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Second Installment # Great Church Work.

HE second volume of the History of the Church by B. H. Roberts will be printed next week and will go to the bindery department of the Deseret News in the week following. The work will, therefore, be in readiness for delivery before

Conference. Vol. 1 of this history had s very wide and rapid sale and the indications are that the second volume will meet with a reception no less cordial. The following is the introduction to Vol. 2, written by B. H. Roberts as it will appear in the forthcoming

SUMMARY REVIEW OF VOLUME ONE.

The events which make up the first volume of the History of the Church moved forward from the back ground noved forward from the back ground of successive dispensations of the Gos-pel which preceded the Dispensation of the Full est of Times. That volume covered the period from the birth of the Present Joseph Smith, 1865, to the close Prophet Joseph Smith, 1805, to the close Prophet Joseph Smith, 1803, to the close of the year 1833, and included as its chief events; the birth of the Prophet; his first vision of the Father and the Son: the coming forth of the Book of the organization of the Church, April 6, 1830; the mission to Church, April 6, 1830; the mission to the Lamanites: the gathering of the people from the state of New York, first to Kirtland, Obio, and subsequent. ly the gathering of many of them to Jackson county, Missourf; the location of the site of the future city of Zion and its temple; the introduction of the and its temple; the introduction of the dotrine of consecration and steward-ship; the experience of the Elders of Israel in their movements back and forth between Kirtland and Zion; the spread of the work throughout the states of the American Union and Canada; the Prophet's own mission to the latter place: the founding of the first Church periodical, The Evening and Morning Star: the selection of a number of the revelations of God for of Commandments;" the establishment of Commandments;" the establishment of the Mercantile and Literary firms of Zion and Kirtland; the laying of the corner stones of the Kirtland Temthe corner stones of the Kirthall Term-ple; the planting of a number of set-tlements in Jackson county, Missouri; the awakening jealousy of the old set-tlers against the more progressive Saints; the faming of these flames of the lower by acturian priests; the rise burning of their homes, their final expulsion from Jackson county; also the negetiations between the Saints and the civil authorities of the state of Missouri for reinstatement of the exiles n their lands. The first volume closed with the narration of these circumstances of discouragement which beell the Saints in their efforts to establish Zion in Missouri. SUMMARY OF VOLUME TWO.

In this second volume is recorded | the arrival of a delegation from the exfiel Saints in Missouri, seeking advice and the word of the Lord from the

Saints at Kirtland; the disaffection of many hitherto leading Elders of the Church against the Prophet Joseph; the extensive apostasy of many Elders and Saints in Kirtland; with the account of which calamitous events this volume closes.

worldliness on the part of some of the

THE EXPEDITION OF ZION'S CAMP.

The time covered by this volume may properly be called the Kirtland period of the Church history, since that city is the chief center of activity. The four years which comprise the period are marked, on the one hand, by rapid doctrinal development, institutional growth, outward enlargement and in ternal spiritual progress; and, on the other hand, are marked by internal dissensions, abundant manifestations of human weakness and wickedness, re-

sulting in bitterness and apostasy. The period is one in which the Church is manifestly militant, and not al-ways, from surface appearances, triumphant. Yet removed from that period by wellnigh three-quarters of a century, one may see now that it was a glorious period, notwithstanding was a glorious period, notwitestanding sombre shadows are now and then cast athwart the pathway of the Church's progress. Who can rightly estimate the value of the experiences of that move-ment for the redemption of Zion, called Zion's Camp? Nothing so completely reveals the worth or worthlessness of human character as expeditions of this reveals the worth or worthlessness of human character as expeditions of this description. Men are thrown into such relations with each other that all that is in them, good or bad, comes to the sur-face. As opportunities in time of war reveal noble or debased natures, so in expeditions such as Zion's camp the base or exalted phases of human na-ture are forced to the surface, and are base of exalted phases of human ha-ture are forced to the surface, and are known and read of then. God, it ap-pears, was about to choose His foreign ministry, His Especial Witnesses to the world, the Twelve and the Seventy. Af-ter the expedition of Zian's Carpo Ha ter the expedition of Zion's Camp He ter the expedition of Zion's Camp He could choose them from among men who had offered their all in sacrifice --even to life itself for the work's sake. Are not such manifestly fitter witnesses than those who are untried? Will it be argued that to the All-know-ing the untried are as well known as the tried, and that God needed no such demonstration of fidelity as was af-forded by the expedition of Zion's Camp in order to guide Him in the choice of His Witnesses to the nations of the earth? If so, my answer would be an the awakening jealousy of the bid sets there against the more progressive saints: the fanning of these flames of fealousy by sectarian priests: the rise of that religio-political persecution which culminated in the terrible suf-fering of the Saints-the destruction of their printing establishment, the burners of their homes, their final exshall testify of a new dispensation of the Gospel? Will not men have more regard for the testimony of Witnesses who have offered their all in sacrifice for any given work, than for the testimony of witnesses who have made no such sacrifice? Undoubtedly. Not for God's guidance, then, but for the quali-fication of the Witnesses in the eyes of men was the expedition of Zion's Camp in part conceived and executed. Also that those men who, under God-the Prophet Joseph Smith and the Three Witnesses to the Book of Mormon-

were to make choice of especial Witmight know whom to select be actually demonstrated fitness cause of and worthiness. Moreover there were men in that expedition who later will be called upon to conduct larger expeditions much of the same character-an exodus of thousands from Missouri; an exodus of thousands from Missouri; an exodus of thousands United States, a thousand miles into the wilderness of the Rocky Mountains. May not the Lord have designed in part this expedition of Zion's Camp for their instancion, for their thousand. instruction, for their training? The leaders of these later movements are all there-Brigham Young, Heber C. Kimball, Orson Pratt, Parley P. Pratt, Charles C. Bich, George A. Smith, Wilford Woodruff and many more. It is significant, too, that Brigham Young at least sensed the true importance of the Zion's Camp expedition. That expedition for the redemption of Zion was regarded by many weak-faithed Saints as a sad failure, a humiliation of a presumptuous prophet. One of these attempted to ridicule it in the presenuce of Brigham Young, as a case Smith?" "All we went for," promptly replied Brigham Young. "I would not exchange the experience gained in that expedition for all the wealthy of Geauga county." A remark which nroves that Brigham Young had a keen Insight into the purpose of the Zion's Camp movement. FIRST EDUCATIONAL MOVEMENT OF THE CHURCH. The value of the educational ment in the Church by establishment of a school the Elders in Kirtland, canmovement the for the Elders in Kirtland, can-not be fully appreciated even yet. It stands as a direct contradiction to oft-repeated charges that "Mormonism" seeks to thrive through the ignorance of its devotees. "Seek ye

history sought earnestly to carry into effect. "Yea, seek ye out of the best books words of wisdom: seek learning even by study, and also by faith." To the sphere of their learning there were no limitations set. "Teach ye diligent-ly," said the Lord, "and my grace shall attend you that you may be instructed more perfectly in theory, in principle, in doctrine, in the law of the Gospel, in all things that pertain unto the kingdom of God, that are expedient for you to un-derstand; of things both in heaven and in the carth, and under the earth; things in the carth, and under the earth: things which have been, things, which are, things which must shortly come to pass; things which are at home, things which are aBroad; the wars and the judgments which are on the land, and a knowledge also of countries and of kingdoms." I know of nothing that lies outside this boundless field of research into which the Elders of the Church es-pecially were invited—nay, commanded into which the Elders of the church de-pecially were invited—hay, commanded, to enter. It comprehends the whole possible sphere of human investigation; and furnishes all necessary contradic-tion to the theory that the Church at one time contemplated an istocal the provided in the church at the church at any time contemplated an ignorant ministry. By intelligence, not stupidity; by knowledge, not ignorance, has the church from the very beginning hoped in succeed in her ministry beginning hoped. to succeed in her mission, THE ORGANIZATION OF THE FOR-

It is during this Kirtland period of But lot a foreign minis-try had been organized, a quorum of Twelve Apostles and two quorums of Seventy had been called into existence and ordained. Was that without sig-nificance? Do ordinations count for nificance? Do ordinations count for nothing, or is there virtue in divine ap-pointment? Undoubtedly there is pow-er in ordinances, in divine appoint-ments: "Joshua the son of Nun was full of the spirit of wisdom, for Moses had laid his hands upon him and the children of Israel hearkened unto him and did as the Lord commanded Mo-ses," While Timothy, the young Chris-tian evangelist, was admonished by ses," While Timothy, the young Chris-tian evangelist, was admonished by Paul to stir up the gift of God which was in him by ithe putting on of the Apostle's hands. Since, then, there is virtue in ordinations of divine appoint-ing, it is but to be evaluated that the Church of Christ in this last dispensa-tion would be influenced by the ap-pointment and ordination of her foreign ministry. It was but a proper sequence of the appointment of this ministry that Apostles and their associates should be sent to England. The Church of Je-sus Christ of Latter-day Saints was never intended to be merely an American sect of religion. It is a new and the last dispensation of the Christian religion—the Dispensation of the Fullwhich will be gathered all former dis-pensations of the Gospel of Christ; all keys of authority, all powers, all gifts, all graces essential to the welfare and salvation of man-all that is essential to the completion of the mission of the Christian religion. The mission of the

Church in the Kirtland period of its tions. Let us contemplate the event. hold annual conferences that have is given to the Gospet of Jesus Christ the work as far as accomplished. The "Moses appeared before us," says the steadily increased both in interest and Prophet, "and committed unto us the keys of the gathering of Israel, from the four parts of the earth, and the leading of the ten tribes from the land of the north." Who, at that time, comprehended the full import of this incident? Who comprehends it now? From the beginning of the great Latter-day work men had their attention directed to the gathering of Israel and the establishment of Zion and Jerusalem as part of the purposes of God to be accomplished in the work. The angel Moroni, on the occasion of his first visit to the Prophet Joseph, quoted a num-ber of Old Testament scriptures referring to the Lord's promises concerning the redemption of Judah and Jerusa-lem; also concerning the gathering of Israel from all the lands whither they had been driven. Numerous are the prophecies relating to the return of Israel from the land of the north, and other parts of the earth, into which they were driven in the day of their rebellion and apostasy; but it occurred rebeilion and apostasy; but it occurred to no one that before these prophecies could be fulfilled israel's great prophet. Moses, who held the keys of the dis-pensation pertaining to the gathering of israel, must come and give to men the authority to proceed with that work. The moment he appears, however, and gives such authority, the pro-priety of it, the fitness of it is apparent

EIGN MINISTRY. The appearance of Moses was also in her history also that the Church raised her eyes and for the first time gazed out upon the world-wide sphere of her fu-fined her missions and labors to fined her missions and labors to her missions and labors to made a prominent feature in the com-United States and Canada, munication of Moroni to the Prophe lo! a foreign minis. Joseph, and the subject also of some Joseph, and the subject also of some other early revelations to the Church, not until the foreign ministry had been organized—the Twelve and the Seventy—the quorums of Priest-hood on which rests the re-sponsibility to travel in all the world and preach the Gospel and gather Is, read, but until this ministry was organ. and preach the Gospel and gather is, rael-not until this ministry was organ-ized did Moses appear and commit the keys of the gathering of Israel from the four parts of the earth. What or-der is here? The organization of the foreign ministry to go into all the na-tions of earth, and then the coming of Moses to commit the keys of the gath. Moses to commit the keys of the gath-ering of Israel from the four parts of the earth, and the leading of the 10 the earth, and the leading of the lo tribes from the land of the north. In this incident as in a thousand others in the great work of God in the last days, the evidence of a divine wisdom having regard for the eternal fitness of things for the proper sequence in the things, for the proper sequence in the order of events in the development of the Lord's purposes, is aparent. Note, too, the spiritual effect upon the Saints of the restoration of these keys of the gathering of Israel. Before the mission for England under Elders Kimball and Hyde departed, the Prophet enjoined them to adhere strictly to the first prin-ciples of the Gospel, and say nothing Jews. for the present in relation to the gath-ering: this, doubtless on account of the unsettled condition of the Church at the time, Similar instructions, and for the same reason, were given to the Twelve Apostles in 1839 when they went Twelve Apostles in 1839 when they went on their mission to England. But the Saints could not be kept in ignorance of these matters. No sooner were the people baptized than they were seized with a desire to gather with the main Church in such a dispensation is gen-eral not local, world-embracing. Had it been less than one of the world's great movements, "Mormonism" had to open the door of salvation for the "I find it is diffibody of the Church. been inadequate to the world's needs-less than sufficient for a world's re-demption. There was marked, theredead. From that event comes the knowledge of the principles by which the saving power of the Gospel may be cult to keep anything from the Saints," writes Elder Taylor in his journal of this period, "for the Spirit of God re-veals it to them. Some time fore, a mighty bound forward in the progress of the work when the foreign applied to men who have died without veals it to them. Some time ago Sister Mitchell dreamed that she, of old men had read in the Scriptures that Messiah would bring out the prisministry of the Church was organized her husband and a number of others were on board a vessel, and that there were other vessels, loaded with Saints, going somewhere. She felt very happy and was rejoicing in the Lord." Anand a mission appointed to England. The Church had reached that stage of oners from the prison, and them that sit in darkness out of the prison house; that in addition to being given as a restorer of the tribes of Jacob and a Its development when there must be a forward movement. Things do not stand inert in this world. Inertia is death. In progress only is there life. other sister, Elder Taylor informs us, death. In progress only is there life The thing that does not grow dies. The had a similar dream, and was informed light to the gentiles, the Messiah should that all the Saints were going. Nelhave power to say to the prisoners, "Go ther of these sisters nor any of the Saints at that time knew anything very rocks increase or decay. For the forth; to them that sit in darkness, show yourselves;" "to proclaim liberty to the captives, and the opening of the prison to them that are bound." From the time being the elements on which the Church lived were exhausted in the land where it came forth. The material about the principle of gathering, yet all were anxious to leave their homes, their The materia which had been gathered into it was beginning of Christianity men had read in the New Testament how Jesus had kindred and the associations of a life-time, to join the main body of the Church in a distant land, the mempassing through the crucible. There was need of an enlargement of action once suffered for sins, the just for the unjust; and how that being put to death in the flesh He was quickened by a necessity for new elements being brought into the body religious. That bers of which were total strangers to them. The same spirit has rested upon enlargement of action was found in the people in every nation where the Gospel has been received. There has been little need of preaching the gaththe Spirit by which He went and preached to the spirits in prison which opening the British mission. The new elements essential to the preservation were disobedient when the long suffer-ing of God waited in the days of Noah. of the work were found in the English people; for among them were given the ering, the people as a rule have had to be restrained rather than encouraged Also they read how for this cause was evidences of the existence of the spiritthe Gospel preached to them that are dead that they might be judged as men in the matter of gathering to Zion and ual light and life which had character ized the work at its coming forth; and her stakes. God in the flesh, but live according to God in the spirit; also the reasoning of Paul to the effect that if there was no THE SPIRIT OF GATHERING ON THE JEWS. resurrection of the dead, why, then, were the Saints baptized for the-During the last 10 years the world has witnessed a remarkable change of spirit come over the Jewish race. We dead; also how the fathers without those of later generations cannot be made perfect. All of which passages, hear of Jewish aspirations for national existnce; for the perpetuation of the Jewish customs and Jewish ideals. Afprompting of the Spirit of God in the however, have been regarded as among the mysteries of the word of God, in-Prophet, that led to the appointment of this first foreign mission. These conter saying so long, "May we celebrate the next Passover in Jerusalem," the thought at last seems to have occurred comprehensible, dark, siderations made the opening of the British mission an epoch in the history the Prophet Elijah's hand, imparting to thought at last seems to have occurred to some Jewish minds that if that ex-pressed wish is ever realized, some practical steps must be taken looking to the actual achievement of that pos-sibility—which has given rise among the Jews to what is called the "Zionite movement." The keynotes of that move-ment are beard in the following utter them their true import, how bright they glow with spiritual light and life! and FOR THE GATHERING OF ISRAEL ment are heard in the following utter-ances of some of the leaders in explan-ation of it: "We want to resume the broken thread of our national exist. ence; we want to show to the world the moral strength, the intellectual power of the Jewish people. We want a place Ø where the race can be centralized." It is for these Jews [of Russia, Rounania and Galicia] that the name of their country [Palestine] spells 'Hope I should not be a man if I did not re alize that for these persecuted Jews, Jerusalem spells reason, justice, man-hood and integrity," "Jewish national. ism on a modern basis in Palestine, the old home of the people." "Palestine old home of the people, needs a people, Israel needs a country. Give the country without a people, to give the country." In a the people without a country." In a word, it is the purpose of "Zionism" to redeem Phlostine, and give it back to Jewish control-create, in fact, a Jewish state in the land promised to

land of Palestine to bless it and dedi-cate it once more to the Lord for the return of His people. This Apostle was Orsen Hyde, and he performed his mis-sion in 1840-2. In 1872 an apostolic delegation consisting of the late Presi-dents George A. Smith and Lorenzo Snow were sent to Palestino. The pur-pose of their mission, in part, is thus stated in President Young's letter of appointment to George A. Smith: "When you get to the land of Palestine, "When you get to the hand of Palestine, we wish you to dedicate and consecrate that land to the Lord, that it may be blessed with fruitfulness, preparatory to the return of the Jews, in fulfilment of prophecy and the accomplishment of the purposes of our Heavenly Father." Acting, then, under the divine au-thority restored to earth by the Prophet Moses, this aportolic delegation —as well as the Apostle first sent—from the summit of Mount Olivet blessed the the summit of Mount Olivet blessed the hand, and again dedicated it for the return of the Jews. It is not strange, It is not strange, therefore, to those who look upon such a movement as Zionism in connection with faith in God's great latter-day work, to see this spirit now moving upon the fainds of the Jewish people prompting their return to the land of their fathers. It is but the breath of God upon their souls turning their hearts to the hearts to the promises made to the fathers. It is but the fulfillment in part of one of the many prophecies of the Book of Mormon relating to the methanism of Lorent and the states of the second sec gathering of Israel, viz: "It shall come to pass that the Lord God shall commence His work among all nations, kindreds, tongues, and people, to bring about the restoration of His people upon the earth." The spirit attendant upon the restoration of the keys of authority to gather Israel from the four quarters of the earth, and the exercise of that divine authority, though unrecognized as yet by the world, is the real cause of this movement Palestine-ward by the ELIJAH'S MISSION.

The work accomplished by Elijah in giving to the Prophet Joseph the par-ticular dispensation of the Priesthood which should plant in the hearts of the which should plant in the nearts of the children the promises made to the fathers-lest the whole earth should be utterly wasted at His coming-is at-tended by evidences of virtue and power of God no less palpable than those which bear witness to the virtue and power of God in the work accomplished by Moses in giving to the Prophet the keys of authority for the gathering of Israel. The work done by Elijah was

hold annual conferences that have steadily increased both in interest and the number of delegates representing various Jewish societies, until now it takes on the appearance of one of the world's great movements. It is not so much a religious movement as a ra-cial one: for prominent Jews of all shades of both political and religious oplinons have participated in it under the statesmanlike lendership of Doctor Herzel of Austria. Not to persecution alone, however, is due this strange awakening desire on the part of the Jews to return to the city and the land of their fathers; but to the fact of the restoration of the keys of the Fullness of Times. Under the divine authority re-stored by Moseg to seen Smith sent an Times. Under the divine authority re-stored by Moses, Joseph Smith sent an Apostle of the Lord Jesus Christ to the ly stops this side of the marvelous. In all lands men are earnestly seeking for their genealogies, and many volumes are issued from the press annually in which the pedigrees of men of all sorts and conditions are given. Some may be said to be possessed almost of a manla, on this subject so arden; are they in seeking for a knowledge of their forefathers, and this all quite apart from any direct work that is being done along the same lines by the Latter-day Saints; though the work of the Saints in the temples for their dead is greatly helped by this outside circumstanace to which I call attention. Why and whence this spirit in the hearts of the children which turns the attention of men to the fathers of former generations, if it is not a consequence of the fulfillment of Elijah's predicted mission that before the great and dreadful day of the Lord should come he [Elljah] would be sent to turn the heart of the children to the fathers, and the heart of the fathers to the chil. Of the work done by the Latter-day

Saints in consequence of the restora-tion of these special keys of the Priesthood by the hand of Elijah I need scarcely speak. That the spirit which ame into the world by reason of Eli. jah's special dispensation of authority to Joseph Smith is working upon the hearts of the Latter-day Saints is ev-idenced by the building of the beauti-building of the beauti-building of the section of the world-famed Temple in Salt Lake City; also by the erection of magnificent temples in Logan, Manti and St. George-all in Utah. These temples have all been crected in response to the diffusion of that spirit that attended upon Elijah's mission; and are ev. idences in stone that the Saints have partaken of that spirit which turns the hearts of the children to the fathers, Another palpable evidence to the same great truth is seen in the throngs which daily visit these temples to perform the ordinances of salvation for the dead; not only baptism for the dead, but also the confirmations, ordinations and scalings by which the fathers shall be prepared for the kingdom of God, and all the families of men be set in order, united together by bonds, covenants and established relations that shall be in harmony with that heavenly king-

whole is re-examined to see if in it there is any flaw or defect; if any worthless material is being worked into its structure. Hence periods usuall; its structure. Hence periods usually considered calamitous are accompanied by corrections of what may be wrong; and the body religious is purified by the expulsion of those whose rebellion and apostasy but prove them unworthy of the Lord's work. Let me be rightly un-derstood here. I am not contending that adverse circumstances, rebellions and apostasies are in themselves good. Whatever may be the overruled results Whatever may be the overruled results to the body religious, rebellion and apostasy spell condemnation and the about sy spell condemnation and the destruction of spiritual life for the indi. viduals overtaken by such calamities. But so long as human nature is what it now is—weak and sinful—just so long as out of that intractable material the Church of Christ has the mission to Church of Christ has the mission to prepare men for the Father's kingdom, just so long will there be occasional calamitous periods in the history of the Church such as was the year 1837 at Kirtland. But what after all are such periods but times of purification, of cleansing? During the previous years success in the ministry, there had been gathered into the Church all class. es of men. As in former dispensations of the Gospel, so in this last dispensa-tion: the kingdom of heaven is like un. to a net cast into the sea, that gathers of every kind of fish; and when it is full they draw it to shore, and sit down, and gather the good into vessels, and cast the bad away. The first step in the process of correcting human nature is to discover its defects. It may not al-ways follow that when the defects are made known they will be corrected. But it is true that no correction will be made until the necessity of correction is manifest, until the defects are pointed out. Hence God has said: "If men will ome unto me, I will show unto them help weaknesses." But, unhappily, it sometimes is the case that men resist God, they love their sins, they become hardened in their iniquity, they resist hardened in their iniquity, they resist the Spirit, and prove themselves un-worthy of the Father's kingdom. What then? Shall they polute that king-dom, or shall they be cast out as ma-terial unfitted for the Master's use, and of their own volition choose to remain we? There can be but one responsible

answer to the question. They refuse to go peaceably, however. They are boisterous, they accuse the innocent, they justify their own course, they seek to wreck the Church, to bring to pass chaos; and in the midst of this disorder chaos; and in the midst of this disorder they are cast out; and although this may not always end their power to work mischief, or create annoyance for the body-religious—for the power to work evil is still with them—yet the Church is rid of them, and in no way can be regarded as responsible for their wickedness. It is our custom to expenwickedness. It is our custom to enum-erate such scenes as among the calamitous events of the Church; and they are so, in some aspects of the case,

As already remarked it is a calamitous i. To for those who are cast out, for the, are overcome of the evil one; and as the heavens wept when the Son of the Morning and his following were cast out of become on the solution. cast out of heaven, so it is to be ex-pected that the Saints will be sad, and sorrow over those who are overcome of the adversary. But for the Church itself it is well that this intractable ma-terial is gotten rid of; that the body re-

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Frephet: the organization of Zion's amp for the deliverance of Zion; its from Kirtland to Missouri; its ich educational experiences; its disadment and the return of many of the brothren to Ohio; the establishment of a school for the Elders at Kirtland, the first educational movement in the Church: the discovery of the Book of the organization of the first, er Kirtland High Council; the organintion of the quorums of the foreign ministry, the Twelve and the Seventy; the publication of the Doctrine and Covenants; the completion and dedication of the Kirtland Temple; the puriention and spiritual endowment of the Elders of the Church; the appearance of Messiah in the Temple declaring His cceptance of it; the appearance of Moses, Ellas and Elljah, on the same occasion, delivering the keys of their respective dispensations to the Prophet of the Dispensation of the Fullness of Times; the commencement of the ministry of the Twelve among the branches of the Church in the eastern states of the American Union; the misunderstandings that arose between them and the Presidency of the Church: the reveations of God which came in consequence of their misunderstandings, more clearly defining the rights, powers, and relations of the respective dorums of the Priesthood; the peaceful exodus of the Saints from Clay county, Missouri, and the founding of Par West; the opening of the first foreign mission by sending two of the welve and several Elders to England the attempt to mass the several industrial pursuits and temporal interests of the Saints under one general con-cent the "Kirtland Safety Society company;" the failure of that concern in general financial maelstrom that swept over the country in 1837, hasten-

ed also-sad to relate-by the unwise management and dishonesty of some of the incorporators and directors; the

warning is soon apparent.

IIMELY TROUBLES

of the Church. THE RESTORATION OF THE KEYS

The work of God was also greatly en larged during this Kirtland period, by the appearance of Moses and Elias and of the incorporators and directors; the diligently, and teach one another words Elijah, and bestowing upon the Prophe manifestation of excessive pride and of wisdom," was an admonition the the keys of their respective dispense Elligh and bestowing upon the Prophet

> their fathers. Of course, for hundreds of years there has been talk of the Jews returning to Jerusalem, and from time to time soci-eties have been formed to keep alive that hope, and keep the Jew's face turn-ed toward the chief city and laid of his forefathers: but little was achieved by those societies, however, except to fos-ter the hope of Israel's return in the heart of a widely dispersed, persecut-ed and discouraged race, who have waited long for the realization of the promises made to their fathers. I say but "little" was accomplished by the various Jewish societies existing before various Jewish societies existing before the Zlorite movement began beyond fostoring the hope of israel based on the predictions of their prophets; but that "little" was much. It was nour-labing in secret and through ages of darkness that spark of fire which whe toucked with the breath of God should be start forth into a fisine that not all the weril could stay. Thry made possible this larger movement, now attracting the attention of the world, and known as the "Zloalie movement;" which, in reality, is but the federation of all Jew. ish societies which have and for their purpose the realization of the hopes of scattered Israel, "Zionism" is considered to have grown out of the persecution of the

lews during the last 18 years in such European countries as Russia, France, Germany, and Koumania, It held its first general couler-ence in August, 1897, in Basie, Switzerland; and since then has continued to

dom which the redeemed of God shalt inherit. The full importance of this work—its height and depth—is not yet appreciated by the children of men; but so great it is that the period of our Church History which witnesses its he-ginning-even if it were the only achievement-must ever be regarded as an important period.

CALAMITOUS EVENTS

As for the calamitous events of the Church during the Kirtland period, what shall we say of them? Are they to be accounted wholly deplorable, or as part of that experience of the Church which makes for advancement? Unquestionably every experience is value to an individual or an organiza-tion. Some experiences may be sad, and accounted at the time as disas-trous; but are they really so? The rough wind which shakes it helps the young and slow-growing oak; for by reason of this very shaking the tree takes firmer hold on the earth; wider spread the roots; deeper down into the soll are they thrust, until the sapling, once so easily shaken, becomes a mon arch in the forest, mocks the howling tempest, until its height and frame be-come worthy of the land and atmosphere in which it grows a giant tree. So may grow a government-civil or eecle siastical-so may grow the Church. helped by the adverse circumstances which shake it to the very foundations on which it rests. Profitable if not sweet are the uses of adversity. As the winter's wind when it bites and blows upon man's body is no flatterer, but feelingly persuades him what he is, so the adverse circumstances which overtake an organization, such as the Church of Christ, may be very profit, able to it. Such rebellions and apos-But touched by tasies as occurred in this Kirtland period of the Church's history but test and exhibit the strength of the fabric, what a sense of largeness and power Such circumstances force a review of Department

ligious is purged of those who can only be a source of weakness and of shame to her. She is helped by the event purified by it; strengthened; made more acceptable with God and pleasing to reasonable men. It is only in a modified sense, then, that this latter part of the Kirtland period of the Church's history can be regarded as a calamitous ime. There is more adversity yet to ollow in the experience of the Saints; much distress and many sore trials and so shall there continue to be such times of trial as long as the Church remains the Church militant. Not until becomes the Church triumphant. and is glorified by the presence of her Great Head, the Lord Jesus Christ, can the Saints hope for an absolute dis-continuance of the occasional recurrence of what are generally considered trying or calamitous events.

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