

President Angus M. Cannon asked that the Bishop of each ward write out and leave with the clerk of the Stake, or send to him, a statement of the amount subscribed and the amount paid at and since the general fast day on May 1st for the building of the Temple, that the total amount paid and the amount subscribed in this Stake may be ascertained. A special case was brought up showing the consequences of neglect in joining the quorum a man's Priesthood entitles him to join, and in the payment of tithing; President Angus M. Cannon gave it as his opinion that the poorest among the Saints, even those who receive donations from the Church, should pay one-tenth of that income as tithing, that acknowledgment of the gifts of God may be made to the Bishop, and he thus be enabled to judge of the financial condition of all the Saints of his ward. He spoke of the necessity of our honoring God and His authority upon the earth, that He, through His Son, may honor us.

General discussion of the case in point followed, and the necessity of faithful performance of duty on the part of all was emphasized, including attendance at quorum meetings and the regular public meetings.

President Joseph E. Taylor spoke in answer to some questions regarding points brought up in the discussion. He read from the Doctrine and Covenants in explanation of the fact that some die after the administration of the Elders. The Priesthood is given for the sealing of health and strength, but if the person dies, after the administration, he dies to the Lord. A circumstance which occurred in the life of the Prophet Joseph was related to illustrate this truth. But a man who is acting in this capacity should attend to the duties of his Priesthood in other directions, and not neglect one branch of his duties for the sake of another.

President Penrose spoke on the same points, stating that all who act in the Priesthood should gain the confidence and assistance of their brethren by attending their meetings and performing their other duties, that additional strength and influence may be given them.

President Angus M. Cannon stated that men who are in prominent positions should not be depreciated in the minds of the people on account of some weaknesses they may have had, for if God forgives their sins we have no right to remember these faults against them.

The meeting was adjourned to the first Saturday in June, at 11 a.m.

Benediction by Bishop Lewis H. Mousley.

The New York Commercial Advertiser gives this specific for Anarchism: "If you would make a man self-respecting you must let him earn and own something, and if you would have him take an interest in the conserving influences of the commonwealth you must begin by making him an integral part of that commonwealth. To effectually kill an anarchist, convert him into a free-holder. Let us put the real estate agent ahead of the naturalization office. Sell the man some land first, and presently he will purchase his right to citizenship and then he will fight for it."

LECTURE ON PEDAGOGICAL.

Dr. Gordy delivered his second lecture on pedagogical principles at the Metropolitan hotel parlors last evening. The subject was the "Cultivation of Attention." The lecturer first impressed upon the minds of his audience how important attention really is; how the entire mental part of man is controlled by it. It is at the foundation of every sensation of man's being at the base of every perception; it underlies reasoning, memory feeling, will. Every conscious sensation depends upon attention. Prior to the discovery and use of chloroform patients were obliged to pass through the severest operations, and without exhibiting any perceptible signs of suffering, and subsequently would declare that they felt little or no pain. The reason was found in the fact that they had concentrated their minds by a powerful struggle.

The lecturer observed that our past lives were Saharas of forgetfulness—blank, bleak, barren—swallowed up in oblivion. But here and there gleam spots of memory, like little oases in these great deserts arise before us. How can this be accounted for? Generally speaking the things we remember are those which receive our attention. A person old in years, forgetful of what occurred yesterday or the past week, without difficulty, calls to mind what transpired many years ago, because at that time the mind was perhaps relieved from care and gave an unusual degree of attention to the incident, and stamped it indelibly upon his memory for all time.

Suppose a case, said the lecturer. A boy has a lesson to learn, and a young companion invites him to go fishing. Will he accept the invitation or will he remain and get his lesson? That depends entirely upon what he attends to. If he allows his mind to dwell on the sport he might have and not on the consequences of the neglect of work he will go. If he thoroughly realizes the displeasure of his parents and the disapprobation of his teacher and the likelihood of going to the foot of his class he will remain at home.

The difference between an educated and an uneducated person does not consist as much in amount of knowledge as in close, continuous, concentrated attention.

The way to train and develop the attention of our pupils is to cultivate just as we do any other power of the mind. Students learn to observe by observing, to think by thinking. Likewise will they learn to attend by attending. When they first go to school their attention is generally exceedingly limited. Attention must be a part of their education. The idea that attention is natural is entirely incorrect. The successful teacher must and can get attention from pupils by providing the proper conditions for drawing it out. What is attention? Simply the concentration of the mind upon one thing to exclusion of all else, or an act of the mind bringing into clear consciousness any subject or object.

An attempt was made today to blow up the railway bridge at St. Eubeuque, near Arras.

THE UNITARIAN CONFERENCE.

Thursday night, May 5th the first Unitarian conference ever held in this city convened as an extra session of the Rocky Mountain Conference of Liberal Christian Churches.

The opening sermon was by the Rev. J. H. Crooker, of Helena, Montana. Subject, "The Ways of Salvation." Mr. Crooker took for his text these words: "I have come that ye might have life more abundantly."

After launching out on his subject, he said that the answer to that familiar question, "What shall we do to be saved?" depended upon the answer to the question "What is the universe and what is human nature?" If the former is where God and Satan contend for the mastery, if man is a fallen being, human nature vile and man doomed to eternal torment on account of the supposed fall of Adam, then the method of salvation is what will relieve us and place us on reasonable terms with the Creator. Our thoughts respecting this question must follow in the line of those respecting the universe and the nature of man. To be saved, our lines must be in harmony with supreme realities and conform to all the truths of science. The common theory of salvation springs from two ancient conceptions of creation and human nature. If the universe is a realm of law and a reign of law, the empire of Satan is a mere figure of speech, and the paramount question is are these old views true? As to these there is but one competent teacher—modern science. To know the facts we go to those who are equipped with a knowledge of the universe. From science we learn that nature is not the realm of opposition to God, and if modern philosophy compels us to take new positions we should be religious enough to go to the vantage ground, where it brings us to the unfolding revelation of a living God, never so much loved by humanity as today. When the false theory that human nature is ruined is once abandoned, then the ways of salvation are multiform, natural and close at hand. We work it out by tears, devotion and self-denial, and it is no longer a strange or miraculous performance. Men are forever in the process of salvation. All the strivings for knowledge, aspirations for the good, the struggles for self-mastery, all unceasing heroisms, all the friendships which ripen the divinest sentiments of the heart, all the deeds through which the providence of God works are the ways of salvation. Standing upon the modern views of nature and man, we resort to Jesus of Nazareth for the method and motive of spiritual righteousness; He saves us just so far as He inspires us to lead the better life, and He is most truly our Savior, not when we believe dogmas about Him, but when we live like Him.

If you want Him to help you put your heel on the spirit of evil, if you want Him to bring sunshine into your life He will show you the gate of humility, the path of service, and the crown of immortality. No man is saved completely; that would give us stagnation; no man is lost, for one soul sent to perdition would give us a shattered universe. We are saved so far as the gospel and pattern of Jesus are realized and the possibilities of this