

reach the same. This is their qualification, and the Lord has blessed them and the labors performed in His name.

But the Seventy who understands the nature of his calling is not content with filling one or more foreign missions with zeal and integrity. He is as especial witness to the Gentiles, a traveling minister first to them, and also to the Jews. But while he is under the responsibility to travel among all nations as directed by the presiding authority, it is not his whole responsibility as a Seventy. There are circumstances under which he is not required to travel in foreign lands; but under those circumstances he is none the less an especial witness "in all the world"—and that means when he is at home as well as when he is abroad.

So far as the gathered condition of the Church is concerned, there is ample work for the especial witness of the Seventy among the people. The work of the ministry has a field for operation in the perfecting of the Saints, to bring them to a unity under the law of God; and in attaining this unity there is necessary a great labor in giving instruction to those who have become members of the Church, many of whom have had long experience as years go. And it is meet that one holding the responsible position of a Seventy should be associated in imparting that instruction, with equal zeal and care, and with manifestations of divine approbation equal to those he receives while preaching among strangers. Besides the room for activity among those Saints who have comprehended the first principles of the Gospel and have received divine testimony of the same, there is the comparatively illimitable field of teaching the young people the truths of the Gospel. In this department alone, both among the children of Saints and of those who have not united with the Church, there are often to be found greater opportunities for the especial witness of a Seventy than he will meet with in months of foreign missionary travel.

The calling of a Seventy is as adaptable to this home missionary work as to the preaching in foreign lands; hence the Seventy has a perpetual missionary call before him. If there be one who bears that Priesthood who fancies that his only responsibility thereunder is to preach in foreign lands, he has failed to comprehend the scope of his calling, which is in all the world, to Israel and their children in a gathered capacity as well as to scattered Israel or anyone else. Hence, every Seventy should be as willing—nay, more, as eager as when in a foreign missionary field to bear witness of the Gospel to his fellowmen. At home he has the opportunity in his daily conduct, in the meetings of the Saints, in the Sabbath schools, the Improvement associations, as Teacher, etc., under the direction of the ward or other authorities, to engage in the calling of his Priesthood, all in the due order of the Church. And no Seventy who refrains from doing his best in this regard, who is neglectful or unmindful at home, or who is less an especial witness on behalf of the Lord among

the Saints than among others, comprehends and fulfills his duty under his calling. The Seventy should be zealous to perform their part at home as well as abroad, and those who conduct affairs should give them opportunity to do so in the field to which their abilities and calling adapt them.

QUESTIONS ON CHURCH MEMBERS VOTING.

To the Editor: Will you kindly inform an anxious contingent of Latter-day Saints what position those are in who might vote in the negative on disciplinary or similar questions?

2nd. What law (if any) of the Church is broken or strained by opposing and voting against any question that may be presented for endorsement or rejection?

3rd. Do you not think those who allow a question to go by default, so to speak, are in the more unenviable position than the one who openly opposed but subsequently accepts, like all minorities have to do?

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1. When questions of the nature referred to are presented to Church members duly assembled to transact business, those members have a perfect right, and it is their duty, to exercise their free agency in voting either in the affirmative or negative; and they are free from criticism or reproof for the conscientious exercise of that right. But when the affirmative vote is the majority, the question is settled, and the minority should acquiesce in the decision. To maintain a position antagonistic to that adopted by vote of the Church, virtually is withdrawing from fellowship with the Church. If a matter of the nature described be passed upon by the General Conference of the Church, then the decision of that Conference is the rule of the Church. Should occasion be such that the matter is submitted later to branch organizations of the Church, then a negative vote would be antagonistic to a Church rule adopted in regular form and in force, and would be an act of withdrawing or holding back from fellowship, such as has been named. A member who assumed the negative under the conditions last stated would be a subject to labor with, so as to be brought into harmony with the Church; while an officer who assumed the antagonistic position would not be worthy of retaining the official calling unless he repented, for it would be inconsistent to sustain in official position one who antagonizes a Church rule, or to permit such person to exercise official jurisdiction over any member who is in full fellowship and harmony with the Church. There is considerable difference between casting a negative vote upon the original presentation of a proposition, and casting such vote in a branch upon a rule already adopted by the Church, and in force upon its members generally.

2. No law is broken in opposing, or in voting against a proposition when presented for original discussion and vote thereon, provided such opposition keeps within rules of decorum. But in some cases an opposition violates rules of good order, not because the proposition under consideration is opposed, but because of the form taken by the antagonism, in which case a

law is broken. A further reply to this inquiry is given in the answer to question one.

3. That depends wholly on the circumstances of opposition or of allowing the matter to go by default. If the default has been through lack of correct comprehension of a rule already adopted by the general vote of the Church, then active opposition to the rule is an offense, while silence until the proper understanding is arrived at is not. If the default be through carelessness or lack of courage at a time when opposition was in due season and form, then the former would be reprehensible, while the latter would not be. But if a person in either of those cases meriting criticism repents, he is entitled to forgiveness and reconciliation.

JAPANESE COMPETITION.

In an article in *Revue des Deux Mondes* the wonderful progress of Japan on the industrial field is pointed out as a great menace to the western world. The subject is gaining in interest the nearer the time approaches that the situation has to be met, and it is believed that its consideration cannot be postponed much longer without serious consequences.

The author of the article says the opinion in Japan about Europe may be gathered from a speech made recently by the Japanese minister of foreign affairs, who said Europe showed several signs of degeneration and that the next century would see its governments torn to shreds and its states crumbling. It is on this assumption that the Japanese are laboring with the ultimate view of establishing themselves as supreme on the ruins of western civilization.

There are already in Japan a great number of societies formed for the purpose of developing the home industries. In less than six months such societies were called into existence with an aggregate capital of \$80,000,000. The effect has been to reduce importation to a large extent. And what is imported are principally such articles as are useful for the development of the resources of the country, such as locomotives, rails and machinery. But even this importation is steadily decreasing. In 1895 an exhibition was held at Kioto, and among the exhibitions were about everything usually seen in world's fairs, all of Japanese manufacture and offered at ridiculously low prices.

In one place in Japan there are now cotton factories employing between 5,000 and 6,000 hands, and in another place factories employing about 8,000 hands. The employees work twelve hours a day and receive in wages on an average 12 cents for men and 6 cents for women. The goods find a ready market in Asia, because the Japanese are better acquainted with the needs and tastes of the Asiatic peoples and because the price is lower than the European or American goods demand.

Similar is the case with wool and silk goods. Australian wool now largely goes to Japan, and a regular line of steamers between Japan and Australia, supported by the govern-