

Prophet, so it has pleased God in these days, in the time of the restitution of all things, to send a Prophet with a message that the predictions should be fulfilled and that all men and women in this world should repent and turn to the Way, the Truth and the Life.

The divine mission of Joseph Smith is then explained. Holland, it is pointed out, was one of the first countries that was affected by the reformation of the 16th century, and that country suffered more for liberty of conscience than any other country. The number of martyrs for liberty between 1519 and 1552 alone is estimated at 50,000. With such noble antecedents, it is not surprising that the people of Holland should listen to the message God again has sent and the work of the latter-days should spread in every direction.

Next on the list of contents we notice a translation of a sermon by President Joseph F. Smith in Salt Lake City, December 1, 1895.

There is another article showing by testimonies from ecclesiastical history that a great deviation from primitive Christianity took place very early, and this is followed by a translation of an article by B. H. Roberts on the Characteristics of the First Christians. Then there are Utah news and miscellaneous notes. One of the selected pieces, in translation reads something like this:

Honesty has left the world,
Candor is asleep;
Piety has gone into hiding—
Justice cannot find the road,

The helper is not at home—
Charity is sick;
Virtue runs to the executioner;
Truth is buried long ago;
Faith has become small;
Conscience hangs on the wall;
Patience conquers all.

De Ster is the latest addition to the literary ranks of the Church abroad is accorded a hearty welcome. May its career be long and successful.

CARRY OUR OWN LOADS.

It is a common impulse of mankind when anything of an untoward nature happens, to endeavor to throw the blame on some one else. This tendency is partly from the fact that men usually intend to produce good to themselves as a result of their actions, and partly because of the egotism most persons are affected with that they are less susceptible of committing blunders than are their neighbors.

Often when people cannot find any-one else outside of themselves to blame for some misfortune that has come upon them, they shift the responsibility to Divine Providence, regardless of the fact that they have brought the burden on themselves. They will violate the laws of life, and when sickness and death come as a result, the inevitable hand of Providence is credited with a responsibility which belongs to those who instigated the cause that produced the effect. This, and many other kinds of affliction come upon people because of their own actions, and in that event the enlightened progress of the age ought to teach them where the real responsibility lies, that they may profit by the knowledge.

A recent issue of The Outlook con-

tains a few suggestions to the point on this subject. It cites the fact that there is a large class of happenings which are the fruit of the seed of our own sowing, for which we are directly responsible. We neglect sanitation, says the paper quoted from, and sickness comes; we foolishly live at a rate of expense which our incomes do not justify, and then, when debts embarrass and distress us, we roll at the hardness of fortune and count ourselves victims of circumstance; we fail to deal with practical matters with intelligence and judgment, and when disaster overtakes us we grow bitter and call the world unjust and harsh; in a thousand ways we refuse to recognize the fruit we are compelled to eat as having grown from the seed we have planted with our own hands; and we lay upon Divine Providence sorrows and trials which we have brought upon ourselves.

At the same time it cannot be denied that there is a large class of occurrences that spring from circumstances over which we have no control—with which we have no more to do than with the government of the sun and the moon in their courses. This class of events brings with them the seeds of life and death in our bodies; often loved ones are laid away when there has been no immediate cause in any action of themselves or of those directly associated with them; and when such events come we can only say "Thy will be done." We are to a large extent responsible for our own conditions, and thus far should bear our own responsibility. There is also a design evident in all the universe which shows the workings of a Master hand, and this is Providence, which meets its own burdens. Both work together in controlling the destiny of man here and hereafter; the result of all things that concern men is effected by the intelligent action of both, and each has a responsibility to bear

SILVER AT ST. LOUIS.

The opening speech of C. W. Fairbanks, temporary chairman of the St. Louis convention, may be taken as a statement of the ideas of the convention majority on the subject of finance; and the plank which will be placed in the platform is merely a condensed expression of that view. In giving so much attention to the discussion of gold and silver as standards for coinage in this country, Mr. Fairbanks's address is a full confession of what the western men have declared all long, and what the eastern men have denied, namely, that the financial question is the chief issue in the political campaign now on. Up to recently the eastern expression has been that the tariff would be made the paramount subject of party differences at the convention, while the western view has been that finances would be at the fore. Now the convention distinctly assumes a position in accord with the western opinion.

As to the particular form of expression in the platform concerning coinage, it makes but little difference. If a declaration were made for free silver, with the moral certainty that no effect would be given to such a plank be-

cause of the sentiment that dominates medium necessary, then the mere wording of the plank in that way would be of little consequence. What is wanted is the more extended use of silver in the national currency, which is not promised in the policy outlined at St. Louis; yet if Mr. Fairbanks's expressions were to be taken as stating the actual intention, viz: to use silver as it was before the repeal of 1893, there would be a considerable improvement over present conditions. For a time previous to that year the government made annual purchases of 52,000,000 ounces of silver, which was almost the whole American output a part of the time, but in the year named the secretary of the treasury did not come up to this standard and was relieved from the requirement to do so by the repeal mentioned. A return to the condition of 1891-2 would be far better than it is now, but how even Mr. Fairbanks's promise on that point can be fulfilled on the platform adopted does not seem clear.

Just what the delegates from the silver states will do, is yet a matter of uncertainty; but it is not likely that many of them will "bolt" the convention. Such a procedure would savor too much of rashness and anger, since they entered the convention with a pretty thorough understanding that free coinage of silver had not a "ghost of a show;" and further that there is plenty of time to get together in a calm, deliberative way and determine on the methods to be followed when the sentiment of their constituents has become solidified. Hasty action usually has an ill effect when there appears no pressing necessity for it, if only because it arouses a fear of inconsiderateness. So far as the silver issue itself is concerned, its fate is far from being settled by the St. Louis convention's action, and it would not be in the best political taste for its friends to indulge in unseemly haste, especially since the determination of the Chicago convention may afford them an opportunity not fully within reach at present.

WANT A NATIONAL ORGANIZATION.

There has been considerable discussion of late as to the necessity in the United States of the formation of a national police organization, separated from politics and controlled upon a system akin to that which prevails with the army and navy. The proposition is that this national constabulary, having its center at Washington, New York or Chicago, should have reported to it every crime of magnitude. Then, when the perpetrator is not immediately taken by the local officers in a district or state, the national organization would promptly inaugurate a concerted movement for the apprehension of the fugitive, so that, while officials would look for the criminal as now, there would be the added efforts of the general force to make it practically impossible for the perpetrator of a heinous crime to escape through any lack of interest in a locality distant from the scene of the crime, to which the fugitive might have escaped. The design of such an organi-