

Cannon's condition, would result disastrously to him in his Church position did he desert. On President Cannon's release from confinement the matter was fully investigated and it was demonstrated that instead of Brother Cannon's owing him he was in Brother Cannon's debt to an amount which he subsequently paid. For his insults and hard language towards Brother Cannon he has never apologized nor made any amends. This incident is referred to in President Cannon's absence from the State. He has always preserved silence on this matter and did not wish it to be mentioned against Brother Thatcher. But it is important as showing Moses Thatcher's spirit and bearing towards his brethren.

Brother Thatcher makes great pretensions of devotion to the Church and declares he has "never shirked any responsibility." The people in many of the various Stakes of Zion who have been visited by the Apostles may ask themselves when they have ever seen Moses Thatcher at their quarterly conferences or other Church gatherings.

He has neglected the meetings of his Quorum for years. This was not always on account of ill-health. He was able, at least in the earlier part of the time, to attend to business and pleasure affairs, apparently in good health and spirits. The roll book of meetings of the Presidency and the Apostles shows that from May, 1889 to April, 1896, a period of about seven years, he was in attendance at the regular weekly meeting but 33 times. There were held 277 of those meetings, at which President Woodruff, though weighted down by age and numerous cares, was present 256 times. His absence was always on account of sickness. Brother Thatcher's residence was most of the time in Logan, but the hour was set so that he and others at a distance could have reasonable opportunity to attend.

Brother Thatcher's spirit has been contumacious and he has been self-opinionated and arbitrary. Previous to the dedication of the Temple his brethren labored with him for many hours to bring him into the proper frame of mind to unite with them in that sacred ceremony. His condition was not entirely satisfactory at the close of the protracted interview, but was accepted out of charity and mercy to him that he might not be excluded from the dedication, with the hope that the spirit of the occasion would influence him to thorough reconciliation. President Woodruff's announcement of harmony among the brethren was made with this understanding, but has been adroitly turned by Brother Thatcher to shut off all that occurred before that time, and which would not now be alluded to but for his own utterances and reference to his pretended humility and harmony.

In accepting nomination for a political office, which if elected thereto would have taken him away from his ecclesiastical duties for long periods, without consultation with his quorum and the Presidency, he could not but have known that he was violating a requirement of high officials in the Church. Yet he would not consult with them, while he was able to attend political gatherings and business

meetings although in poor health. Here again he was out of harmony with his brethren.

There was no need for any loss of manhood or proper independence nor the forfeiture of any of the rights of citizenship. But if he did not value his Apostleship and Priesthood as of the very first consideration he was not worthy to hold them, and his subsequent course shows that he held them in great esteem in theory but in very small esteem in practice. Fine words and sympathetic phrases do very well to influence the public, but they count for nothing in the face of deeds that contradict them, and the failure to do that which is so rhetorically professed.

The standing and fellowship of Moses Thatcher as a member of the Church has not been brought into question, therefore there has been no trial. He has been dealt with by his quorum for lack of harmony with his associates, something that was entirely in his own power to correct without great exertion or much time. If his standing in the Church was at stake, specific charges would be made, and he would have to answer to them in the usual way, which is not and has not been by public demonstration.

What has been done was necessary and a duty. Action was not taken until it was certain that no further delay would be of any use or benefit. Moses Thatcher has been treated with greater consideration and mercy than any other man who has taken the course which he has pursued. He has been prayed for, waited upon, pleaded with and wept over until his rebellion and contumacy were seen to be invincible, and he is in open hostility to regulations which the whole Church has adopted and ratified. He could not and cannot be any longer empowered to act in the authority of the Holy Priesthood.

And now let the Latter-day Saints ponder upon the situation, and take the warning given by the Prophet Joseph Smith as a key to the Church for all time. It is as follows:

I will give you one of the keys of the mysteries of the Kingdom. It is an eternal principle, that has existed with God from all eternity. That man who rises up to condemn others, finding fault with the Church, saying that they are out of the way, while he himself is righteous, then know assuredly, that that man is in the high road to apostasy; and if he does not repent, will apostatize, as God lives.—History of Joseph Smith, July 2, 1839.

In conclusion I repeat the words of Him who spake as never man spake:

He that exalteth himself shall be abased but he that humbleth himself shall be exalted.

Your brother in the Gospel,
LORENZO SNOW.

FAST OFFERINGS.

On Dec. 6, comes the regular monthly Fast Day of the Church, this being the first Sabbath authoritatively designated for regular observance by all the Saints. In their epistle on the subject the First Presidency say that hereafter they desire "the Latter-day Saints, under the direction of the

Presidents of Stakes and the Bishops, to meet in their several places of worship on the afternoon of the first Sunday in each month, whenever it can be done conveniently, and devote the meeting to the administration of the Sacrament, to the bearing of testimony by the members of the Church, to the blessing of children and the confirming of members in the Church, and to such other services as have usually been attended to at such meetings." In Salt Lake City the large Tabernacle is to be closed on the afternoon of the first Sunday in each month, so as to give the Saints opportunity to meet in the several wards on the Fast Day.

In connection with the observance of the fast, the First Presidency also gave the following instruction:

Care should also be taken on such occasions to see that the wants of the poor are relieved by the contributions of the Saints in their behalf, that no cry of the indigent or suffering shall arise from our land in the ears of the Lord of Sabaoth.

The observance of this, as well as the other instructions, is essential to invoke the blessings of the Lord through a properly observed Fast Day. It is a sacrifice which is the means of calling down the favors of heaven. A purpose of this donation, which is suggestively fixed at the food that would be necessary for two meals, is that a blessing should be conferred upon the poor, that their appeals to the Lord might not be in vain. It is one of the avenues the Lord has provided for answering the prayers of the needy; and if those who profess to be Saints should seek to close up the avenue by refusing to respond to the call, then they would be culpable for seeking to obstruct the way of blessing the poor and needy—an attitude that no Saint would be willing to assume, even through carelessness. But when the Saints accept the responsibility placed upon them by this call, and provide for the needy, they open the way to themselves for increased blessings as a reward for their obedience. The Lord reminded His disciples on a certain occasion: "For ye have the poor always with you; but me ye have not always." Yet by observing His command regarding their offerings for the poor the latter can receive care and the Saints always have the Lord's blessing with them.

If the Latter-day Saints were to fully observe the order of Fast Day in presenting their fast offerings to the Lord, there would be little room for complaint that any were allowed to go hungry among the poor; the amount so contributed would be very nearly sufficient to meet all requirements in this direction. But there has been failure on the part of some who profess to be Saints, and parallel with this failure it might not be difficult for those who have fallen short to trace a deprivation to themselves of blessings they enjoyed when their faithfulness was greater. Now that the instructions of the First Presidency have drawn special attention to the Fast Day, there is an excellent opportunity for all Saints to resolve to live up to the full requirements, and to keep that