

and desire for instruction which called forth the divine blessing in such advice as is most essential for the general good and the advancement of the cause of truth under existing circumstances. There was no uncertain sound in the voice of the servants of God; having divine authority, they spoke in that capacity, declaring the word in plainness to the people, and the Spirit of the Lord bore testimony to their words in the hearts of the Latter-day Saints who listened to them. In respect to this and in the interest manifested by the people generally, the recent Conference was not inferior to any of its predecessors.

The topics dwelt upon were many and varied, to suit the conditions of the Saints in different localities, circumstances and callings. The spiritual training of the people, in giving them a comprehension of Gospel principles; the industrial situation and needs; tithes, prayers, fasting, attendance at meetings, contributing to the support of the poor; the necessity of purity and humility and of the enjoyment of the spirit of revelation; the dangers of carelessness, idleness, faultfinding, and wilfulness; the need of exercising godly faith, of heeding the counsels of the Lord, and of sacrificing personal preferences that come in conflict with the plans of the Almighty; the keeping of family and Church records, the work for the dead, observance of the Word of Wisdom—all these and other subjects received direct attention, the culmination of the whole being the instructions regarding unity which were given by the First Presidency on the closing day.

Every subject dwelt upon is of grave importance to the Latter-day Saints at the present time, in view of existing conditions and of prospects for the immediate future. There is no part of the counsels given which the Saints can afford to evade in spirit. The path of safety for them is in conforming to the advice offered by God's servants. Absolutely true as this is with reference to every principle and policy touched upon at the Conference, it is especially so regarding the exhortations to union which came so emphatically from the First Presidency. The warnings these contain are prophetic intimations of events which will require, to be coped with successfully, prompt and thorough acceptance of the counsels given by the Almighty through those whom He has designated to lead Israel in these times. They are a call to the Saints to break away from and avoid contentions, dissensions, and disputations which arouse sentiments of bitterness, and to stand in the holy places of peace, love and union, that they may not be moved.

For the Church, in that capacity, to be acceptable to its Head and Founder, the Lord Jesus, it is necessary that its members should display the spirit of oneness which He requires in matters of counsel, of revelation, doctrine, principle. He has instituted an order through which I manifest His will. That order is plainly set before His people, and in their action as Saints of the Most High they look to it for information and guidance. When they wish to know the mind of the Lord with regard to their conduct as members of His Church, those who are in the line of their duty recognize the

means of ascertaining it, and also realize that to ignore those means or to seek others is incompatible with their profession as followers of the Lord. Those who believe in Christ do not look to antagonistic sources for instruction as to how they shall live. There is no divided source of inspiration—no servility to Mammon by those who serve God.

To those who love peace and union; to those who desire the promulgation and establishment of righteousness; to those who strive for the spread of Gospel truth; to those who are looking for the inauguration of the Millennial reign of the kingdom of heaven, the instructions given at the Conference will come with joy and satisfaction. They are the words of the Lord to His people today, for their guidance and salvation.

THE KIRTLAND TEMPLE.

The *Cleveland Plain Dealer* has an article on the Kirtland Temple and the members of the Reorganized church who reside in the vicinity, who are designated by the newspaper as Mormons. The Temple, which once had fallen into a dilapidated condition, has been repaired, so the article states. It also says of the building:

It is the most prominent piece of architecture in the surrounding country. It stands on the brow of a plateau, just above a small river, which runs through a narrow valley full of picturesque scenery. Just south of the Temple, a half mile or so, Treasurer Withington, of the Society for Savings, has his home. The village is three miles from Willoughby, and many other Clevelanders have homes and summer places in the vicinity. From the belfry of the Temple the bold dome of Little Mountain, a well known summer resort, is easily visible. It is five or six miles away. The village is partly on the plateau and partly in the valley. This geographical, or rather topographical, division also marks the division of the Mormons from the Gentiles. The latter live chiefly in the valley around the corner grocery, old mill and watering trough, at the place where the roads to Willoughby and Painesville meet.

But the Mormons and the Gentiles live in very latent harmony. The latter recognize the former as most excellent neighbors, who believe in the whole Bible, and while they do not believe in the claim of divine inspiration for the Book of Mormon and the Book of Covenants, they fail to see anything in them antagonistic to either Christian morals or good government. They go to the Mormon Temple, and intimately know the thoughts and feelings of what they call their religiously eccentric neighbors, who believe that God speaks through men in these days as well as in other ages, both as to the revelation of events that are to transpire and to His wishes with regard to the conduct of mortals. And, by the way, the Mormons have a prophecy, saying of revelation, whatever it may be called, with regard to the rebellion, which was published in London in 1851, which distinctly says war shall break out in South Carolina and that the oppressed races, the red and black, shall take part therein. If it were not for the fact that the publication so long before the war being so well established, it might be said that the "prophesying" was done after Sumter had been reduced and Butler had declared slaves contrabands of war.

The Temple is just as peculiar as the system. It has elevated seats at both ends

of the auditorium. Those in front of the congregation are for the three presidents, or one president and his assistants, the quorum of the twelve apostles, the quorum of the high priests and the bishop or financial agent of the church. The elevated seats in the rear are for the quorums of the seventy. It will be remembered that the original Twelve Apostles sent out seventy missionaries. According to the Mormon organization the quorum of seventy is their successor. But each member of that quorum can organize a quorum of seventy, so there is no end of members of the seventy. There are, however, only twelve apostles and three presidents.

The legal title to the Kirtland temple now rests in the Reorganized church, which obtained it through the courts in litigation with persons who had held possession for several years, after the members of the rightful owner, the Church of Jesus Christ of Latter-day Saints, had been driven west. It is said that an effort will be made to have the Reorganized church, which is now holding its conference at Independence, appoint the next conference at Kirtland.

THE BIG MILLARD CANAL.

The people of Millard county are interesting themselves in an enterprise that is of vast importance to the material prosperity of that section of the Territory; and in prosecuting the proposed work to a successful issue they are deserving of full encouragement. The project is the construction of the biggest of Utah irrigation canals, one that will be about sixty miles in length and will bring under irrigating ditches and water from fifty to sixty thousand acres of fine land. The surveyors have gone over the ground, and the route is practically agreed upon. The plan is to take out a large proportion of the Sevier river, the starting point of the canal being near Lemington. Two "sinks"—Fool Creek sink and Oak Creek sink—or depressions on the upper course of the canal are to be utilized as reservoirs, and perhaps others, and by the aid of the storage process it is expected that there will be ample water for the lands under the canal, all along its route to the termination, in the fields below the town of Holden. The canal is to be thirty-six feet wide and three or four feet in depth.

Millard is a large county, with a vast quantity of good land uncultivated, and as yet unavailable for cultivation, until irrigation water can be brought to it. The Sevier river is a big stream, and its utilization for the purpose stated seems thoroughly practicable. Under the proposed scheme, if it be made to work successfully, there are indeed grand possibilities for that section of Utah. Where there are now stretches of miles upon miles of wilderness, marked only by the sagebrush, greasewood and other growths characteristic of such localities, there may be fruitful farms and gardens, beautiful orchards, and thriving villages and towns where thousands of industrious people can find prosperous and happy homes. If that man is a benefactor to his race who "makes two blades of grass to grow where but one grew before," then the leading spirits in Millard have before them in this enterprise a splendid opportunity to merit the gratitude of