

physicians feel this, more or less. Our Elders have a perfect confidence in this predilection, because they know they are "endowed with power from on high," and therefore, if magnifying their calling, the result will be sure; if the sick are not "appointed unto death."

There is also a great deal in the manner of any one on entering a sick room; we will take a Doctor, a good amiable man with a cheerful, animated manner, a sympathetic, gentle spirit, a confident, prompt, hopeful assurance; such a man carries a healing power in his very voice, and manner, and from the moment of his entrance the patient feels invigorated, cheered and regenerated, and the healing has begun; even a friendly visitor often has this power, and when leaving the sick, one earnestly says, come again, you always do me good; who does not know this by actual experience. The successful Doctor owes more to his manner than to his drugs; his presence works deeper and more effectually than his medicine, very often; and surely this will apply in a much greater degree to our Elders. They are ordained to heal the sick, by the order of Christ himself; even by the laying on of their hands, and by the prayer of faith, and the promise is the sick shall be healed; there is no doubt about it, but "they shall be healed." As I said before they are ordained to heal the sick; but I would presume, as a mother in Israel, to advise our young Elders to cultivate the manners I have been portraying; to first realize the honor that has been conferred upon them, the mighty blessing of being a healer of the sick body—of the bruised heart, of the wounded spirit! If, with ordination, there is a manner cultivated by the heart and the affections, and with a holy and a touching sympathy with the suffering there will then be the actual touch of the great physician who gave the keys—not of science, but of personality, opening the laboratory of Heaven, by the touch and prayer of faith.

The Doctor operates by skill of character more often than by skill of knowledge; it is the active not the speculative part of his mind that wins him professional eminence, and where we find a man with this insight into the character of his patients, you find a Doctor sought for with a faith that were it exercised in the church of Christ, would achieve wonders. God gives the ordinations, it is for man, his agent, to carry them out with tact and talent, with a knowledge of the human organism. Mentally, morally and physically, "With the spirit and with the understanding," and may we, as a people, cultivate ourselves, that we may receive all the good that is around and about us, even Heaven itself if we were enlightened enough to see and comprehend, appreciate and apply that, that lies waiting for us to take up for our own especial benefit, here and hereafter.

Ignorance is a black veil that hangs more or less over all minds, but many are aware of it, and by prayer and faith are daily in school, attempting to light as far as possible the sable cloud. Ignorance is not bliss to the cultivated soul; intelligence is of God, and only by it can we approximate nearer to Him; and the more our spirits are enlarged on earth the deeper draughts shall we receive of Heaven.

#### ON MORMONISM.

Our true name is Latter-day Saints; but the world calls us "Mormons" and I for one find it more convenient to adopt that name when I wish to be understood by all.

Therefore, in these remarks I shall refer to ourselves as "Mormons," and our religion as "Mormonism." It is very easy indeed to state in general terms what our religion is, but it would take volumes—yes, ages to delineate it, because it is so all-embracing, so all-pervading Mormonism is truth.

All truth is Mormonism. No matter how high, how low, how vast, how minute, how universal or how limited a truth may be, that is Mormonism.

If you have learned a truth which my mind cannot yet grasp, in that instance you are a better Mormon than I. If you cultivate any grace, virtue or excellence in a greater degree than I, there again you excel me as a Mormon, for Mormonism includes all that is lovely, pure and ennobling, because they are lovely, pure and ennobling.

When I was very young I pondered much on the cold-hearted selfishness of any little sect which was so small a drop of the great ocean of humanity which never heard of them or their creeds, having the temerity to believe that just those few whose circumstances permitted them to become acquainted with that particular set of creeds would be saved in the celestial kingdom, while all the rest of God's vast family would be rejected and cast away. But when I learned that Mormonism proved wide enough to cover both the living and the dead, my soul was comforted; and here I found reasonable ground for faith that God was the author of it. We build Temples which are dedicated to the Most High, and therein we perform ordinances for the dead, because we believe that on earth and not in heaven is the proper place for baptism, ordination etc. We believe that many who preached to and taught the children of men while in the flesh; now that they have put off their mortality and passed "behind the veil," still continue their ministry and will continue it until all who died without hearing Christ's true message to man, and God's will concerning his children, will hear it and understand it; and it is their right to accept or reject the message and ratify or repudiate the ordinances and covenants which we make for them on earth. Thus we have the privilege of being co-workers with Christ and his faithful Apostles in the plan of redemption; and we are assured that when we have performed "the work" for all whose names are obtainable from records, histories and other human sources, the millions of unknown and unrecorded dead will be revealed to us.

The magnitude of the undertaking would be too appalling for poor human endeavor were not God at the helm! But we are not required to make any unreasonable haste, nor neglect to provide for the wants of the living either in physical nourishment, intellectual cultivation or spiritual teaching. And ours is a progressive religion. We do not dare suppose that we are in possession of all truth, nor even a sufficiency of it. We expect to progress throughout all time and all eternity; to be always learning, always improving, always achieving. Any truth which is not known to us today, we hope to learn tomorrow; and we pray for grace and feel the need of it, to recognize truth when ever we meet it, and to be always willing to accept it.

We consider God, and him alone, infallible; therefore his revealed word to us cannot be doubted, though we may be in doubt some times about the knowledge which we obtain from human sources, and occasionally be obliged to admit that something which we had considered to be a fact, was really only a theory.

The Golden Rule: "As ye would that men should do unto you, do ye even so unto them" is our first and most important law; and were we freed from human weakness and blindness so far as to apply this incomparable law consistently, justly and exactly, we should really have no need of any other law, statute or commandment; for even the Decalogue is but auxiliary to this; a sort of bill of particulars for our assistance as little children yet studying the

rudiments of salvation, and are obviously included in this great fundamental law of love and justice.

We believe that Adam and Eve by breaking God's command, incurred the penalty previously attached to that command, or rather the breaking of it—sorrow, pain and death.

We believe that Christ, who was already a redeemed being and not subject to those penalties, obtained his Father's permission to become subject to them and suffer them in his own person for the reward, the happiness of opening the doors of the resurrection, and redeeming from death the children of Adam and Eve who inherited that legacy from their first parents.

We believe that all those who, within the limit of grace, (and who can say how vast that is) acknowledge him and accept his offered service will, after atoning for their individual sins, conquer death and enter into Christ's kingdom at the right hand of the Father; while they who reject him and his service are at liberty to do so, and his atonement will reach them, for "all is free grace and all is free will," and "God will force no man to heaven."

We believe it to be obligatory on every soul to seek after truth earnestly and faithfully but we do not believe that any human soul will be rejected for being ignorant of truth which it never met and never had opportunity to learn. The opportunity, full and complete, will be offered before condemnation will be uttered; therefore none need despair save those who are willfully ignorant and rebellious, those "who love and make a lie," and who "call good evil and evil good."

LU DALTON.

#### THERE IS NO WASTE.

Waste is a crime. Perhaps the statement should be qualified. It is a crime where it results from neglect, or where it is due to ignorance that follows indifferent knowledge. It is a crime wherever human forethought and ingenuity have rendered it possible to prevent waste. In this great world of ours, the perfection of whose creation, and whose laws seem the more complete the more they are understood, how can it be that there should be a natural waste? Will any person, who believes in the existence of a deity, or who recognizes—and all must do one or the other—a supreme power, venture the assertion, that the vast and incomprehensible wisdom concentrated in the creation and destiny of this world, could endure a waste of any kind? It is impossible. Is there any waste in nature? The most trifling leaf, the smallest of the animal kind, the most detestable worm, all have a reason for their being, all fulfill the necessities which called them into existence. There is no waste among them; they know not such a thing; only in human beings, endowed with intelligence, and created in the image of the Almighty, is such a condition as that of waste a possibility.

Of the thousands of articles—it may be old and useless for the purpose for which they were made—which are thrown away year after year and by poor families, there is scarcely one which is not of some value, and which could not be utilized in some industry. It is true that, in a community like ours where manufactures are few, it is impossible to utilize many of these things; but still there is a waste, a needless waste, and care on the part of many, and a little energy on the part of a few would soon result in new industries, and new manufactures making the people wealthier for the care, and more self-sustaining for the energy. Let us give an illustration.

Many years ago when gas was discovered in England, and its utility as an illuminating