

expect to stop at Tien-Tsin. Tien-Tsin contains about 1,000,000 people. It has two good foreign hotels, at which the rates are about \$5 per day. The trip from here to Pekin is made in a Chinese car or in a house boat on the Peiho river. You will have to take a servant with you, and the trip will cost from \$25 to \$50. There is a good \$5 a day hotel in Pekin, and you can live very comfortably there. Travel will, however, be very dangerous for some time to come, on account of the war, and there is always a possibility of a Chinese mob. Traveling in the interior is by no means desirable, and the average American will confine his visit of the present year to Japan.

*Frank G. Carpenter*

### SHEFFIELD CONFERENCE.

The true Latter-day Saint, who has the interest of God's work at heart, is ever anxious to hear from his brethren who are laboring in the nations of the earth, and lending their mite for the establishment of His kingdom upon the earth. In view of this fraternal feeling that exists within our bosoms, I take this opportunity of writing a few lines to the Saints in Zion, through the columns of the News.

There are ten Elders at present in this, the Sheffield conference, with Elder William H. Streeter Jr., as president; under his able direction we have been doing our utmost to get the Gospel before the people in our respective districts; we have gone from house to house with the humble Gospel message, and have endeavored to implant the tree of life therein; in some instances we have been well received, and feel that the faith once delivered to the Saints will take root and in time have the same desired effect; very frequently we are scorned, ridiculed and mocked, just as God's servants always were, but in such instances I am confident we can all say with the great Apostle—"We take pleasure in infirmities, in necessities, in persecutions, in distresses for Christ's sake."

Our semi-annual conference convened Sunday, March 24th, at Doncaster, and it was such an important event in the history of the Sheffield conference that I cannot refrain from giving a brief account of it.

For days before the expected event, we all worked assiduously in distributing tracts and posters far and wide, so that everybody who desired might have the privilege hearing so-called Mormonism truly exposed. When the Sabbath of the 24th arrived and we all bowed the knee together in humble prayer and thanksgiving, we felt that we had done our duty towards our Christian friends, and that God would bless our efforts abundantly during the day. To say that the result was gratifying, and that every person who had a standing in the Church of Jesus Christ of Latter-day Saints felt his heart throb with pride, would be stating it mildly.

Threatening clouds hung overhead and the day was very dark and stormy, but the spirit that prevailed lit up our surroundings with a radiance not of this world, but one that takes more of the Divine. Three meetings were held: all were well attended, the evening

especially; at one time we thought our hall was not large enough to accommodate the crowd but by securing more chairs, all were made comfortable. A great many strangers sat almost motionless throughout the services. The Elders who spoke bore strong testimonies to the divinity of the work; the first principles of the Gospel were analyzed, and the true Church of Christ shown up in its true light. The conditions of Christendom today were examined and the causes divulged. We were favored with the presence of President Lund, and his masterly address on "continuous revelation," and "belief alone" totally exploded the narrow contracted ideas of Christendom. Supreme silence reigned throughout the meetings and at the close many a stranger, apparently, left with troubled thoughts. We mingled freely with the audience after the benediction and the best of feelings were manifested.

Truth prevailed with double sway,  
And those who came to scoff, remained to pray.

It was indeed a time of rejoicing and every Elder felt to thank God that he had been permitted to come forth as a laborer in such a divine cause. I trust that the Saints in Zion are enjoying the fruits of the Spirit, and that their motto is "ever onward," that they may—

Profit by affliction,  
Reap truth from fields of fiction,  
Grow wiser from conviction,  
Fulfilling God's design.

H. BULLEN JR.  
187 Bentinck street, Doncaster, England, April 3rd, 1895.

### AFTER THE APOSTASY.

That the Savior bestowed upon His Apostles an equal share of the honors and responsibilities of the Apostleship was a much disputed point in the early history of the Catholic church. One only is your master, even Christ, and all ye are brethren was lost sight of and Rome contended for the primacy, which was construed to mean supremacy, of St. Peter, and upon that rock built her claim to rule, asserting, though with slender proof—amounting, indeed, to nothing—that her diocese was founded by that Apostle, from whom the keys descended by ordination. The assumption followed that she was superior to her sister churches as Peter had been to his brethren. Not content to be eminent among the great, she frowned upon her sister churches of other countries—notably the seas of Constantinople and Alexandria—and perseveringly endeavored, and, to a great extent successfully, to annihilate the authority of her own metropolitan bishops of western Europe. Thus all jurisdiction in matters of episcopal appointments or removals, in complaints or appeals was usurped by Rome, whereas the metropolitan (or archbishop) had formerly acted independently in his own province in all matters pertaining to ecclesiastical regulations. We find the encroachments of Rome beginning as early as the third century. For some centuries the dignity of patriarch was shared equally by the bishops of Rome, Constantinople, Alexandria, Antioch and Jerusalem and the original title, that of exarch or governor, implies a political meaning. Indeed the church was organized by the fifth

century, upon the model of the ancient Roman state. The sudden invasion of the Saracens destroyed the dioceses of Alexandria, Antioch and Jerusalem, while Rome and Constantinople continued in jealous rivalry of each other and in the ninth century the two fell totally apart in a quarrel on the subject of image worship.

Rome had already risen to unquestioned greatness and she henceforth stood without a rival. Circumstances conspired to favor her. Thus in the great schism caused by Arianism,\* both contestants appealed to the bishop of Rome, thereby placing him in the proud position of judge, arbiter and protector of the faith. So also the triumphant Athanasius visited the see of Rome for three years, which added prestige to her fame and dignity to her assumption of authority in questions of orthodoxy and the multiplicity of the various heresies of the time.

The invasion of the northern barbarians, while it threw the politics of western Europe into utter confusion and well nigh extinguished civilization; while it retarded the human progress and resulted in the deterioration of society, was never the less favorable to the development of the temporal influence and power of the pope. The Gothic conquerors and the eastern exarchs who succeeded them placed their seat of government at Ravenna leaving the Christian bishop the most conspicuous and important authority in the imperial city. We notice that it was Pope Leo I. (no emperor or patriarch) who met the terrible Attila at the gate of Rome and plead successfully that the city might be saved from conflagration—that Leo who has been described as the man wanted "who could make the see of St. Peter take the place of the tottering imperial power." It was but fifteen years (475) after the death of Leo that poor Romulus Augustus was deposed and banished and Roman political imperialism was gone forever—of the old style. At this time fierce controversies rankled in Africa and the Catholic (orthodox) party there who had hitherto maintained such a haughty attitude toward Rome, now appealed to her in the humblest manner to give aid and counsel. Still another precedent for her right of arbitration.

But one of the greatest aids of the pretensions of the church was the superstitious ignorance of the barbarians who had invaded her precincts and become converts of her creed. Former worship.

\*Arianism—The first and greatest heresy of the early Catholic Church. Arius, its originator, taught that Christ was created, or begotten of God and had not, therefore, always existed; thus being *originate* and the Father having existed from all eternity, the Son was neither co-eternal nor co-unbegotten (and therefore inferior in majesty) with the Father. This was enunciated against the doctrine of Alexander, bishop of Alexandria, who asserted that the Son was of the same essence, dignity, eternity and eminence with the Father. The church became unprecedentedly distracted in a universal debate on the subject and in consequence the first great National (ecumenical) council was called at Nice (325 A. D.) to decide the question for the faith. Athanasius, (a friend of Alexander and shortly afterward his successor) defended the latter doctrine so stoutly that his name was applied thereunto. Arianism was condemned; its originator and chief supporters excommunicated and banished. The Nicene (or Athanasian) creed was adopted as orthodox, which position it still holds with little, if any variation in the Catholic church.