

people departed from the ways of the Almighty and the overthrow of their state became necessary, the destruction was clearly foretold by special messengers. And the deeper the people sunk, the more earnest were the declarations of these men, and the more explicit their predictions. At last the voice of prophecy was silenced for nearly four centuries, but the final overthrow of the kingdom did not come until the Son of God Himself, and His chosen messengers after Him, had given their solemn testimony as to what was coming. Sacred history proves by facts that it is a well-established rule in the providence of God to raise up Prophets at every great epoch of the history of mankind. Shall we, then, expect the establishment of the kingdom of the Son of God among men without a period of inspired messages preceding it?

In the great prophetic book of the New Testament we are told that previous to the closing events of the present dispensation, messengers should be sent with an everlasting Gospel, proclaiming unto every nation, tribe and tongue to fear the Lord, because "the hour of His judgment is come," and setting forth the duty of all to worship, not the vague being of man-made creeds, but Him that made the heaven and the earth and the fountains of waters—God as made known in the history of the creation of the world; the message should also contain a proclamation of the fall of "Babylon," and the pouring out of the last judgments on the unrepentant among men.

The message of the Prophet Joseph and his successors, as well as of every Elder in the Church, when considered in the light of these New Testament prophecies, assumes a significance that cannot be overestimated.

Prepare ye, prepare ye for that which is to come, for the Lord is nigh; and the anger of the Lord is kindled, and His sword is bathed in heaven, and it shall fall upon the inhabitants of the earth. And the arm of the Lord shall be revealed. (Doc. and Cov. 1: 12-14.)

This is the very essence of the message to the present generation. "The hour of judgment has come." There is no salvation except in keeping "the commandments of God and the faith of Jesus." (Rev. 14: 12.)

Testimonies as to the genuineness and authenticity of this message are multiplying on all hands. Human laws seem inadequate to stem the inundation of crime that threatens society on every hand. Can the fact be contemplated without producing a strong conviction that, except for divine interference, the ultimate result will be a moral status, even in countries that boast of churches and a Christian civilization, similar to that which prevailed in the world before the flood? Even nature seems to be in commotion, as if impatient at the delay that still prevents its forces from sweeping the earth clean of the tremendous load of sin that weighs its fair face. If the political situation is reviewed it looks very much as depicted by the Revelator. (Rev. 16: 12-15.) "The way is being opened up for the 'kings of the east.'" The spirit of heathenism, Roman Imperialism and Mohammedism—or, as the prophetic language has it, "the dragon," "the

beast" and the "false prophet"—is more or less manifest among "the kings of the whole world," and the outcome can but be as predicted.

To the Saints of God and to every one who does not partake of the intoxicating influences of the world, these things are of great importance. "Blessed is he that watcheth and keepeth his garments, lest he walk naked and they see his shame." (Rev. 16: 15.)

### THE TWO HORNS.

As the time draws near for holding the national conventions of the various political parties, speculation grows rife as to the outcome of the impending contest. From the point of view now attainable, there appears to be outlined with a degree of distinctness the chief issues to be presented by the great political parties, that is if both proceed with solid front to the contest; and from the nearer observation that we now have, it is apparent that instead of the three or more parties in the field that seemed likely a few weeks ago, there is a strong probability that there will be only two of any importance.

There is hardly a doubt as to what will be the platform and candidate of the Republican convention. In the financial plank it will be the bimetalism of the "sound money" advocates, commonly known as the gold standard, with a candidate agreeable thereto. Of the Democratic position there is not so much certainty, although indications are very promising that "free silver" will be the slogan of that party in the financial part of the discussion. If this be the case, it is almost certain that the announcement concerning the Populists in Indiana will be carried into effect: whether or not there is the understanding referred to, as stated in our dispatches last evening, the situation is that if the Democrats nominate a free silver candidate on a free silver platform, the Populist vote will go solidly in that direction as the only means of making it effective on the financial idea of that party. Yet while the prospect is good for the Chicago convention to afford this opportunity for the Populists to unite with it in this election, there is something of an impending danger that that convention may be split as wide open on the financial issue as the 1860 convention of the same party was on a different proposition. Still, there were prospects of a Republican convention split some time ago, and it may be that danger of possible division will pass by as readily as in the other case, before the Democratic convention meets.

If the big parties go as now seems probable if they hold together entire, the dilemma that presents itself before the voter will be of a rather remarkable nature. It will have but two main horns, it is true; but each of these horns also has two, on which to puzzle the voter in his choice. The Republican horn will be: protection and the gold standard; that of the Democracy: free trade and free silver; at least that is the way they will be paraphrased in political discussions. The Republican voters who believe in free silver and protection will be in a fix as to whether or not it is better to throw their tariff ideas over for

the hope in silver; the Democratic voters who uphold the gold standard will be sorely puzzled as to whether or not a protective tariff should be endorsed by them in preference to submitting to the "silver craze," as they term it. And thus the choice is logically forced back to the tariff proposition.

The problem is "mighty interesting," to say the least, and will get more so as it is worried at. If the voters of the country merely had to select as between a solid Democratic or a solid Republican horn, the result might be easy to foretell; but when each party is divided as to a more difficult choice between two horns in its own affairs, the situation becomes complicated. And on the principle that "a house divided against itself cannot stand," it is barely possible that the choosing in the coming Presidential election may lead to a readjustment of party lines not altogether unanticipated but as yet not definitely set forth.

### KIRTLAND TEMPLE TODAY.

A recent issue of the Cleveland Plaindealer gives a description of the Temple at Kirtland, Ohio, as it stands today. The town of its location is a quiet place away from the railway, which passes through Mentor, six miles distant, and the former home of President Garfield. The Temple is now in possession of the Reorganized church, which has held four of its conferences there, the last being in April of this year. The Plaindealer says of the building in its present condition:

This prominent and historical building was built in 1833-34. It stands on an elevated portion of the town overlooking much of the surrounding country. It has three stories and is 52 feet from the foundation to rafter and is 80 feet long by 60 feet wide.

The interior is remarkably arranged. There are two series of pulpits, one at each end of the Temple, and each pulpit is designed to seat three persons. The pulpits in the west end are for the presidents of some of the leading quorums of the Melchisedec Priesthood and those of the east end for the presidents of the Aaronic Priesthood. There are four tiers of pulpits at either end, all of which are lettered. On the west end the first tier has the letters P. E. M., which stand for presiding Elder of Melchisedec Priesthood. The second tier is lettered as follows: M. P. H., Melchisedec High Priesthood. The third is lettered P. M. H., presiding Melchisedec High Priest. The fourth is lettered M. P. C., Melchisedec Priesthood council. The pulpits of the east end consist of the following letters: First tier, P. D. A., presiding Deacon of Aaronic Priesthood. The second tier is lettered P. T. A., presiding Teacher Aaronic Priesthood. The third tier is lettered P. A. P., presiding Aaronic Priest. The fourth is lettered B. P. A., Bishop, president of Aaronic Priesthood.

Subsequent to the exodus of the Saints from Kirtland in 1837 the Temple was badly neglected by reason that there were none left who took that interest in the building to keep it in good condition. However, in 1883, the Reorganized church, having come in possession of the building, expended a considerable amount of money in repairing and restoring it to its former beauty and grandeur. The Temple has been painted white on the inside, with the exception of the seats, and thus gives the interior a clean, pure appear-