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"ONE MIGHTY AND STRONG."

The following has been issued by the Presidency of the Church of Jesus Christ of Latter-day Saints in explanation of verses 7 and 8 of Section 85 of the Doctrine and Covenants, and is to be received as authoritative:

The following quotation is from the eight-fifth section of the book of Doctrine and Covenants:

"And it shall come to pass that I, the Lord God, will send one mighty and strong, holding the sceptre of power in his hand, clothed with light for a coving, whose mouth shall atter words eternal words; while his bowels shall be a fountain of truth, to set in order the house of God, and to arrange by lot the inheritances of the Saints, whose names are found, and the names of their fathers, and of their children, enrolled in the book of the law of God:
"While that man, who was called of
God and appointed, that putteth forth
his hand to steady the ark of God, shall
fall by the shaft of death, like as a
tree that is smitten by the vivid shaft

of lightning." Perhaps no other passage in the revelations of the Lord in this dispensation has given rise to so much speculation as this one. Also, it has been used by vain and foolish men to bolster up their vagaries of speculation and in some cases their pretensions to great power and high positions they were to attain in the Church. In a word, some have made claims that they were the particular individual mentioned in the revelation, the "one mighty and strong, holding the sceptre of power in his hand, clothed with light for a covering, whose mouth shall utter words, eternal words;

would assert itself to restrain a man from announcing himself as the one conferred, and who is to exercise such great powers in establishing the Saints in their inheritances; and that even if one suspected, for any reason, that such a position, and such exceptional powers were to be conferred upon him he would wait until the Lord would clearly indicate to the Church, as well as to himself, that he had been indeed sent of God to do the work of so noble a ministry, as is described in the passage under question. Those, however, who have so far proclaimed themselves as being the "one mighty and strong," have manifested the utmost ignorance of the things of God and the order of the Church. Indeed their insufferable ignorance and egotlem have been at the bottom of all their pretensions, and the cause of all the trouble into which they have fallen. They seem not to have been aware of the fact that the Church of Christ and of the Saints is completely organized, and that when the man who shall be called upon to divide unto the Saints their inheritances comes, he will be designated by the inspiration of the Lord to the proper authorities of the Church, appointed and sustained according to the order provided for the government of the Church. So long as that Church remains in the earth-and We have the assurance from the Lord that it will now remain in the earth forever-the Saints need look for nothing of God's appointing that will be erratic, or frregular, or that smacks of starting over afresh, or that would ignore or overthrow the established order of things. The Saints should remember that they are living in the dispensation of the fullness of times, when the Church of Christ is established in the earth for the last days and for the last filme, and that God's Church is a Church of order, of law, and that there is no place for anarchy in it. (Doc, and

expressed as to the meaning of this passage, who the man was that was 'called of God and appointed, that pur forth his hand to steady the ark of God," that should "fall for the shaft of death, like as a tree that is smitten by the vivid shaft of lightning," as well as who the one "mighty and strong" was, or is to be-various theories have been advanced. Some of the dissenters from the Church have advanced the idea that the Prophe. Joseph Smith. largely on account of his sad and tragte death, fell "by the shaft of death like as a tree that is smitten by the vivid shaft of lightning." and that because the prophecy is not yet fulfilled, but say that the fate of falling "like as a tree that is smitten by the vivid shaft of lightning" is a fate reserved for the present or some future President of the Church. As to the "one mighty and strong," some hold that he has come, others that he is yet to come. Some have held that the Prophet Joseph be raised from the dead and appear among the Saints to fulfill the terms of that the late President Brigham Young | to as "the man that God has appointed of Zion, even all; and they shall re-

Cov. sec. 112: 30; also sections 33: 3; 43:

was the man who fulfilled the prediction, when with such heaven-inspired exiled Saints from Nauvoo to the Rocky Mountains, and laid their settlements in the valleys of Utah.

All these theories have been entertained and some of them by very good brethren; but good men, and even well informed men, are sometimes mistaken, and all are capable of receiving larger information, and more and more light respecting the things which God re-

The revelation from which the passage is quoted is a portion of a letter to William W. Phelps, written by the Prophet from Kirtland under date of November the 27th, 1832. William W. Phelps at the time was at Independence, Missouri. In order that the reader may have the whole matter before him, the letter is reproduced in extenso, and the part afterwards accepted as the word of the Lord indicated:

"Kirtland, Nov. 27th, 1833. brother, because I feel so from the heart, and although it is not long since I wrote a letter unto you, yet I feel as though you would excuse me for writ-ing this, as I have many things which ing this, as I have many things which which I will mention in this letter. which are lying with great weight on my mind. I am well, and my family elso; God grant that you may enjoy the same, and yours, and all the brethren and sistors who remember to in quire after the commandments of the Lord, and the welfare of Zion, an such a being as myself; and while dictate this letter, I fancy to myse that you are saying or thinking some thing similar to these words-'My Go great and mighty art Thou, therefore show unto Thy servant what shall be come of all those who are essaying t come up unto Zion, in order to keep the commandments of God, and yet re ceive not their inheritance by consecrations, by order or deed from the Bish legal way, agreeably to the law given to organize and regulate the Church, and all the affairs of the same.' Brother William, in the love God, having the most implicit

confidence in you as a man of God, having obtained this confidence

by a vision of heaven, therefore I will proceed to unfold to you some of the feelings of my heart, r I to answer the question [here begins the revelation.] It is the duty of the Lord's clerk, whom He has appointed, to keep a history, and a General Church record o all those who consecrate properties, and receive inheritances legally from the Bishop; and also their manner of life, their faith, and works; and also of all the apostates who apostatize after re-celving their inheritances. It is contrary to the will and commandment of God, that those who receive not their inheritances by consecration, agreeably to His law, which He has given, that He may tithe His people, to prepare them against the day of vengeance and burring, should have their names en-rolled with the people of God; neither is their genealogy to be kept, or to be had where it may be found on any of the records or history of the Church; their names shall not be found neither the names of the fathers, nor the names of the children written in the book of the Law of God, saith the Lord of Hosts. Yea, thus saith the still, small voice, whispereth through and pierceth while his bowels shall be a fountain of truth to set in order the house of God, and to arrange by lot the inher-tances of the Saints."

One would think in such a matter as this that sufficient native modesty

while his bowels shall be a fountain all things, and oftentimes it maketh my bones to quake while it maketh sy. He refers to the circumstance in a letter, addressed to Bishop Partridge, which has been several times that justified to him his apostation.

The passet is maketh my bones to quake while it maket shall utter words, eternal words; while His bowels shall be a fountain of truth, to set in order the House of God, and e names of their fathers, and of their children, enrolled in the book of the Law of God: while that man, who was Law of God: While that man, who was called of God and appointed, that putteth forth his hand to steady the ark of God, shall fall by the shaft of death like as a tree that is smitten by the vivid shaft of lightning; and all they who are not found written in the Book of Remembrance, shall find none inheritance in that day, but they shall be cut asunder, and their portion shall be ap-pointed among unbelievers, where are walling and gnashing of teeth. These things I say not of myself; therefore, as the Lord speaketh. He will also ful-And they who are of the High riesthood, whose names are not found written in the book of the law, or that are found to have apostatized, or to have been cut off from the Church; as well as the lesser Priesthood, or the nembers, in that day, shall not find an inheritance among the Saints of the Most High; therefore it shall be done unto them, as unto the children of the priest, as will be found recorded in the second chapter and sixty-first and secand verses of Ezra. [End of the reve-

> Now Brother William, if what I have "Now.Brother William, it what I have said is true, how careful men ought to be what they do in the last days, lest they are cut short of their expectations, and they that think they stand should fall, because they keep not the Lord's commandments whilst you, who do the vill of the Lord and keep commandments, have need to rejoice with unspeakable joy, for such shall be exalted very high, and shall be lifted in triumph above all the kingdoms of this world; but I must drop this subject at the beginning [of it].

"Oh Lord, when will the time come hen Brother William, Thy servant, and myself, shall behold the day that ve may stand together and gaze upon eternal wisdom engraven upon the heawhile the majesty of our God read the round of eternity, to the fullness and satisfaction of our immortal news 2 Oh Lord God, deliver us in due time from the little narrow prison, almost, as it were, total darkness of paper, pen and ink-and a crooked, broken, scattered and imperfect lang-

"I have obtained ten subscribers for the 'Stap' Love for all the brethren.
"Yours in bonds, Amen,
"JOSEPH SMITH, JUN."

(History of the Church, Vol. I. 227-9.)

It is to be observed first of all that the subject of this whole letter, as also the part of it subsequently accepted as a revelation, relates to the affairs of the Church in Missouri, the gathering of the Saints to that land and obtaining their inheritances under the law of consecration and stewardship; and the Prophet deals especially with the matter of what is to become of those who fall to receive their inheritances by order or deed from the Bishop. The petition which the Prophet puts into the mouth

of his correspondent, Elder Phelps, is: "Show unto Thy servant what shall ceive not their inheritance by conse-crations, by order or deed from the Bishop, the man that God has appoint-ed in a legal way, agreeably to the nw given to organize and regulate the

This paragraph clearly proves that the subject in hand is the settling of the Smith was the man, and that he would | Saints in Missouri, granting them their inheritances, and the order of it all. In addition, the "Bishop," who was Edthis prophecy. Others have insisted ward Partridge, is especially referred

in a legal way, agreeably to the law given to organize and regulate the wisdom and masterly skill he led the Church and all the affairs of the same." In the revelations by which Edward Partridge was called and appointed to

stand as a Bishop in the land of Zion-Missouri-the following occurs: "And let my servant, Edward Fart-

ridge, stand in the office which I have appointed him, to divide the Saints their inheritance, even as I have commanded, and also those whom he has appointed to assist him. . . . Let the Bishop and the agent make preparations for those families which have been commanded to come to this land, as soon as possible, and plant them in neir inheritance." (Doc. and Cov., Sec.

For this cause [L. e. that the Saints might be gathered upon the land of Zion] I have sent you hither, and have lected my servant, Edward Partridge, n in this land (i. e. Jackson County,

'And whose standeth in his mission is appointed to be a judge in Israel, like as it was in ancient days, to divide the lands of the heritage of God unto His children." (Doc. and Cov., Sec. 58;

This much, then, we have learned. viz., that Edward Partridge, the Bishop of the Church, was the one "called and appointed, to divide by lot unto the Saints their inheritances." But was Edward Partridge the one in 1832 who was "putting forth his hand to steady the ark," and threatened with falling "by the shaft of death like as a tree that is smitten by the vivid shaft of lightning?" Undoubtedly. The brethren in those days were limited in their experience. The Church had been organized but as yesterday. The order of the Priesthood was not understood then, as it is today. The brethren composing it had been but recently brought together. Some of them were often in rebellion against the Prophet and the order of the Church, because of these conditions; and it required instruction and time and experience to enable men to understand their duties and preserve their right relationship to each other as officers of the Church.

Bishop Partridge was one of the brethren, who-though a most worthy man, one whom the Lord loved, and whom the Prophet described as "a pattern of plety," and "one of the Lord's great men"-at times arrayed himself in opposition to the Prophet in those early days, and sought to correct him, in his administration of the affairs of The Church; in other words, "put forth

his hand to steady the ark." On the occasion of the Prophet's first visit to Independence, Missouri-Edward Partridge accompanied him-in the meetings and conferences held upon the land of Zion, Bishop Partridge several times strenuously opposed the measures of the Prophet, and was sharply reproved by the latter for his unbellef and hardness of heart. Indeed the apostate, Ezra Booth, who was present, made the scene between the Bishop and the Prophet one of the

"blindness of heart and unbellef," and warned of the danger of falling from upon whom such high honors are to be to arrange by lot the inheritances of his high station, in a revelation given in August, 1831, while both he and the Prophet were still in Missouri:

> "Yea, for this cause I have sent you hither, and have selected my servant unto him his mission in this land; but if he repent not of his sins, which are unbellef and blindness of heart, let him take heed lest he fall." (Doc and Cov., Sec. 58: 14-16.)

All the foregoing occurred during the first visit of the Prophet to Missouri. In the latter part of April, 1832, the Prophet again visited the center place of Zion-Independence, Missouri. There were still ill-feelings existing among the brethren, especially between Elder Rigdon and Bishop Partridge; but those difficulties were adjusted and Bishop Partridge in the conference that was held on the 26th of April, gave to the Prophet the right hand of fellowship in behalf of the Church in Missourt, and acknowledged him to be the President of the High Priesthood of the Church.

But notwithstanding the adjustment of all difficulties on this occasion, we learn from the correspondence that passed between the brethren of Kirtland and Independence, respectively, that the old difficulties in all their bitterness broke out afresh. Referring to this subject, Elders Orson Hyde and Hyrum Smith, who had been appointed by a council of High Priests at Kirtland to write a etter of reproof and warning to "Bishop Partridge, his Council and the In-

habitants of Zlon," say: "At the time Joseph, Sidney, [Rigdon] and Newell [K. Whitney] left Zion, all matters of hardness and mis-understanding were settled and buried (as they supposed), and you gave them the hand of fellowship; but, afterwards, you brought up all these things again, in a censorious spirit, accusing Brother Joseph in rather an indirect way of seeking after monarchial power and authority. * * It might not be amiss for you to call to mind the cir-cumstances of the Nephites, and the children of Israel rising up against their Prophets, and accusing them of seeking after kingly power, and see what betell them, and take warning before it is too late."

In a letter written by the Prophet himself on the same occasion, written to accompany a revelation which he was sending to Zion, he refers in very peinted words to the ill-feeling existing towards him by the brethren in Zion;

"Though our brethren in Zion indulge in feelings towards us, which are not according to the requirements of the new covenant, yet, we have the satisof knowing that the Lord approved of us, and has accepted us,

* * Repent, repent, is the voice of
God to Zien * * * I say to you (and what I say to you I say to all), hear the warning voice of God, lest Zion fall, and the Lord swear in His wrath the inhabitants of Zion shall not enter

Also in a revelation given on the 22nd and 22rd of September, 1852-five months after the reconciliation at Independence-the following occurs:

'And your minds in times past have been darkened because of unbelief, and because you have treated lightly the hings you have received, which vanity nurch under condemnation.

they repent and remember the new coveven the Book of Mormon and the former commandments which I have given them, not only to say, but to do according to that which is written, that they may bring forth fruit meet for their Father's kingdom, otherwise there remains a scourge and a judg-ment to be poured out upon the chil-dren of Zion. * * But verily I say unto all those to whom the kingdom has been given, from you it must be preached unto them, that they shall repent of their former evil works, for they are to be upbraided for their evil hearts of unbelief; and your brethren in Zion for their rebeilion against you at the time I sent you. (Doc. and Cov., Sec. 84: 54-58 and 76.)

It was while these conditions of rebellion, jealousy, pride, unbellef and hardness of heart prevailed among the brethren in Zion-Jackson county, Missouri-in all of which Bishop Partridge participated, that the words of the revelation taken from the letter to William W. Phelps of the 27th of November, 1832, were written. The "man who was called and appointed of God" to "divide unto the Saints their inheritance"-Edward Partridge-was at that time out of order, neglecting his own duty, and putting "forth his hand to steady the ark;" hence he was warned of the judgment of God impending, and the prediction was made that another, "one mighty and strong," would be sent of God to take his place, to have his bishopric-one having the spirit and power of that high office resting upon him, by which he would have power to "set in order the house of God, and arrange by lot the inheritance of the Saints; in other words, one who would do the work that Bishop Edward Partridge had been appointed to do. but had falled to accomplish.

"But," it will be asked, "does Bishop Partridge fulfill the terms of the prophecy that relate to the man falling "by the shaft of death, like as a tree that is smitten by the vivid shaft of lightning?" That should not be said without some qualification; although Edward Partridge died eight years later, in the fortyseventh year of his age, a victim of the persecution he suffered in Missouri.

Edward Partridge, in common with the most of the Saints in Missouri, as a result of the reproofs and warnings of the Prophet and others, was brought to a partial repentance; still, as late as March, 1833, notwithstanding the partial repentance referred to, the Lord expressed himself as being "not well pleased" with Bishop Partridge and

"Behold I say unto you that your brethren in Zion begin to repent, and the angels rejoice over them; nevertheless, I am not well pleased with many things, and I am not well pleased with my servant William E. McLellin, neither with my servant Sidney Gibert; and the Bishop also [Edward Partridge] and others have many things to repent of, but verily I say unto you that I, the Lord, will continue with Zion, and plead with her strong ones, and chasten her until she overcomes and is clean before me." (Doc. and Cov. Sec. 90:

Because of the failure of the Saints in Zion to fully repent and keep the commandments of the Lord, the fury of their enemies burst upon them, and they were driven from their possessions into exile, and their homes were destroyed. I here give the Lord's explanation of the troubles that came upon the people; it is found in a revelation given under date of December 16th, 1833: "Verily I say unto you, concerning

your brethren who have been afflicted and persecuted, and cast out from the land of their inheritance, I, the Lord, have suffered the affliction to come up on them, wherewith they have been afflicted, in consequence of their transgressions; yet I will own them, and they shall be mine in that day when I shall come to make up my jewels. Therefore, they must needs be chastened and tried, even as Abraham, who was commanded to offer up his only son; for all those who will not endure chastening, but deny me, cannot be sanctified. Behold, I say unto you, there were jarrings and contentions, and envyings, and strifes, and lustful and covetous desires among them; therefore by these things they polluted their inheritances. They were slow to hearken unto the voice of the Lord, their God, therefore the Lord their God their God, therefore the Lord their God is slow to hearken unto their prayers, to answer them in the day of their trouble. In the day of their peace they esteemed lightly my counsel; but in the day of their trouble, of necessity they feel after me. Verily I say unto you, notwithstanding their sins, my bowels are filled with compassion to. bowels are filled with compassion to-wards them; I will not utterly cast them off; and in the day of wrath ; will remember mercy." (Doc. and Cov

In the midst of the troublous times in Missouri Edward Partridge acted a most noble, and self-sacrificing part, and bore many indignities with the greatest patience. He was taken to the public square of Independence, partly stripped of his clothing and bedaubed with tar and feathers amid the jeers of the mob. He neither complained nor murmured at this treatment, but bore it well, with meekness and dignity. He was one with five others to offer himself as a ransom for the Church, "willing to be scourged, or even put to death," if that would but satisfy the tormentors of the Saints and stop the inhuman crueities practised towards them by the Missourians. He was also active in settling the Saints in upper Missouri in 1836-8. He shared in all the labors and hardships incident to the settlement of a new country, and subsequently passed through the trials attendant upon the exodus of the Saints from Missouri. Who shall say that his repentance, his sacrifices, his sufferings and faithfulness did not procure for him a mitigation of the severe judgment decreed against him in the revelation contained in the eighty-fifth section of the Doctrine and Covenants? At any rate the Lord said, some three years later, that He was well pleased with Edward Partridge. The word of the Lord came to the Prophet to this effect on the 7th of November, 1835;

"Behold I am well pleased with my servant Isaac Morley, and my servant Edward Partridge, because of the inegrity of their nearts in laboring vineyard, for the salvation of the uls of men. Verily I say unto you eir sins are forgiven them; therefore say unto them, in my name, that it is my will that they should tarry for a little season [in Kirtland] and attend the school, and also the solemn assemoly, for a wise purpose in me. Even so Amen." (Church Hist. Vol. 1 pp. 302-3.)

Certainly in the face of this plain statement of the Lord's that the sins of Edward Partridge were forgiven him,

ened judgment of the revelation. But that he was the man so threatened in that revelation there can be no question; not only on account of what is here set forth, but also because Orson | shall be urged that the phrase "to set | lution; it can do it by processes of ridge, and an active participant in all these historical matters, publicly deplaced from the pulpit in Salt Lake ity, about the time of the death of President Young, that the man referred to in the passage of the revelation in question was Bishop Edward Partride. Of the fact of his statement there can be no doubt; and at the time he was the Historian of the Church as well as a member of the quorum of the

Now, as to the "one mighty and strong," who shall be sent of God," to 'set in order the house of God, and to arrange by lot the inheritances of the Saints:" Who is he? What position will be hold in the Church? In what manner will he come to his calling? We draw attention first of all to the fact that this whole letter to William W. Phelps, as well as the part afterwards accepted as the word of the Lord, related to the affairs of the Church in Zion, Independent, Jackson county, Missourl. And inasmuch as through his repentance and sacrifices and suffering Bishop Edward Partridge undoubtedly obtained a mitigation of the threatened judgment against him of falling "by the shaft of death, like shaft of lightning," so the occasion for sending another to fill his stationone mighty and strong to set in order the house of God and to arrange by lot the inheritances of the Saints"-may also be considered as having passed away and the whole incident of the prophecy closed.

Such examples of the Lord thus dealing with men are found in other scriptures than in this revelation. The word of the Lord came to the Prophet Isaiah, commanding him to carry what was really a death sentence to Hezekiah, King of Israel, which sentence, however, was revoked by the Lord when the king earnestly prayed that his life might be spared unto him. The incident is related in the second book of Kings, as follows:

"In those days was Hezekiah sick unto death. And the prophet Isaiah, the son of Amoz, came to him, and said unto him. Thus saith the Lord, Set thine house in order; for thou shalt die, and not live.
"Then he turned his face to the wall,

and prayed unto the Lord, saying, "I beseech thee,O Lord, remember now how I have walked before thee in truth and with a perfect heart, and have done that which is good in thy sight. And Hezekiah wept sore.

"And it came to pass, afore Isaiah was gone out into the middle court, that the word of the Lord came to him, saying,
"Turn again, and tell Hezekiah, the
captain of my people, Thus saith the
Lord, the God of David thy father, I have heard thy prayer, I have seen thy tears; behold, I will heal thee; on the third day thou shalt go up unto the house of the Lord.

"And I will add unto thy days fifteen years; and I will deliver thee and this city out of the hands of the king of Assyria; and I will defend this city for mine own sake, and for my serv at Da-vid's sake." (2 Kings, 20: 1-6.)

Notwithstanding his self-enumeration of virtues in the above passage, it is quite evident from the closing verses of the chapter that King Hezeklah was a proud, vain, and selfish man; yet the Lord loved him for the good that was in him, and hearkened to his prayer, and set aside the sentence of death decreed against him.

Other instances of like procedure will doubtless occur to the Saints as they think upon this subject. If God in the case of Hezekiah and other of His servants, prophets and kings in Israel, could thus mitigate or change the decrees against them, should it be accounted a strange thing that He forgave Edward Partridge his sins and withheld the execution of the judgment pronounced against him.

If, however, there are those who will still insist that the prophecy concerning the coming of "one mighty and strong" is still to be regarded as relating to the future, let the Latter-day Saints know that he will be a future Bishop of the Church who will be with the Saints in Zion, Jackson county, Missouri, when the Lord shall establish them in that land; and he will be so blessed with the spirit and power of his calling that he will be able to set in order the house of God, pertaining to the department of the work under his jurisdiction; and in righteousness and justice will "arrange by lot the inheritances of the Saints." He will hold the same high and exalted station that Edward Partridge held; for the latter was called to do just this kind of workthat is, to set in order the house of God as pertaining to settling the Saints upon their inheritances, as will appear from the following passage:

"And let my servant Edward Partridge, stand in the office which I have appointed him, to divide the Saints their inheritance, even as I have commanded: and also those whom he has appointed to assist him. - * * Let the Bishop and the agent make preparations for those families, which have been commanded to come to this land, as soon as possible, and plant them in their in eritance," (Doc. and Coy., sec. 57:7 and

For this cause [viz., that the Saints might be gathered upon the land of Zion] I have sent you hither, and have selected my servant Edward Partridge, and have appointed unto him his mission in this land [in Jackson county, Missouri.]

"And whose standeth in his mission as appointed to be a judge in Israel, like as it was in ancient days, to divide the lands of the heritage of God, unto his children." (Doc. and Cov. sec, 58: 14,

This future Bishop will also be called and appointed of God as Aaron of old, and as Edward Partridge was. He will be designated by the inspiration of the Lord, and will be accepted and sustained by the whole Church, as the law of God provides. His coming will not be the result of a wild, erratic movement, or the assumption of authority by a self-appointed egotist seeking power that he may lord it over the people: God's house is one of order, and admits of no such irregular procedure.

Certainly, this prophecy does not allude in any way to any President of the Church, past, present, or to come. The revelation under consideration does not relate to matters that especially concern the duties of the President of we do not feel that his sad and early the Church; but to the arrang-

ing "by lot the inheritances of ernment and perpetuation. It posthe Saints," and that is the whole substance of the revelation, a matter distinctly placed under the jurisdiction of the Bishop of the Church. If it | that without anarchy, or even revoin order the house of God," indicates a evolution-by development, by an inlarger scope of action than that con- orease of knowledge, wisdom patitemplated in settling the Saints upon ence and charity. their inheritances, the reasonable and sufficient answer is that the scope of this phrase should most certainly be interpreted by the whole subject of the such manner, that the Saints can be revelation, and not the meaning of the revelation by this particular phrase, ness, and conscientious adherence to So that the phrase "set in order the duty will characterize the policy of house of God" is limited to setting in order the house of God by arranging

by lot the inheritances of the Saints. In conclusion we would say that the Latter-day Saints by this time should be so well settled in the conviction that God has established His Church in the earth for the last time, to remain and no more to be thrown down, or destroyed; and that God's house is a house of order, of law, of regularity, that erratic disturbers of that order, men of restless temperament, who vain babblers, yet make great pretensions to prophetic powers and other spiritual graces and gifts, ought not to have any influence with them, nor ought the Saints to be disturbed in when the time comes for his services. their spirit by such characters and their theories. The Church of Christ as a tree that is smitten by the vivid is with the Saints. It has committed to it the law of God for its own gov-

sesses every means for the correction of every wrong or abuse or error which may from time to time arise, and

The presiding quorums of the Church will always be composed of such men, they wall be chosen in assured that solid wisdom, righteousthose who are entrusted with the administration of the affairs of the Church. While from time to time, as the work of the Lord may have need of their services, men of exceptional talents, and abilities will develope among the people of God; and, withou, disorder, or eruption, or excitement they will be called of the Lord through the appointed agencies of the Priesthood and Church authority, to posttions that will afford them opportunity for service. They will be accepted by through ignorance and egotism become | the Saints in the regular order, appointed by the law of the Church, just as Edward Partridge was called and accepted; and just as the "one mighty and strong" will be called and accepted

> JOSEPH F. SMITH. JOHN R. WINDER ANTHON H. LUND, First Presidency.

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They should be priced \$3.50 and \$4.00, but to introduce them we will

Twould be folly for any Lady who wants a Shirt

Waist Suit to Miss This Extraordinary Opportunity

FLANNELETTE GOWN SPECIAL.

For tonight's business we are making some remarkable reductions in prices of our pretty Night Gowns, made of Flannelette, fancy embroidered Just think of it-then come and buy,

A \$6.00 Gown for \$2.75 A 4.00 Gown for 1.90 2.25 Gown for 1.10

We haven't so many but what we should urge you to come early,

\$1.50 BLACK TAFFETA SILK AT \$1.00 A YARD.

It is 36 inches wide, such a stable fabric and one which every woman

See the large ad. on page 10. The Greatest Bargain Event in Many Years.



WAKELEE'S NELLINE

THE

COMPLEXION

Has, wherever known, rapidly superseded the "Creams," "Balme," "Blooms" and "Powders" for the reason that in place of the unnatural hue obtained it imparts to the complexion that youthful and glowing appearance so much sought and admired.

It is the only preparation for the complexion which is harmless and receives the scientific approval of physicians.

Ellen Terry, Patti, Jane Hading, Alice Shaw and the whole feminine portion of the professional fraternity praise and en-

TAKE NOTHING JUST AS GOOD IT DOESNT EXIST

WILL BE DEMONSTRATED ALL NEXT WEEK.

At Z. C. M. I., Big Store,

Every lady who calls will be given a Samp'e, Free.