

attendance of 102,362 adults daily would wipe out the debts of the Exposition company. If the attendance continues to improve from week to week as it has done in the past, and in all probability it will, the Exposition will exceed this necessary average every week from the present time until the close. The average attendance per diem has been over 100,000, including children. The smallest attendance was on Sunday two weeks ago, when only 59,900 persons paid to see the Fair, but on no other day did the attendance drop to within 25,000 of this low mark, and on the Thursday following it rose to 132,265. The paper quoted is convinced—and it believes the figures of attendance at the Fair prove—that if the gates were closed on Sunday the many thousands of people of the nation who will not come to the Fair under present conditions would more than offset the loss of the small number of people who now pay their way into Jackson park on Sunday.

But there is still something more to be considered. We are shown that the above computation has taken no note of the \$1,900,000 which the directors have said they would return to the national government if they had it to give at the end of the Exposition, for, in the pertinent words of the United States circuit court opinion, the only way to tender is to tender. Probably this money could be returned by the directors, for the salvage from the great structures at Jackson park would add a large sum to the money left in the directors' hands from admissions and from the concessioners after paying all debts. If this sum were repaid there would still, in all probability, remain a fragment of the enormous receipts to be divided among the stockholders of the enterprise, including the city of Chicago. So we may conclude that the money side of the Fair is in a prosperous condition, and as it is a matter in which we are all concerned to some extent, this is a very gratifying state of affairs.

WHAT THE DEAD MAY ATTAIN.

The News is in receipt of the following communication from Mr. Alfred Peterson, of Independence, Missouri:

In the article, "Repentance in the Spirit World," in the News of June 13th, the claim is made that all mankind who have died without repenting of the sins committed in this mortal state, will have an opportunity to repent in the spirit world, with the exception of those who have committed the unpardonable sin, whether they sinned through stubbornness, ignorance or other reasons.

What I want to know is whether or not they, by repenting in the spirit world, will receive the same degree of glory in the celestial kingdom as those who repent and live free from all sin in this world? Or will they attain any degree of the celestial glory at all?

The impression given by the article referred to is that they will receive the same degree of glory.

I am not speaking of children who have died, or of those who would have received and obeyed the Gospel, the celestial law, had they lived to hear it. For as I understand it these obtain the celestial glory through the atonement of Christ. An answer will greatly oblige.

For the information of the inquirer we will suggest, in relation to the subject of the last paragraph of his letter, that there is a distinction between children who have died before reaching the age of accountability and those persons who have arrived at that age previous to passing from mortality. In the case of the former, no requirements are made for admission to the celestial kingdom; they are free from sin, and inherit the glory. The latter are, however, in a different situation. One further condition is required of them as a qualification for celestial glory as stated by Mr. Peterson, i. e., that they would have received the Gospel had they lived to hear it. This requirement discloses as the basis upon which they attain the desired blessing that they render obedience to the Gospel. The fact that they did not have this opportunity in mortality does not militate against them; nor does it relieve them of the obligation to receive the Gospel when they do hear it, which in their case must be in the spirit world. While in the flesh they became accountable to Gospel law, and the accountability remains with them; therefore it is essential that they obey the Gospel, the fundamental principles of which are faith, repentance, remission of sin, and the guidance of the Holy Ghost. Those who would have received the Gospel in mortality had they lived to hear it certainly will not reject it in the spirit world, for only by compliance with its conditions can they receive its benefits. They will be judged as men who have become accountable in the flesh, and not as children who are unaccountable.

Regarding the impression of which our correspondent speaks, a careful examination of the article in question fails to discover any reference to the degree of glory that may be attained by those who accept the Gospel in the spirit world. The only subject under consideration was whether or not the Gospel of Christ gave an opportunity of repentance to those who had passed beyond the veil. It was shown from the Scriptures that not only was this opportunity afforded to those who, had they heard the Gospel in the flesh would have received it, but also to some who had heard it in this life and rejected it—those who were disobedient in the days of Noah. Even this does not imply that all "the sins committed in this mortal state" may be repented of in the spirit world, as there may be offenses of a nature where restitution is essential to perfect repentance. If the time for this recompense, "the day of grace" has been "sinned away," then the only alternative is to meet the penalty for violation of the law.

The questions propounded by Mr. Peterson may be answered thus: There are in the spirit world two classes of beings for whom obedience to the Gospel is necessary in order that they might enter the kingdom of God and partake of any degree of glory; (1) those who had not the privilege of obeying the Gospel in the flesh, but would have received it had they lived to hear it, and (2) those who rejected the Gospel in the flesh or would have done so had they heard it. The first class may attain to the celestial kingdom by observing the

rules upon which that exaltation is predicated, the substance of which is in being "valiant for the testimony of Jesus." Like them, the second class will be judged upon their whole record; but those who actually have rejected the Gospel in the flesh, or who make it manifest to a just Judge that they would have rejected it had they heard it, surely can lay no claim to being "valiant for the testimony of Jesus," and by their own action close the door of the celestial kingdom against them. They may attain to a lesser degree of glory, but "they obtain not the crown over the kingdom of our God."

THE EXTRA SESSION.

The near approach of an extraordinary session of Congress coupled with the infrequency of such occurrences in this country is causing a great deal of comment and speculation. Only eight of the Presidents have done what Mr. Cleveland was impelled to do in that respect and the causes for which such action was taken were widely divergent. If, as is supposed in some circles, tariff revision shall be engaged in at the forthcoming session, it will be the first time Congress has ever been called upon to dispose of such a question under such circumstances.

The records show that when Presidents John Adams, Thomas Jefferson, James Madison (twice), Martin Van Buren, "Old Tippecanoe" Harrison, Franklin Pierce, Abraham Lincoln and Rutherford B. Hayes (twice), called extra sessions, they were for the raising of troops and money, the prosecution of a war, the settlement of international disputes or the making of appropriations refused at previous sessions. Thus, on July 4th, 1861, President Lincoln called a famous session. The Southern states had seceded and a Northern army was needed, and so money for the ammunition and the soldiers had to be had. When in May, 1877, Mr. Hayes called an extra session his reason was "the failure of the preceding Congress to pass an appropriation for the army." Silver as money was at that time giving great trouble, too, but not nearly so much as now, and this will be the principal if indeed it should not be the only subject of legislation next month. It is to be hoped the wise and reverend seigniors of the Senate and House will not delay matters too long, as the question is one demanding urgency; also that they will not be in such haste as will render their work incomplete and unsatisfactory, for the issue upon the land is a momentous one.

It seems to us that a six-line act or thereabout might embrace all that is needed to give general satisfaction and bring the country back to a healthy, prosperous basis. In such an act there would be room for the demand of the goldites for an "honest dollar" and the principle advocated by bi-metallicists to have full expression. As congressmen are so much given to prolixity, some of them may smile broadly at this suggestion of a "pony" bill carrying so much; but it can be done; for instance:

"Be it enacted, etc., That the silver