OUR MOTHER IN HEAVEN.

"A small child with questioning eyes of blue, holding a thought in leash, leaned confidly on her bosom of mother, and with a voice full of repressed feeling, asked:

"Why don't you tell me 'bout the Heavenly Mother? Don't she give us anything?"

"A thrill of strange capture shot through the heart of the mother as she pressed her child to her breast and inaudibly prayed that she might be able to give her a true and worthy thought. Then from her book of memory, she read in subdued tones, as follows:

"I knew a little girl once, almost like you, who thought about her Heavenly Father, how good and great he was, and ever and ever alone through eternity, with no one to understand Him or none to love. How understandingly men, women and little children on the earth, and angels in heaven loved each other; birds and beasts had their kind, but God had no one to love Him! He was solitary and lonely for He was never in heaven! The overwhelming thought of the solitude of God oppressed her little heart; it would not leave her. Overcome with sadness, she clasped herself on the moist grass and sobbed herself asleep, while in her dream a white-robed angel came and whispered something in her ear, and she woke and arose, and with a voice of gladness cried out:

"O, Heavenly Mother. I have found you! Strange! I did not know: that no one told me! Why, there must be a Heavenly Father if there is a Heavenly Mother!"

"Can anyone conceive of a Divine Father without including a Divine Mother in the conception? No more than we think of a child without involving the idea of a mother and father. People speak glibly of a 'Parent' in heaven—but yet with compassion for the child who has only a parent on earth. The love of God is often illustrated by showing what an earthly father will do for a child. But, does a mother do less?"

"When we draw nearer the Divine Man, let a Divine Woman shine out upon us! Much that is plaintive in music, and in poetry, and pathetic in art, is the expression of the soul's instinctive sigh for a Divine Mother. In the Father's many mansions we shall find Her and be satisfied."—Golden Age.

The foregoing brief treatise gets right at the heart of the matter in a simple and direct way. It does seem strange, indeed, that sensible, reasoning, liberal and high-thinking people should have overlooked the Motherhood of God. It is stranger still that when the fact is brought to their attention they should fail to rejoice, and even will frown down the thought. As showing the orthodox Protestant view of this really sublime subject, we are pleased to append an extract from a pamphlet setting forth Elder H. H. Roberts' answer to the Ministerial Association's review of the First Presidency's "Address to the World."

"One other item in which we offend these reverend gentlemen is that we believe Jesus had a Father as well as a Mother. Now, gentlemen, honestly, is it any worse for Him to have had a Father than it is for Him to have had a mother? You concede that He had a mother; that His body grew as yours did, in the womb of His mother; that He came forth of the womb by birth-pains; that He suckled at the breast of woman; that through the months and years of infant weakness He was watched and guided by the hand of a loving mother. Tell me, is it true, that in your philosophy of things it is all right for Jesus to have a mother, but a terrible sin and blasphemy to think of him as having a Father? Is not fatherhood as sacred and holy as motherhood? Listen, people, there is something else. Having objected to our idea of Jesus having a father, these peculiarly pious gentlemen turn now and object to our faith because we believe that we have for our spirits a heavenly mother as well as a heavenly father! They quote in part, that splendid hymn of ours on heavenly motherhood, to great throbbing hunger of woman's soul, and which was given to his world through the inspired mind of Eliza R. Snow; the hymn known to us as, "O My Father."

"In the Scripture we read: ‘We have had fathers of the flesh, and we did give them reverence; shall we not much rather be subject to the Father of spirits and live?’ So that we know we have had a father to our spirits: but because we hold that the spirits of men have had also a mother in heaven, as well as a father, behold these reviewers complain against us. Now observe the peculiar position of these critics: It is all right for Jesus Christ to have a mother, but it is all wrong for Him to have had a father. On the other hand, it is all right for men's spirits to have a Father in heaven, but our reviewers object to our doctrine of their having a mother there. I sometimes wonder what in the world is the matter with you, gentlemen."

The particular point to which Elder Roberts makes answer in the foregoing paragraph is brought out by the declaration of the Ministerial Association in regard to the "Mormon" idea of Deity, as follows: "But when the full doctrine of the Deity, as taught in Mormon congregations, is known, it will at once be seen that no Christian can accept it. In fact the Mormon Church teaches:
LATTER-DAY SAINTS' MILLENNIAL STAR.

Given the key: There were two creations, the first spiritual and the second natural; and these two creations were counterparts. Whatever God did in the first creation, the spiritual, He did, also, in the second, the natural or earthly creation. If in the first case, "God created man in his own image, male and female," so in the second case He "created man in his own image, male and female." Now, if there is no female in the Godhead, how could the female be created in Godly likeness? The conclusion is so inevitable that we need no longer wonder at the exaltation that filled the heart of the poetess when she sang:

"In the heavens are parents single?
No; the thought makes Reason stare.
Truth is reason, truth eternal,

tells me I've a mother there."

And what is there in the natural man or woman that revolts at the idea of a Heavenly Mother? The sublime attributes which we ascribe to Deity, are just those which have immortalized the name of mother. Fatherhood and motherhood are co-equal in sacred office on earth, but childhood wants mother. That's why ladies delight to hear of the Heavenly Mother. The poet, Wordsworth, in a remarkably clear spiritual vision, as his "Intimations of immortality" charmingly testified. He sang:

"Heaven lies about us in our infancy,
Shades of the prison-house begin to close
Upon the growing boy,
But he beholds the light, and whence it flows,
He sees it in his joy;
The youth, who daily farther from the east
Must travel, still is nature's priest,
And by the vision splendid
Is on his way attended;
At length the man perceives it die away,
And fade into the light of common day."

And yet, while it may be true, that man drifts farther and farther away from the influence and impression of that "imperial place whence he came," there is something, if faint and indefinite, that calls out for such a being in the eternities as he knew in the days of his infancy when heaven shone around him.

"Who taught my infant lips to pray,
To love God's word and holy day,
And walk in wisdom's pleasant way?

My Mother."

An unknown author has said, "Not only from the mouths of babies and sucklings has the cry gone forth for a Mother in heaven, but, strong and brave, have yearned to adore her. The heart of man craves this faith and has from time immemorial demanded the deification of woman." It doesn't take from our worship of the Eternal Father, to adore our Eternal Mother, any more than
it diminishes the love we bear our earthly fathers, to include our earthly mothers in our affections. In fact, the love of one is a complement of our love for the other. We honor woman when we acknowledge Godhood in her eternal Prototype. And, man may never hope to reach the high destiny marked out for him by the Savior in these encouraging words: "Be ye perfect, even as your Father which is in heaven is perfect," without woman by his side; for "neither is the man without the woman, neither the woman without the man, in the Lord." Then let us respond to the lofty theme of George Griffith Fetter:

"The noblest thoughts my soul can claim,
The holiest words my tongue can frame,
Favorable are to praise the name
More sacred than all other.
An infant, when her love first came—
A man, I find it just the same;
Reverently I breathe her name.
The blessed name of mother!"

MINUTES OF HULL CONFERENCE.

The Hull semi-annual conference was held in the Lecture Hall, Kingston Square, Hull, September 25th, 1910. There were present President Rutherford Clawson of the European Mission, Sister Olga Clawson, President Joseph W. Clark of the Newcastle conference, President Thomas E. King of Hull conference, and fourteen traveling elders.

The morning session commenced at 10:30. After singing, prayer was offered by Elder William C. England. While the Sacrament was being administered by Elders James T. Bigler and William H. B. Maughan, a quartet was rendered by Elders Bailey, England, White and Brother George Norman.

President King welcomed all present, after which the labor and statistical reports for the past six months were read and accepted. President King then presented the general and local authorities, who were unanimously sustained.

Elder D. Chester Loveland, who had been laboring at Driffield, had met many people and had some good opportunities of explaining the gospel. Bore testimony that he knew the gospel was true.

Elder Elmer W. Smith reported that in the Selby district they were meeting with much success. Was thankful that he had been counted worthy to come into the world to proclaim the gospel.

Elder Hyrum B. Harris of the Barton district said he was pleased to have the opportunity of coming out into the world, and felt that he had allevied some prejudice, and felt well in the work.

Elder Joseph S. McCann had enjoyed his labors at Grimsby.

Things are looking bright there at present. All the organizations are doing well. Encouraged all to do their best, stating that God's just and will consider circumstances.

President Clawson said he was pleased to meet with us in conference, and to hear the reports and testimonies of the elders who addressed us. Spoke on revelation, showing the inconsistency of the idea that we do not need revelations and prophecies in this enlightened age, by using examples from the scriptures. Also showed how unreasonable it is to think that Christ, in speaking to Peter (Matt. 16: 17), meant that He would build His Church on Peter. He meant He would build it on the Rock of Revelation. The speaker also dwelt on the organization of the Church, showing that God's house is a house of order. God is no respecter of persons, and looks after the women as well as the men. He is so, and it is just as bad for a man to sin as it is for a woman.

After singing, the benediction was pronounced by Elder John H. Watson.

The afternoon session commenced at 2:30 by singing. Elder William H. B. Maughan offered prayer. Elder James T. Bigler said he thought the Gainsboro branch was in good condition at present. Encouraged all to obey the gospel and to live lives which could be examples for the people of the world to follow.

President Joseph W. Clark of the Newcastle conference advised against procrastination. Do not come in at the eleventh hour, but be ready at all times, and accept truths when they are presented. Man is forced to accept the gospel, as we all have our free agency to do as we please.

"School thy feelings," was sung by the quartet.

President Clawson said he thought that our life's history was written in our mortal bodies. Spoke concerning the habit of using drugs and liquor, and showed the harm that comes from using them. "Overcome and master these bad habits. They are expensive and no good comes from them." Related an incident which showed the power and influence of these bad habits: "There should be no such word as 'fail.' If we say we can't overcome these habits then we fail, so let us prove ourselves to the masters." The speaker also spoke on baptism, proving from the Bible that it is for the remission of sins, and Christ taught, "One Lord, one faith, one baptism"—that there was only one way and not many. Christ's doctrine never was popular, and never will be until sin is vanquished. "Latter-day Saints are Christians and teach Christianity. We teach from the Bible and will stand or fall by the same. Jesus never forced anybody to accept His teachings, but persuaded them and that is all He could do. The Latter-day Saints do the same.

After singing, the benediction was uttered by Elder Shirley P. Jones.

The largest crowd that has ever met at our conference here