

kingdom of Christ be established on earth.

These aggregate results as noted in a general Church capacity are themselves conclusive proof of the fact that none of a faithful Elder's work is in vain, no matter how slight his action as a messenger of God. The little things which he performs in this capacity, although to his immediate knowledge they bear no important fruits, in time often become most potent for doing good. As not a sparrow falls to the ground unobserved by the great Creator, so not one act of His servants in spreading the Gospel news is unavailing in His providence as a means of accomplishing His purposes. Incidents illustrating this are discovered to be innumerable when inquiry therefor is instituted. A casual remark on Gospel truths, a testimony borne under apparently forbidding circumstances, or even the dropping of a Gospel tract by a humble Elder on his rounds to warn the people, often has been productive of the most gratifying results. Like the scriptural "bread cast upon the waters," it has returned in blessings after many days. As an instance of this kind, illustrating the great principle that God does nothing in vain, not even through the number of His Elders who may appear to be surrounded by discouraging conditions, the following is reproduced from a letter recently written by Elder A. H. Lund, president of the European mission. At the time of writing Brother Lund had just concluded a visit to the Netherlands mission, presided over by Elder A. W. Judd. The following is an extract from Elder Lund's letter:

In the evening Elder Pieper, who labors in Belgium, arrived. This young man speaks four languages fluently; this enables him to labor in all parts of Belgium, as several languages are spoken there. He gave an interesting account of a visit which he had lately made to Charleroi, a Belgian city. Some time ago a gentleman living there, while on a visit to London, England, met one of our Elders, who gave him the little pamphlet written by Elder James H. Anderson, "The Latter-day Saints." He took it with him home, and out of curiosity sat down and read it through. What he read gave a new direction to his thoughts. Though belonging to a family well known in the history of France, and living in a Catholic country, he is a zealous Protestant. The little book made a deep impression on him. A stream of light on the principles of the Gospel flooded his mind. He became anxious to see a Mormon Elder, but could not learn the address of one. He therefore directed a letter to President Woodruff, asking for more information and expressing a desire to see some of the Elders. The letter was sent to the Liverpool office and then forwarded to Elder Judd, with the suggestion that Elder Pieper pay a visit to the writer.

When Brother Pieper arrived at Charleroi he was met by a gentleman who was very anxious to be informed concerning the faith of the Latter-day Saints, and he listened eagerly to Brother Pieper's explanations of the Gospel. He introduced Elder Pieper to his acquaintances as his friend, a Mormon missionary, and also informed them that he himself was investigating the doctrines of the Latter-day Saints; among others he introduced him to the pastor of the Protestant church there. When the lat-

ter heard the name "Mormon," it almost froze the benignant smile upon his face, and he immediately excused himself, saying he had not time to enter into conversation with them. Before Elder Pieper left Charleroi the gentleman whom he was visiting requested to be baptized. Brother Pieper advised him to take more time and to study our works thoroughly, at the same time telling him that the price of receiving the Gospel would be the same now as in the days of the Savior; it might cost him the loss of his friends and even draw upon him much persecution. Elder Pieper saw that he had a large circle of acquaintances who esteem him highly. He has since then received a letter from him requesting Elder Pieper to meet him at Brussels for the purpose of baptizing him. He states that he has received a testimony of the truth of this work. I enjoyed reading his letter. Every line seemed to breathe the thankfulness he felt to God for having shown him the saving light of the Gospel.

I have dwelt somewhat lengthily on this, for the purpose of encouraging our Elders in their work of distributing tracts. They see only small results from this labor; but they do not know what the tracts may do which they leave among the people. The Elder in London who handed the gentleman referred to this tract is not able to single out the particular one from so many similar ones, and yet on that occasion he became the instrument in the hand of God to bring a soul to the knowledge of the truth. While the Elder may not know what his work has done, or is doing, a strict record is kept, and the faithful worker will not lose his reward.

A "DEADLY WOUND" HEALING.

A society calling itself the Roman Catholic Truth society has for several years arranged annual conferences in England for the discussion of the interests of the Roman church. Generally the proceedings have received but little notice in the British press, but the conference held at Bristol last week appears to have commanded unusual attention. It concluded with a pilgrimage to Glastonbury abbey, the oldest shrine in England, on which occasion thousands of pilgrims, including one hundred robed clergy, traveled by train from Bristol to Glastonbury. Not very long ago popular sentiment would not have allowed such a pilgrimage, but this time a large crowd watched with sympathetic interest the long, banner-carrying procession composed of Catholic guilds, Jesuits, Dominicans, Franciscans, Benedictines and Carmelites, alternately singing and reciting prayers. The scene is described as an impressive and picturesque one, and it is inferred that it marked an immense change in the position of the Roman Catholic church in England.

The chief feature of the conference, however, was Cardinal Vaughan's address on the subject of Christian reunion, a matter that has engaged the attention of the Roman pontiff lately. It will be remembered that the pope, some time ago, made overtures to the Anglican church on the subject of the latter's return to Rome. The archbishop of Canterbury on behalf of the church replied to the pope's letter. This reply formed the basis of the archbishop's address, by which it is supposed, all formal discussions between the representatives of the two

ecclesiastical bodies are terminated at present.

The kernel of the question of the reunion of Christendom, said the cardinal, consisted in the admission of the Roman claim that the pope had received by divine right authority to teach and govern the whole church. The essence of the Anglican position was a negation of the Roman claim. Until this claim was admitted, no basis of reunion was possible. The cardinal further declared that he did not expect to witness the submission of the English people as a body to claims that were repudiated at the time of the Reformation. He looked to the slower process of individual conversion.

The fact that negotiations are now pending between the Vatican and the Quirinal, which, as stated in a dispatch, may result in the cession of Italian territory to the pope, is to be considered in connection with other efforts to extend the power and influence of the Roman pontiff in the world. It looks as if the time is not far off when his so-called captivity, now extending over a period of twenty-five years, may be ended, and the much-coveted secular power again restored. One consequence of this would be that the Roman church—or perhaps rather its head—would be entitled to diplomatic representatives at the government capitals of the world. In the past history of nations it is easily perceived that papal Rome's influence often was deciding the most important issues. The subtlety of her statesmen, their learning and skill and, above all, their well defined aims and unity of purpose, all at the service of one will, enabled them to share the fate of nations for centuries. Is it all to be enacted over again?

It is reasonably certain that the restoration of secular power to the Roman pontiff, even on a small scale, would considerably facilitate the re-union of Christendom, now so much discussed, and there are many signs indicating that it will come to pass. The blow aimed at papacy when Victor Emanuel's troops occupied the eternal city on the seven hills was generally considered fatal, but, as in the Apocalypse, the "deadly wound" may be healed and the world again be led to bow in submission and adoration.

A FRIENDLY REUNION.

A recent issue of the San Juan Times, published at Farmington, New Mexico, makes the following allusion to a pleasant incident just having happened:

Brigham Young, one of the Twelve Apostles of the Mormon Church, Mr. and Mrs. E. C. Foster, Mrs. Allen, Miss Oliphant and Dr. A. Rosenthal were guests at the residence of Mr. and Mrs. V. R. N. Greaves, last Tuesday. A picnic dinner under the trees was rendered unusually pleasant by the shielding presence of several clouds in the usually bright sky. Music succeeded the worship at the shrine of Epicurus. Mrs. J. Allen Foster, Mr. Foster and Mr. Young were naturally the chief participants in the conversation that followed on topics of a most interesting nature, the rest of the company forming pleased listeners. Reminiscences of the old days when the struggles of the devoted and brave Mormon people, their great invasion and conquering of