

Sunday Reading.

King David.

'King David'—a boy, by the Grace of God,
Is an English boy from top to toe;
You may count his years by the pendulum-rod.
Tick-tack! five times swung to and fro.
He can run and ride, and swim and row,
And he talks the talk of the sailors,—oh,
Not wicked, of course, but—rather odd!
A rollicking boy—by the Grace of God.

'King David' is heir, by the Grace of God
(There are plenty of books will tell you so)
Of a man who stumbled and kissed the sod,
One time, not a thousand years ago,—
And, being humble and meek and low,
Stood up and swore by his great crossbow
He was lord of that country—every rod!
So he ruled as a king, by the Grace of God;

'King David' is small, by the Grace of God:
He blinks at his forefathers, row on row;
And over his books you may see him nod:—
It is hard that long white mark to toe,
Just three steps down from a throne, you know
And little he likes to be made to go.
Why, even an elephant hates the prod!
And a boy has a will! by the Grace of God.

King David some day, by the Grace of God
(Swing long, O tides! swing long and slow!)
May leap from his vessel and kiss the clod,—
His knights by the seashore kn eling low,
Then mightily bend his good crossbow
And swear as a true king must, I trow,
To keep his heritage—every rod,
And rule it well, by the Grace of God,

'King David' will grow, by the Grace of God,
And a Yankee-Dixie lad will grow.
Through difficult ways they both must plod:
O boys and girls! stand up in a row,
Away from a throne three steps or so!
All over the world sweet breezes blow,
And a rose may flourish in any green sod:
You shall rule—yourself, by the Grace of God

Serving His Country Still.

The fact that suffering often tries the
dross out of a human life is a novelty. But
we seldom hear of a human being whose
affliction actually blots out of his memory
all the evil of his past and leaves the good.
Something like this appears to have been
true in a case lately reported to us by a
lady correspondent. A one-legged old
soldier, on crutches, stopped at her house
for a drink of water, and while enjoying
the glass of milk she gave him, expressed
his thanks with such a flow of Scripture
language that she remarked:

'You must be a great Bible reader.'

'Bless your kind heart,' said the cripple,
'I can't read a word! I don't even know
my letters.'

Of course explanations followed. The
old soldier was the only child of a Christian
minister now long dead. The obliquities
of his youth, the anxieties of his parents
his education received at school, his enlist-
ment and life in the army during the Civil
War, the injuries that kept him for months
in the hospital, 'not much better than a
dead man'—were all forgotten history,
known to him only by others' testimony.

'I came to myself,' he said, 'with mind
and body badly twisted, and pretty much
everything gone.'

The loss was never made up, for he was
too weak to study. The only thing re-
stored to him was a gleam of the innocent
life of his childhood.

'Day after day,' he said, 'it kept coming
back to me,—what I'd learned when I was
a little fellow,—till I could repeat all my
Bible lessons and hymns.'

With this simple equipment, and a pa-
triotic instinct that never left him, the
broken-down veteran was unwilling to sit
still. He felt like serving his country.
This he did in the only way he knew of,
by limping from place to place and preach-
ing his child-religion, a religion that the
war-torn man, though a fool, could under-
stand.

His pension kept the old man from
actual want, but everywhere on his slow
journeys he was more or less dependent,
and his idea of his own value was very
humbly phrased. To the lady who gave
him more than the 'disciple's cup,' he said:

'All I can give you back is my story and
my texts. It's all I can do for my country
now. I gave her my youth, and I want to
give her what's left of me. I go about
and repeat my Scripture verses, and tell
everybody to be good and learn the Bible
and never say bad words. I'm just one of
God's birds. I hop to folks' doors and
pick up crumbs, and pay for 'em with my
song.'

The lame pensioner was a patriot-
evangelist, although he did not know it;
he told of two whom he often went to see,
and whom he called his 'helpers'—one a
nurse among the sick, and the other 'a
blind old woman sitting in the sun.' Both,
like himself, had filled their minds in child-
hood with sacred texts, and the treasure
made them ministers of benediction.

It gave the worn-out veteran—a physical
wreck of a man—the power to sow germs
of peace, good-will and religious hope
and the same God who matured to fruit
and shade the scatterings of humble
'Johnny Appleseed' by the waysides, will
bring good harvest out of the poor soldier's
last work 'for his country.'

Losing Flesh

indicates insufficient nourish-
ment. It leads to nervousness,
sleeplessness, general debili-
ty, and predisposes to Con-
sumption and other prevail-
ing diseases. To guard
against these take

Scott's Emulsion
the Standard remedy for
all wasting diseases in young
or old. It improves diges-
tion, gives flesh, strength,
vigor and resistive power.

See and \$1.00, all druggists,
SCOTT & BOWNE, Chemists, Toronto.

SPREAD OF MORMONISM.

A Great Missionary Campaign is Now
Going on.

'The Mormon church is enjoying a most
marvellous period of growth, said Bishop
Joseph Bunker, the foremost Mormon in
southern Utah. 'It is engaged in the
greatest missionary labor ever undertaken
by any religious body. On Feb. 1, we
had 1,623 young men employed exclusi-
vely in parts of Europe and America in Mor-
mon missionary work. Some 280 more
young men were almost ready to start out
for two years as missionaries for the
church, and the books show that by July
there will be still 340 more who will go to
Canada, Mexico, and the southern states
on eighteen months' terms of service. By
next January we believe that we shall have
altogether between 2,400 and 2,500 mis-
sionaries busy in the church's cause. The
world never saw another missionary cam-
paign like it. President Snow of our church
believes that by 1910 we shall be able to
send out between 3,000 and 3,500 mis-
sionaries every alternate year.

'The Mormon missionaries must follow
the methods of the apostles of the first
Christian church so far as possible, and
some of our youths made pathetic sacri-
fices to follow what they honestly believe is
the will of Heaven. They leave their
ranches, their herds, mines, stores, pro-
fessions, and go out from their homes,
leaving wife and family, to any part of the
world the bishops may direct. They ac-
cept no pay, ask no alms, take up no col-
lections, and maintain themselves at their
own expense. They get nothing from the
church at Salt Lake, and they must pay all
their expenses from their own pockets. To
do this they must either have parents be-
hind them, or work a year and preach a
year. Many of them have to borrow money
from Utah before they get home. They are,
in a sense, martyrs to their religion.

'There are probably no other missionar-
ies so hostilely received as the Mormons.
Our missionaries come back to Utah with
tales of the way they have been mobbed,
rotten-egged, spat upon, hooted, and
drenched with boiling water in respectable
God-fearing towns, where they tried to
preach the faith of the Latter-Day Saints.
The missionary elders are as a general
thing from 20 to 35 years of age, have had
good educations and have had careful re-
ligious training in the Temple at Salt Lake
City. They have been educated in the
common schools of Utah, which we believe
stand fourth in the United States. Our
missionaries thrive on persecution, even if
it is sometimes hard to bear, and the
growth of the church speaks for the zeal
and power of our men.

'The most successful missionaries we
have sent out during the last few years
were trained particularly for their work
from the time they were 12 years old until
they were 23. Not a day in all that time
went past without a reminder that meant
preparation for the work of going forth to
preach Mormonism to the church. Their
feats of memory concerning chapter and
verse in the Bible and the Book of Mor-
mon are extraordinary. They have been
required to memorize rules and doctrines
of the church, until each young man is a
walking encyclopædia of church history
and the revelations of their prophet. In
their regular services at home every man is
required to take part in public worship un-
til he becomes a speaker able to stand and
talk without embarrassment. In their Sun-
day schools the children are required to
give recitations, commit to memory cer-
tain writings of church authorities, and
read and re-read from the books of the
church until they are thoroughly grounded
in the faith and are able to expound it to
the gentile world.

Three of our finest missionaries were
students at Yale, Cornell and Williams.
Elder Riswick, a wonderfully clear and
very scholarly expounder of Mormonism,
took a prize for literary excellence at

Harvard a few years ago. His father is a
rich cattle man, and he gave all his eleven
children superior educations in Eastern
colleges. Elder Riswick is a foremost op-
ponent of polygamy in the church, and his
words and influence have powerful effect.
He has been preaching and laboring in
Maine and Nova Scotia for two years, and
the number of converts he makes is some-
thing astonishing.

Elder Forrest, who became prominent
in 1898 by his opposition to the nomination
of Roberts to Congress because he was a
confessed polygamist, is said to be one of
the first religious orators in the country.
He has the same oratorical simplicity of
speech and homely directness of illustra-
tion that made Lincoln the forcible speaker
he was. He was born in England, and
went to school at Rugby. He happened
to pick up and read a Mormon tract one
day when he was in Liverpool, and he
went and called upon several Mormon
missionaries there. He was convinced that
ours was the true religion, and joined us.
He spent several years at Salt Lake pre-
paring for his missionary labors, and at
his own expense and amid insults, adver-
sity and tribulations he has supported him-
self and preached our religion since 1892.
Once in Philadelphia he was struck down
by a woman with a brick, and he nearly
died with concussion of the brain, but he
was spared to become a stronger, more
zealous and devout worker in the Lord's
vineyard. I only mention this now to show
that we are not all so illiterate and super-
stitious as our innocent traducers in the
gentile world often say.

'We believe that our faith is the most
reasonable of any, and if our bright mis-
sionaries can only get the ear of serious
people they can make converts. We be-
lieve also that our faith has been blessed
more than any other religion. For an
evidence of this see how we have been
prospered, wonderfully, marvellously and
beyond all precedent. There were fewer
than 5,000 Christians at the end of the
first century after Christ, and only about
20,000 at the close of the second century.
We have now at the close of the seventy-
fifth year after the Divine revelations to
Joseph Smith at Palmyra, N. Y., more
than 280,000 Mormons in America alone,
in full fellowship with the church, and there
are 122,000 Mormons in other parts of
North America, Europe and Australia.
Last year the church added about 22,000
names to its rolls, and it was the best year
we ever had. Brigham Young said in
1850: 'We shall number more than a
quarter of a million souls before this cen-
tury is out, and we shall, under God's
guidance have half a million members in
the United States alone before the true
Church is a century old. Then our children
will control all the West, and the Latter
Day Saints shall be exalted of the earth.'
This is one of the extraordinarily correct
prophecies of our holy leader that make us
believe he was truly inspired by God. We
believe the Mormon membership will be
increased about 30,000 during the present
year.

'Where are we having our greatest
successes in garnering new members? That
question was discussed for several days at
the recent seventieth annual conference at
Salt Lake. Reports from missionaries in
every part of Europe, except Turkey and
Italy, from forty four States in the Union,
from the South Seas, Australia, Alaska,
Mexico, Brazil and South Africa, were
read, and then the discussion began.
Opinions were pretty evenly divided be-
tween Canada and Scandinavia as
the most fruitful regions for Mormon
missionary activity. We have had a
thousands of converts in Scandinavia, but
I believe that we gained most in Canada
of any region in the world. There are
about 300 Mormon missionaries—not
3,000, as was recently printed in the news-
papers—now at work in Canada. We
have 7,000 members in the Province of
Ontario, and have done almost as well in
the extreme northern towns of the Pro-
vince of Quebec. In the Northwest Ter-
ritory we have a flourishing and beautiful
Mormon colony known as Alberta. We
believe it will be a second Salt Lake. It
is the central colony of the State of Zion
in Canada. Dozens of other little col-
onies have been and will be located around
about Alberta, just as Brigham Young so
wisely located colonies throughout Utah
within easy access of Salt Lake. We pro-
pose to make Alberta and its environs gar-
dens and beauty spots in the bleak and
arid and dreary Northwest.

'The Mormons have done wonders in
irrigation in Utah, Idaho and southern
Colorado and we'll exceed those wonders
in the Alberta country. A great canal
thirty-two miles long is being dug by the
Mormons to carry water to 37,000 acres
about Alberta, and the building opera-
tions there in 1899 aggregated over \$200,-
000. Many Canadian newspapers have
waxed eloquent in their denunciations of
our colony away off at Alberta, because it



"Take it back

—go to some grocer who will give you Pearl-
ine." That's the only way to do
when they send you an imitation.
The popularity of Pearl-
ine gets the habit of calling anything
that's washing-powder, "Pearl-
ine." Those who notice the difference
in name, think perhaps "it's about the
same thing." It isn't. Nothing else
equals Pearl-ine, the original and
standard washing compound.

Millions NOW Pearl-ine

is alleged we propose to force by political
power polygamy on the law books of the
province. But nothing could be more
absurd. We have positively dropped
polygamy as a Mormon institution, and we
have no more care about the politics of
Canada or any of her provinces than we
heed the tides of the ocean.

'In past years we have had thousands of
men and women come to us in Utah from
Norway and Sweden. The government
there is the most liberal of any in Europe
toward missionary effort for our religion.
Sweden was the first country in Europe
that responded to our missionary labors,
and so many Swedes and Norwegians have
made great wealth and led happy lives in
Utah that they have gone back to the old
country to be personal exhibits of what
the new church has done for them spiri-
tually and materially. This has brought
others, who have in turn gone back to
Scandinavia and made new converts.

'Our missionaries generally have their
greatest success in large cities, and we
have lately transferred many of our elders
laboring in rural communities to large
cities, where the missionaries say they
have more than they can attend to. There
is good reason for this difference between
city and country successes. The faith of
the latter day saints appeal to the miser-
able, the poor, the oppressed and down-
trodden more than any other belief since
the early christian church. The gentile
faith is all spiritual and has its only reward
in the other life. We believe all that, and
we believe that Joseph Smith and Brigham
Young were told by Heaven how man's
condition here on earth might be cheered
and made preparatory for the joys here-
after. We believe that religion and a
means to support one's family go hand in
hand, and that a man's piety is not com-
plete unless he takes care of his wife and
children. So Brigham Young and the
early Mormon leaders taught us how to
use God's gifts to the support of the human
race, and how to make poor shiftless men
and women financially better while we
taught the way to Heaven. So when our
missionaries come across poor, hungry
drunken men and women in the tenements
of the cities they plan for their physical
betterment as well as their spiritual welfare.

A prosperous man almost always carps
at our religion and has his jokes about
plural wives. A hungry, poverty stricken
man in a slum will listen to a missionary
who has a scheme for his welfare here on
earth as well as in the great beyond.

'Speaking of how Mormonism inculcates
thrift and industry reminds me to say that
Mormon religious services are often spent
in discussing the profit there may be in
growing a new variety of grain, or growing
fruits or vegetables. Irrigation and schemes
for the betterment of the Church are fre-
quently talked over in the Sunday services.
I used to hear Brigham Young speak, in
lieu of a sermon, upon the proper fodder
for Mormons to grow in Utah, the sort of
bills and heifers to buy and where and how
to get the all-essential irrigating water from
the mountains to the thirsty acres in the
valley. Brigham Young used to say that
thrift was practical piety.

'I have spoken of our surpassing new
Mormon colony at Alberta, in Canada. We
have another and younger colony in Sonora
Mexico, close to the Rio Grande and twenty
miles from the United States boundary
line. Juarez is the nearest Mexican Post
Office. The Church has a concession for
some 55,000 acres of land there in payment
of a mammoth irrigating canal the Mor-
mons are to furnish to the lands from the
Rio Grande. There are many converts to
our faith who cannot endure the cold cli-
mate of Alberta or the altitudes of Utah,
and who want to live in a Mormon cooper-
ative colony. That helps the Sonora col-
ony. There are some 6,000 Mormons in
Sonora now and we shall have many more
there before the year is over.

'There are no plural marriages sanctioned
in any way by the Mormon Church nowa-
days. The young people in the Church
will not tolerate polygamy. I have twenty
seven children and not one of them favors
the plural marriage idea. It is the same
way in many families I know. The mani-
festo of the Church when the Edmunds law

passed Congress forbidding polygamy was
an honest law of Christian God fearing
men.

'I was a polygamist. I had three wives.
One is dead and I support my two surviv-
ing wives with equal care amid equal en-
vironments. I married my first wife in
1853, and in 1860, after weeks of thought
over the doctrines of our church, I came to
the conclusion that I should marry my
wife's cousin, a forlorn maiden lady who
had no one to provide for her. My wife
and I prayed over it, and it took the coun-
sel as my second wife. Three years later
I married a widow with two children, at
the request of my two wives. I was a cat-
tle ranchman and we lived at St. George,
Utah, then. I had three cottage homes
each the exact counterpart of the others.
The houses were about a third of a mile
apart. I lived a month in each home and
was always careful to give to no wife more
attention than to another. The wives
went back and forth, visited with one an-
other, did family sewing together and did
church work in harmony. On Sunday my
three wives and I were together in church.
So careful was I not to show favor to one
wife and thereby hurt the feelings of my
other wives, that I never let any wife ride
on the front seat with me on those drives
to and from meeting. My children called
their own mother 'Mother,' but the other
wives in the family 'Aunt.' There were
family jars once in a while, but they were
no more numerous than in monogamist
families.

'Very few children who have grown up
in a polygamist's home ever want a similar
home. The Scandinavian Mormon women
seemed to be better satisfied with plural
wives than any other women in Utah did.
The American women, especially those
from England, revolted most at the law of
the Church, but they gradually yielded to
the doctrine.

'I have heard that there are about fifteen
hundred men in Utah who still have plural
wives. I know of several hundred who
have two and three wives. One man in St.
George has four wives and over thirty
children. I am proud to say that we who
have plural wives are supporting our wives
and little children as in former days. I
would rot in jail before I would cast off
or desert either of my surviving wives. I
married each in good faith forty years ago.
I promised to love and cherish each as
long as I lived. Each wife has been a help
and a cheer to me and a Christian mother
to my children. It would be dishonor and
shame to desert either now, and I won't do
it. While I am glad we have stricken
polygamy from our church books, and I
hope it will never even be proposed again,
I will stand by my promises to my devoted
aged wives. That's the way Mr. Roberts
and all the Utah polygamists, except a
few radical old fool Mormons, look at
polygamy. The Eastern editor who says
that the Edmunds law is secretly and com-
monly violated in Utah tells an untruth.'

'Do you believe that the world will
eventually all become Mormon?'

'No. I do not. Some Mormons apostles
believe that sincerely. I believe there will
always be different religions. I think all
religions must have some good in them or
they would not be believed. The Mormon
is the best and true religion.'

'How about the statement that the Mor-
mons are trying to run Utah politically?'

'That is not true. We do not pretend
to tell people how to vote. We try to
separate church and State. Brigham
Young taught this, and all our teachings
have been in this direction. We have
Mormon Democrats and Mormon Repub-
licans. Our principles provide that when
a man is an officer of the Church he should
ask the advice and accept the decision of
his fellow officers of the Church as to
whether he should engage in outside busi-
ness or politics. If these things are to
affect his work we should know it. One
of our twelve apostles, for instance, has
lately been engaging in real estate specu-
lations in Idaho. His business has kept him
away six months at a time. He could not
go where he was sent among the Church
branches or States and subordinate orga-
nizations into which the Church is divided.
There is much for our elders to do, and it
is necessary that such action should not be
interfered with by outside matters. An-
other apostle was paying attention to poli-
tics. He wanted to be a candidate for
Governor. How could he perform his
political and Church duties at the same
time? Our principles are that such mat-
ters should be referred to the apostles in
council, and that the action taken should
be for the good of the Church. Another
thing is as to the wards or districts in which
the members live. We provide that no
member can leave one ward or church to
be received in another unless he has letters
or can show he is in good standing in the
ward he left. These things are spiritual,
and not political. I have said that Mor-
monism demands constant self-sacrifice and
heed for the general good of the Church
and all who belong to it.'