

Jehovah, for else we lose sight of the great object in view, of which we sometimes obtain a glimpse through the revelations of the Holy Spirit. We sometimes have fears regarding ourselves, or regarding our friends or even regarding the Church, but when our minds are lifted up by the Holy Spirit, and we reflect upon the power and influence of the holy Priesthood, and recognize, above all, that we have guiding the affairs of the earth, our Father in heaven, there can be no doubt in regard to the ultimate result of the work of God. Nothing can be done against this work, which will not tend to its furtherance.

Investigation shows that there is abundant evidence of the marvelous effects which the principles of the Gospel are producing among men. All who examine this matter must acknowledge that the views held by the Latter-day Saints are constantly gaining ground in the religious denominations of the world. It is only a short period of time since the greater part of men looked upon death as a determining factor in the future of men. It was held that it was an unchangeable, unalterable decree passed upon him, sealing forever his doom, and whatever might be the decree, it was final. The heathen who passed beyond the veil was doomed to misery; there to dwell for ever. That was the accepted doctrine of the Christian world. And not only that, but in many creeds, it was stated that unbaptized children who died as infants were rejected by God and passed to an abode of misery, with their doom eternally sealed. But when the truth was revealed to Joseph Smith, he was able to enunciate the fact that the mercy of God endureth forever and that there is a chance, even beyond this life, to be saved. This came as a flash of light in the midst of gloom. But it was rejected by the divines of the age as the doctrine of the devil. Yet today we find the remarkable fact that this very doctrine is by a leading denomination discussed in their conventions, and the tendency is towards the more God-like idea.

Then there is a greater desire among men to religiously "live and let live." It is evident that the thumb screw of the former ages for religious purposes is a thing of the past. The world is beginning to entertain a broader conception of human existence. Men enlarge their views and come out of their narrow and contracted ideas. The Saints should not lose their place in this onward march. Joseph Smith stood in the van of humanity in regard to this, and it behooves the Saints to follow in his footsteps and not become so attached to any one idea they may have in their minds that they cannot accept a broader idea if presented to them. If truth is given to us, no matter by whom, we are bound to accept it, since we claim to stand on a higher religious ground than our fellow-men.

The great leader of the latter-day work, when it had been made clear to him that he would have to seal his testimony with his life, did so willingly. This was the spirit of the work in which he was engaged, and should ever be so. It is by our living faithful that the world will be led to acknowledge the divinity of this work. The

honesty of the Saints is already being recognized by men of the world. It is conceded that they as a people have the courage to stand by their convictions. This will eventually give us an influence among men for good.

We recognize that without the guidance of our Father in heaven we can accomplish nothing. Man is but weak. But by keeping His commandments and the covenants we have made with Him, we will be able to keep pace with the progress of the onward work in which we are engaged. And we shall in the end be victorious. There must come a final triumph when the knowledge of the Lord shall permeate the whole earth, regenerate the human family, release the earth from the curse and place man in a position to glorify his Maker.

The choir sang the anthem, "Hallelujah."

Benediction was pronounced by Elder B. H. Roberts.

### CONDITION IN RUSSIA.

LONDON, Jan. 6.—Advices from St. Petersburg show that the Czar is either wilfully blind to the situation of affairs in his empire or the true condition of the peasants is kept from him. He has heretofore stated that no widespread famine exists and that the suffering of the poor was due entirely to the partial failure of the crops, which the government finds no trouble in making up from the stocks in the provinces where the crops were not affected. The latest instance of his opinion on the subject was at the recent review of the Lemoufsky regiment. The officers of the regiment, moved by the stories of destitution, started a subscription for the relief of the sufferers. It was necessary to get the Czar's sanction for the distribution of the money thus realized, and the colonel, on the occasion of the review, begged the Czar to give his permission. Before the colonel could finish his appeal he was interrupted by the Czar, who angrily exclaimed: "There are no starving people in the empire. Their only suffering is due to a bad harvest. The measures taken by the government will preserve them from famine."

Chagrined at the abrupt refusal, the colonel retired and reported the result of the interview to his fellow officers.

The remarks made by the Czar have been keenly discussed in army society. There is no doubt that the efforts by certain government officials to relieve the distress would be more productive of results were it not for the dishonesty of other officials. Immense sums have been sent to the famine committee, but as yet no one outside the committee has any definite knowledge of the benefits conferred by the committee.

A recent dispatch from St. Petersburg stated that a committee of the Moscow Red Cross club, which has undertaken the distribution of private bounty among the famine-stricken provinces, has discovered a defalcation amounting to 120,000 roubles.

Large numbers of peasants are arriving in St. Petersburg. They have no means of subsistence and many on arrival are in a starving condition. They come here boyed up by the hope that in this city they will be able to

find employment. It is hardly necessary to say that their hopes are not realized. To prevent them starving to death the prefects of police are billeting the peasants on wealthy householders. A number of the householders are obliged to lodge and feed as many as ten sufferers. A correspondent who accompanied the government inspectors on their rounds in the famined districts of Toula, writes that many huts were packed with families, the members of which tried to keep warm by crowding together. Unclad women and children of three generations slept huddled together on the same benches above the stoves. The barns and outhouses were destroyed for fuel. The interiors of the huts were without light, bare of furniture and permeated by intolerable stench. The people in most homes have been three days without food.

In several cases unprotected children were discovered starving, deserted by their parents. In some instances boards of food were found which would be sufficient for weeks. The correspondent adds: "Some peasants are getting a living by begging, others hitherto self-supporting are now starving. Most of the sufferers hide whatever stores they secure. The peasants affect the most extreme self-abasement before the gentry, but really feel an intense hatred for the class and are ripe for revolt."

### SOUTHLAND GLEANINGS.

The Southern States, irrespective of the negro, have long been noted as the land of beauty and chivalry. The hospitality of the people has, also, been a fruitful theme; and though the South may possibly be less ostentatious now than in the past, its praises are probably, as much deserved today as they ever were. You will, at least, find the same courtly manner blended with the warm-hearted welcome, so charming and fascinating, in the planter of today as was discovered in him of ante-bellum fame.

Of course, the great plantations of slavery times are almost an impossibility now, and most of the large holdings are dissected and partly leased, in frequent cases, to former slaves. But still the superiority of the white man is instinctively recognized and acknowledged and, in this sense, the modern planter is none the less an autocrat, though, as a rule, a kindly one and on a smaller scale, than with his horde of slaves he ever was.

The gulf which nature has left unbridged between the two races is as wide as it ever has been, and it does not seem to grow less. In several States the railroad companies are required to furnish separate compartments in their coaches for the blacks, and no negro dare enter those of the whites without danger of ejection. Even in the churches of the gentle people, the colored man has his place denoted—generally in the galleries—and on all occasions when possible, he is reminded—if ever he forgets it—of his position by some subtle, unspoken language that he respects, and so automatically keeps it. Thus it would seem that the disparity of the colored race is being emphasized rather than swallowed down.

At this time of the year the negro