chapter of St. Matthew, commencing at the 13th verse. There were words, said the speaker, that Jesus had given to His Apostles under commandment of the Father. He had been authorized to bind on earth and it would be bound in heaven; also to loose on earth and it would be loosed in heaven. This was heavenly authority which could not be assumed by man and retain its complete power; it was authority given to Jesus by His Father in heaven, and prior to His departure from the earth He saw fit to give it unto His Apostles. It had been received by revelation—the manner in which God communicated with His people and gave them an understanding of the things pertaining to His kingdom.

The speaker dwelt at some length on the ideas prevalent in the religious world concerning that which constituted the foundation of the Church of Christ, and showed that revelation was the essential foundation stone, without which the receipt of blessings from on high was an absolute impossibility. The spirit of revelation guided mankind into all truth and gave them an opportunity of becoming acquainted with that which constituted true Christianity. The world believed that revelation had been done away with; that God had ceased to speak to His people; that the revealed word was not necessary in this age, the sufficient to guide mankind in the path which led on to glory and eternal salvation. The speaker said the birth of the water and of the Spirit was the groundwork necessary to gain an entrance into the kingdom of God; Christ had declared it, supplementing His remark with the additional explanation that it had to be performed by one having authority. The birth of the Spirit was one of revelation—a feature without which the Church of Christ could not exist.

Elder Penrose referred to the ministrations of the Savior while He was upon the earth. He showed that His ministry was in exact accord with the teachings which He gave to His disciples, and quoted scriptural passages sustaining the remarks which he made. The world had drifted far off from the teachings of the Savior; they had lost the authority necessary to officiate in His name and could not, therefore, expect to receive His blessings.

The restoration of the Gospel, however, had opened the door whereby a re-initiation could be obtained, and the day would come, as predicted, when every knee would bow and every tongue confess that Jesus is the Christ. The Gospel was restored to the earth by heavenly messengers—that same Gospel, carrying with it the power and authority which the Apostle Peter held during a part of his ministry. Joseph Smith was the instrument in the hands of the Lord in bringing the Gospel to the earth and it was now being preached to every nation, kindred, tongue and people in accordance with the foreordained plan. God's Priesthood was upon the earth and through it the people thereof would be blessed and comforted. The spirit of revelation was with the Elders of the

Church, and its power was being felt for good among God's people.

In conclusion, Elder Penrose bore his testimony to the truth of the Gospel. It was gradually being felt in the earth and would continue to grow and flourish to the consummation of the purposes of the Almighty.

The choir sang the anthem:

O come and let us sing unto the Lord.

Benediction was pronounced by President Joseph F. Smith.

FREE HIGHER EDUCATION.

Salt Lake City, Utah,

Nov. 30, 1897.

A strong feeling pervades the community against high taxation, and there is a great desire for rigid economy and notably tax reduction. There is also a strong sentiment against taxation for schools, excepting common or district schools on the score of fair play for all. The strenuous advocates of taxation for higher education assert that all who are opposed to such taxation are enemies of high schools. That is a positive falsehood, mere political sophistry.

Many others besides myself are in favor of high education, high schools, colleges and universities, but are inflexibly opposed to the taxation of all the people to support such institutions, for the very valid reason that it is rank injustice. A workingman who averages a dollar or less a day the year around cannot send his four or five children to the high school, college, or university from childhood up to 20 or 25 years old, and consequently he pays school taxes, not to educate his own children, but the children of those who are rich and well to do. What shadow of justice is there in that? It would be as reasonable to tax the poor to feed, clothe and lodge the rich as to educate them, for food and raiment are quite as necessary as education, especially the higher education, which practically is only for the rich. There would be a great deal more true statesmanship in the rich paying for the education of the poor, than in the poor paying for the education of the rich. If I were a rich man I would scorn to have my children educated at the expense of the poor. I would be too proud and independent for any such unfair business.

Under present methods the result is often like this:

"What is Tom doing?"

"Oh, he goes to the High school."

"What is Will doing?"

"He goes to college."

"What is Joe doing?"

"He goes to the University."

"What is Dick doing?"

"He is boss football player."

"What is Harry doing?"

"Oh, he is trying to be a lawyer."

"What is Bob doing?"

"He is studying to be a doctor."

"What is the old man doing?"

"Oh, he is working himself to death to support all the family, pay the big taxes, and keep interest and mortgage from eating up the family house. Already taxes equal and sometimes exceed rents, and that way bankruptcy lies."

Advocates for High school taxation cry in a highfalutin, spread eagle sort of way—"O, the High schools are the glory of Salt Lake!" Are they, as supported by general taxation? I never knew before that there was any glory in injustice, in oppressing the poor for the benefit of the rich. I always thought injustice was a curse rather than a blessing. What advantage are high schools and high education to a man whose home is sold over his head to sustain them? Do his family realize the blessedness and glory of high schools and high education when turned out of house and home

by the high tax collector and set adrift on the prairie to make a dug-out to live in and drag out a miserable existence.

How should high schools, colleges, and universities be sustained? By those who are able to do it, and who reap the advantage of them. By endowment, donations, and other ways by the rich. Not by oppressing the poor. That would be fair.

At the most, if high schools, colleges, and universities must be sustained by taxation, it should be by a progressive income tax on all incomes exceeding, say, about \$2,000 per annum. That would be coming nearer to justice than the present general taxation does.

Lastly, if the taxes were low instead of being ruinously high, and if the city had three millions in hand instead of being three millions in debt, taxation for the higher schools might be a little more plausible than it is under present circumstances.

TAXED TOO MUCH.

MILITARY LIFE IN GERMANY

[For the DESERET News by J. Collie Robinson]

Berlin, Germany, Nov. 15, 1897.

The recruiting season has just passed, and as a result hundreds of young men now wear the regular militia uniform for the first time in their lives; and the strict and rigid discipline they have been subjected to during the last four weeks has perhaps been the hardest strain ever placed upon them and one which they may never see again. It is a well authenticated fact that German discipline in the military line is the most strenuous of any, and I have it from good authority that it is not an uncommon thing for a young man to disfigure himself in some way so that when called up for examination his name will be stricken from the list as being physically disabled.

Despite the strict rigidity adhered to, Germany has a standing army of two hundred and eighty thousand in time of peace, and four hundred thousand in time of war, and each succeeding year new ones are being added to the number. The first examination takes place at the age of twenty. A young man on receiving notice of this will present himself before the examining board, which consists of a doctor, one of the head generals and two or three lieutenants. Here he is stripped, stood up against the wall and measured much the same as we measure a horse at home. The room is cold and cheerless, but he dare not shiver as a strafe or punishment would be apt to follow. After his chest has been sounded, his body examined and measured, he is free to return home, not knowing what the result of the examination may be.

In the course of a few days he receives a paper which, if he has been accepted, requires him to report for service in one year, or on such and such a date as might be named; but, if through any physical disability he has not been accepted, it is his duty to report one year hence, and again the examination is gone through with; if not satisfactory the second time he is again remanded for a year, and this examination is final. If not in proper condition physically he is free from service.

During this ordeal two classes of candidates are considered, the ordinary and the educated. Education is a great factor in this part of the world, so much so that if a person belongs to the latter class, he need not apply for examination until twenty-one years of age, and if he be disabled in any way his name is stricken from the roll. The ordinary soldier must serve two years, the educated only one. During