

Now we feel no hesitancy in pronouncing Mr. Gregory's article a tissue of falsehoods, and withal unutterably mean. Lucy Smith was an average American mother. She was the mother of a large family of children, and none of them were deficient, either mentally or physically. If it were possible, it would be interesting for Mr. Gregory to engage one of her sons in argument and permit an intelligent jury to decide whose mother was a stranger to logic.

He has raised the question of heredity, and in view of some of the things that he has written we are tempted to say that his own paternal origin is stated in John 8:44; but we will not be so uncharitable, though to be candid we feel that by his vile attack upon a woman he has forfeited any claim to decent treatment. Nor will we trace his maternal origin, because it is not likely that his mother, if she could see his conduct in its true light, would crave publicity. We prefer to think of her as being unfortunate. Certainly she would not be proud to think that her son, as a minister, entered into a theological controversy, and made his first attack upon the character of an opponent's mother.

Reference to this article was delayed while one of the brethren wrote to Mr. Gregory asking for documentary evidence in support of his statements. No reply has been forthcoming.

Perhaps the article in itself is not worthy of notice. Yet it is one of a class, and we could not forego the pleasure of stating our opinion of the class.

ELBERT A. SMITH.

NOTES AND COMMENTS.

Elders J. R. Sutton and Hale W. Smith have succeeded in getting before the people of Comstock, Nebraska, via the Temperance League, as will be seen by the following from the *Comstock News*:

"The Comstock Temperance League met last Monday night, as announced in these columns, and the program as published, with a few omissions and additions, was carried out. . . . The solo by Reverend [Elder] H. W. Smith, also by T. H. Bryant, as well as the duet by Messrs. Allen and Butler were applauded heartily. The lecture by Reverend [Elder] J. R. Sutton was listened to attentively and was full of food for thought and reflection. The meeting was pronounced my many the best one of the season."

I think it must somewhere be written, that the virtues of mothers shall be visited on their children, as well as the sins of the fathers.—Dickens.

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True popularity is not the popularity which is followed after, but the popularity which follows after.—Lord Mansfield.

Elders' Note-Book

PREACHING FROM NOTES.

Preaching from notes is a custom very extensively practiced in the religious world. Some have their entire sermons written or in a printed form, which have been carefully prepared and revised from time to time.

Almost invariably the minister, before presenting his sermon to the audience, asks the Lord to give him of his Spirit that he may present such thoughts as will be food for the assembly.

In my judgment there is no consistency in asking the Lord to bring to his (the minister's) mind that which shall be food for the congregation, when he has before him all that he intends to present. It brings to my mind the following:

Little Johnnie heard his mother teaching his sister, younger than he, the prayer, "Give us this day our daily bread," when he said, "Mamma, I don't see why we should pray like that every day." "Why, dear?" "Because you baked eight large loaves of bread yesterday. They will last us one week, and father brought six sacks of flour from the mill, today; besides I heard him tell Uncle John that he has fifty bushels of wheat yet, in the granary, and if he didn't harvest any this year he had enough for bread for one year."

The prayer referred to was taught by the Savior to his disciples as he sent them out into the world without purse or scrip. Hence, it was very appropriate for the disciples and all who did not have their daily bread, or the means by which to purchase it. And to be consistent, the minister should first exhaust the stock in hand, before asking for more.

"Well," says one, "I do not believe in presenting stereotyped sermons. To me it is not interesting. It may be advisable to have notes or head-lines to bring to the mind certain lines of thought that have a bearing on the subject to be presented." Another says, "If it is advisable to have the skeleton of the sermon, why not have the entire thing, and give the audience a finished product? It is much better for the minister to prepare his sermon before delivering it to the audience, and by so doing he can revise and see that the grammar is perfect and no conflict in what is said. By this method the sermon is free from errors and sound in doctrine, and has much better effect with the thinking class than the sermon delivered extemporaneously." So, on this, as well as other matters, people differ.

The late Dean Howell, of South Wales, said, "There never was so much preaching, but what about the effect? The preaching is able, masterly, has marks of scholarship, but with little unction accompanying." It is true that the preaching in the reli-

gious world has the marks of scholarship, but lacks in spirituality, and is not sound in doctrine, but it may be free from errors as far as grammar is concerned. The divided, conflicting creeds of the day are strong evidence that with all the masterly sermons, which have the marks of scholarship, the clergy are preaching for doctrine the commandments of men, and that by the wisdom of man, and as Dean Howell says, "with little unction."

How is it with us, who are called to preach the gospel, not in word only, but by the power of the Spirit? Shall we follow in the footsteps of those who depend upon their notes and manuscript? or shall we conform to the instructions of the great teacher, Jesus Christ? "Go ye therefore, and teach all nations, baptizing them in the name of the Father, and of the Son, and of the Holy Ghost: teaching them to observe all things whatsoever I have commanded you: and, lo, I am with you alway, even unto the end of the world."—Matthew 28:19, 20. Upon condition that they teach all that he commanded, he promised to be with them unto the end of the world; and in order that they might be able to do so, it was necessary for them to become acquainted with his commandments, informing themselves of his mission—study the writings of the prophets, so that from a Bible standpoint they could preach Christ, as we find Peter does on the day of Pentecost. (See Acts 2:14; also 7:1-53.) Stephen here covers much scripture in trying to convince the people of the mission of the Savior. By these chapters, we can see that Peter and Stephen were well informed. Jesus promised to be with his ministers, not in person, but by the Holy Spirit. "I will pray the Father, and he shall give you another comforter, that he may abide with you for ever; even the Spirit of truth."—John 14:16, 17. And in the twenty-sixth verse we learn what this Holy Spirit shall do. "He shall teach you all things, and bring all things to your remembrance, whatsoever I have said unto you." When shall the Spirit do this? Is it when we read what the prophets had said? No, for when we inform our minds of his truths by reading, there is no necessity for the Spirit to bring it to the mind. It will give us light and confirm the truthfulness of what we read.

The promise is that when his ministry are teaching whatsoever he commanded, that he by his Spirit will be with them, and bring to their minds such as will be proper food for the occasion. Not only in the preaching of the word, but when they are arrested and brought before the courts for the truth's sake, he has promised, then, to be with them, as we note in Mark 13:11: "When they shall lead you, and deliver you up, take no thought beforehand what ye shall speak, neither do ye premeditate, but whatsoever shall be given you in that hour, that

speak ye: for it is not ye that speak, but the Holy Ghost." Similar language is used in Matthew 10:18-20.

One writer says, "This appears to be a special provision for extraordinary occasions, but, of course, can have no reference to the ordinary preaching of the gospel. In fact, if this were to be the general rule, there would be no necessity for giving this specific instruction to apply upon the occasions referred to." How can it be for a special occasion when it is in harmony with the promise of John 14:16? "I will pray the Father, and he shall give you another Comforter, that he may *abide* with you, (not only on this special occasion) for ever." What shall it do? Verse 26: "He shall teach you all things, and bring all things to your remembrance, whatsoever I have said unto you." Not only when brought before the courts of the land for the gospel's sake, but in the presentation of the word of God, and officiating in the ordinances of his church.

In my judgment, the reason why the Savior promised so minutely as to what they could depend upon, was because of their surroundings when their lives were at stake. He knew that they would need strength and counsel, and it was indeed consoling to them: not only in the teaching and preaching of the word, would the Holy Spirit bring to their minds such as was necessary, but while they may be bound, hand and foot, by their enemies. Yes, the Master knew that they would be persecuted, and brought before tribunals, and sentenced to die, and he gave them to understand that the Holy Spirit would be present then, as it had been upon other occasions when presenting the truth. I consider the promise timely, but can not indorse the statement that it was for a special occasion, and not for the ordinary preaching of the gospel.

As further evidence that the Spirit is promised to the ministry of Christ, in all their ministerial work, as well as upon the special occasion referred to, we read section 42, paragraph 5, Doctrine and Covenants: "And again, the elders, priests, and teachers of this church shall teach the principles of my gospel, which are in the Bible and the Book of Mormon, in the which is the fullness of the gospel; and they shall observe the covenants and church articles to do them, and these shall be their teachings, as they shall be directed by the Spirit, and the Spirit shall be given unto you by the prayer of faith, and if ye receive not the Spirit, ye shall not teach."

From this we learn that the elders are to teach the principles of the gospel, as contained in the books; they are to be directed by the Holy Spirit. The Spirit is promised when sought for by the prayer of faith; and if they have not the Spirit,

they shall not teach. From this we infer that there may be times when the Spirit will be withheld. Yes, we know by humiliating and valuable experience that such has been the case, for good reasons, some of which may be that the audience was not in a proper frame of mind to receive the word, or, the speaker was not worthy. The speaker may have indulged in light speeches, fault-finding, evil-surmising, jealousy; or he may have had much success in his labors and the favorable comments by his hearers caused pride to enter his heart and he became exalted. All of the above are displeasing to the Lord, and are just and good reasons why the Spirit is withheld.

Paul says, By the spirit of man, we understand the things of man; the things of God, by the Spirit of God. Hence, we see the wisdom and safety in the command, "If ye receive not the Spirit, ye shall not teach."

"And any man that shall go and preach this gospel of the kingdom, and fail not to continue faithful in all things, shall not be weary in mind, . . . Therefore, take no thought for the morrow, . . . neither take ye thought beforehand what ye shall say, but treasure up in your minds continually the words of life, and it shall be given you in the very hour that portion that shall be meted unto every man."—Doctrine and Covenants 83:13, 14. This is given as a general rule, not alone as a provision for extraordinary occasions, "when they shall lead you, and deliver you up," or when making a defense before magistrates. It has direct reference to the preaching of the gospel by any and all of the faithful who are called to the ministry, as stated in verses 13 and 15. "Well," says one, "it is very humiliating to enter the stand and speak ten minutes, have the mind become blank, and have to sit down, when if I had notes of what I wished to present I could continue and present thoughts that would be new to some." Upon the other hand it is very tiresome and not edifying to the audience to listen to the minister from forty-five to sixty minutes, preach from notes in the absence of the Spirit. As the late Dean Howell has said, the sermon may have the marks of scholarship, but what about the unction? Have both, and the audience as well as the speaker is edified.

Paul says, "For our gospel came not unto you in word only, but also in power, and in the Holy Ghost, and in much assurance."—1 Thessalonians 1:5. In section 68, paragraph 1, the ministry are promised the Holy Spirit. He is to be their instructor. Second, they shall speak as they are moved upon by the Holy Ghost. Third, whatsoever they shall speak when moved upon by the Spirit shall be Scripture, will, mind, voice, word, and power of God unto salvation. Fourth, this promise is unto all the faithful elders of his church. If we are of the faithful we

ought to trust him and not depend upon our notes. Often we have heard brethren say, that were called on short notice to preach, "I had excellent liberty. My mind was enlightened, and I could see grand thoughts. Yes, they came as fast as I could deliver them, and the audience was interested and edified, and it was a feast to all concerned." Why? Because the Spirit was present, bringing to the mind of the speaker that which was necessary for the congregation. This same brother may be appointed to speak one week later, and he reads and stores the mind with useful knowledge, and not having had light as to what subject he shall speak upon, and for fear that he may not have the liberty that he had on the former occasion, he writes some headlines of that which, in his judgment, would be the proper matter to present. His subject is, "Baptism," and he divides it up under the following heads: First, baptism, a command of God; second, its object; third, who are proper subjects; fourth, the mode; fifth, who may officiate. He has a plain, simple subject, and lest he forget to bring out all the above points, he makes notes, and in order that he may not take up too much time, he concludes to speak fifteen minutes on the first, ten on the second, five on the third, fifteen on the fourth, and fifteen on the fifth. He looks on his paper and is pleased with the arrangements. The inquirer asks, "What more could be done? Is there anything wrong in the above arrangement?" I answer, "The brother so far, in my judgment, is in harmony with 2 Timothy 2:15, Study to show thyself approved unto God. A workman that needeth not to be ashamed, rightly dividing the word of truth."

The speaker enters the stand, and announces his subject, confines himself strictly to the arrangements made on the paper. When through he is not satisfied. He has noticed that part of his remarks were not interesting to the audience, and that the attention was not given as he expected it would be. On part of the subject he had excellent liberty, and could have spent more of the time in presenting valuable information, while he labored at great disadvantage along other lines. What was the cause of this? The notes to blame? No, not any more than if he had marked certain passages of Scripture and was determined to present them all, or if he were speaking from a chart. The speaker made the mistake in following out his notes; he should have followed the leadings of the Spirit. He was blessed with liberty along certain lines, and the audience was interested. He should have continued, if he never said one word about either of the other four headlines to his subject. Not only that, the elder when he enters the stand should be free, not bound to any particular subject. If he has chosen one and he finds in his opening remarks that his mind is led in another

direction, speak on. Paul says, "The spirits of the prophets are subject to the prophets." He may prophesy and he can quench the Spirit, so it is with the minister; he may preach as he is led by the Spirit, or he may speak from notes that which the Spirit does not give him the liberty to speak of.

The results are, that when man of himself speaks, however eloquent he may be, if he confines himself strictly to his notes in the absence of the Spirit, his sermon will not be edifying along gospel lines; while he that speaks under the influence of the Spirit, though his language may be imperfect, that which he says will be life and encouragement to all that hear, if honest in heart.

We must not persuade ourselves that because we have charts or notes upon certain subjects, that we may use them at our will to an advantage. The promise is that the Spirit will direct us. Neither must we conclude because we had excellent liberty in one place, that we will have the same experience upon the same subject at another place; for what may be beneficial to one congregation may not be essential to another. Hence, the wisdom and safety of following the leadings of the Spirit and not our notes. The command is, "If ye receive not the Spirit, ye shall not teach" (notes or no notes, Bible or no Bible).

In section 50, paragraph 5, "Verily I say unto you, he that is ordained of me and sent forth to preach the word of truth by the Comforter, in the Spirit of truth, doth he preach it by the Spirit of truth, or some other way? and if it be by some other way, it be not of God."

SCRANTON, Pennsylvania.

WM. LEWIS.

There is no liberty in Romanism, for its principle is domination and subjection.—There is none in atheism, for it denies God and the world to come.—It leaves us with no faith except in ourselves, limited to earthly wants, and with no motives but our appetites and passions, whose slaves we thus become.—Protestantism is our only escape from Romanism; and it will be found to be our only escape from atheism. Deliver us from both, for they are our worst enemies.—Paul Bonchard.

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How easy it is for one benevolent being to diffuse pleasure around him, and how truly is a kind heart a fountain of gladness, making everything in its vicinity to freshen into smiles.—Washington Irving.

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One man's word is no man's word; we should quietly hear both sides.—Goethe.

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A proverb—"The wisdom of many, and the wit of one."—Lord John Russell.

Original Articles

LEAVES FROM LIFE.

AUTOBIOGRAPHY OF J. H. N. JONES, OF AUSTRALIA.



ELDER J. H. N. JONES.

"I trust that this sketch may catch the eye of some stubborn one who is resisting the power of God, and cause him to yield to the pleadings of that 'still, small voice.'"

I was born the ninth day of December, 1866, in a little township (Frankston) on the shores of Port Philip Bay, within thirty miles of that great city of the southern hemisphere, Melbourne, in the state (then colony) of Victoria.

My father, the late Evan G. Jones, Sr., was a native of Key West, Florida, U. S. A., and my mother, Mary Barry, of County Cavan, Ireland.

I was the third child of a family of eight, composed of four of each sex, and when still a child my parents removed to a little fishing village called Hastings, which is situated on the shores of Western Port Bay, about fourteen miles from my birthplace, and forty from Melbourne.

My father at first engaged in the fishing industry, but afterwards had built a large boat, or small cutter, and engaged in a cargo and passenger trade across Western Port.

At the time of Glaud Rodger and C. W. Wandell's sending to Australia as the first heralds of the Reorganization, my father was plying between Hastings and the little seaport town of Queensferry, which lies on the southeastern shores of the bay. His boat many times carried the elders and Saints, to and fro,