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SALT LAKE CITY, MARCH 20, 1909.

CONFERENCE NOTICE.

The Seventy-ninth annual general
Conference of the Church of Jesus
Christ of Latter-day Saints will as-
semble in the Tabernacle, Salt Lake
City, on Sunday, April 4, 1909, at 10
o'clock a. m. A full attendance of the
officers and members is hereby re-
quested.

A general Priesthood meeting will be
held in the Tabernacle on Monday,
April 5, beginning at 6 o'clock p. m.

The first Sunday of April being Con-
ference it is suggested that Sunday,
March 28, be observed as fast day in
Salt Lake, Eugin, Pioneer, Liberty,
Granite and Jordan stakes.

JOSEPH F. SMITH,

JOHN R. WINDER,

ANTHON H. LUND,

First Presidency.

RELIEF SOCIETY CONFERENCE.

The April Conference of the Relief
society will be held in the Salt Lake
City Assembly Hall, Friday and
Saturday, April 2 and 3, 1909; meetings
commencing at 10 a. m. and at 2 p. m.

Saturday morning, at 10 o'clock, an
officers' meeting will be held in the
fourteenth ward, at which all stake
officers of the society, who can, are ex-
pected to be present.

Saturday afternoon at 2 will be the
closing meeting of the conference. It is
desired that there should be a rep-
resentation from every stake organiza-
tion and a large attendance of mem-
bers.

The General Authorities of the
Church, and officers and members of
the Y. L. M. I. A. and Primary associa-
tions are cordially invited to be present
at the conference meetings in the As-
sembly Hall.

BATHSHEBA W. SMITH,

General President.

IDA SMOOT DUSENBERRY,

Counselor.

DO ANIMALS LIVE AGAIN?

A correspondent of Blackfoot, Idaho,
asks whether we have any authority
for the doctrine that animals are to be
resurrected, in the same sense that the
doctrine of the resurrection of man is
taught in the Scriptures.

As far as we are aware, there is no
Scriptural authority for that doctrine.
On the contrary, the Scriptures, both
ancient and modern, teach us that this
is a mortal life, to know the only way
and true God. If, then, eternal life is
conditional on knowledge of God, the
eternal Father, the conclusion is in-
evitable that, as far as human informa-
tion goes, there is nothing upon which
to base the conclusion that the life of
animals is continued after the dissolu-
tion of the bodies. Life and immortality
were brought to light through the
gospel. Eternal life is the gift of God,
through Jesus Christ, our Lord, and it
is conditioned on faith. "Whosoever
believeth in Him should not perish, but
have everlasting life." (John 3: 16)
Such are the teachings of the Scrip-
tures concerning life eternal. The
prophet Joseph has well said: "Here,
then, is eternal life—to know the only
true and true God, and you have got
to know how to be gods yourselves, and
to be kings and priests to God, the
same as all gods have done before you,
namely, by going from one small degree
to another, and from small capacity to
a great one; from grace to grace, from
exaltation to exaltation, until you at-
tain to the resurrection of the dead,
and are able to dwell in everlasting
burnings, and to sit in glory, as do
those who sit enthroned in everlasting
power."

Tertullian, the celebrated African
church father of the third century, in
his treatise on the resurrection, has this
famous passage: "The Lord has pro-
mised us better than many sparrows.
That is no great thing, if we are not
also better than phoenixes. But shall
we perish once for all, while the birds
of Arabia are secure of a resurrection?"
But it is generally admitted that this
is a mistake of the great church father.
He quotes a fable concerning the bird
phoenix which, according to the super-
stitious account of Clemens Romanus,
lives five hundred years and then makes
a nest of frankincense, myrrh and
other aromatics; "into which, when
the time is up, it enters and dies, but
of this corrupted flesh a worm is gen-
erated, which, nourished by the mol-
ture of the dead creature, becomes
bathed. Afterwards, being vigorous,
hears about that spider, in which
are the bones of its progenitor; and
burying them off, removes from the
Arabian territory to that of Egypt, to
that is called Heliopolis; and, by lay-
ing in the sight of all, deposits there
in the sight of the sun, and as soon
as the sun is set, he is seen again."
Tertullian, accepting this fable as a
reality, refers to the birds of Arabia
as secure of a resurrection.
But we need not say that no doubt
can be deducted from such a fabulous
account of the life and death of a bird
that never existed.

Human sentiment in our own age
has often suggested the probability of
a future life for the animals. Mr. M.
Welch in a recent magazine article
says:

"Who can look into the eyes of this
horse or dog and say they do not think?
The question to be discussed is, 'What
do they think of us?' I like to think
that there is a future life of some kind
for the animal, where it may enjoy a
comfortable existence from the
wrong it suffers here. If my idea be
wrong and there is no other life than
the one they live here, for the creature
we call dumb, it is for that reason more
important still that we should make a
heaven for them here."

This is a sentiment in which we all
can share.

"The same force fashioned the sparrow
that fashioned man, the bird and the
fish of the whale gave a spark of
soul."

To furred and feathered things;
And I am my brother's keeper.
And I will fight his right.
And speak the word for beast and bird
Till the world shall set things right."

The animals have been given an ex-
istence for a wise purpose. They are
necessary in the economy of God. They
are necessary for the education and de-
velopment of man. Man without the
beast, the dog, the sheep, etc., would
have remained a savage. Or, he would,
perhaps, have perished. In peace and
in war, the animals, under the direc-
tion of man, have performed their full
share of work in the conquests of
the human race has been the
beneficiary. This is beyond doubt. But
concerning a resurrection and a future
life for the animals, nothing is revealed
in the Scriptures.

A NOTABLE FUNCTION.

The banquet tendered the Legisla-
ture, the Governor, representatives of
the press, and other prominent men at
the Commercial club on Friday evening,
by Colonel Samuel Newhouse, was
in every respect a successful function,
as whatever Mr. Newhouse under-
takes to do generally he does. That ban-
quet and the brilliant ball given a short
time ago in the Ogden, by Judge W. H.
King, will, we dare say, long remain
among the most pleasant recollections
of the members of the present Legisla-
ture, from their sojourn in the capital
of the State.

The addresses last evening, naturally,
were largely devoted to expressions of
good will toward the distinguished host.
His genius and his success as a finan-
cier; his mining and building enter-
prises, and his loyalty to the State and
the City in which he has made his
home; his varied and extraordinary gen-
erous acts of benevolence; his broad-
mindedness; and his constant labor in
the interest of peace and harmony were
referred to by the speakers, in terms
that did not leave room for any doubt
as to their sincerity. But the keynote
of the speeches of the banquet was the
necessity of forgetting the past and
coming together in a united effort for a
greater and more glorious Utah.

And this keynote was struck in the brief
but masterly address by Mr. Newhouse.
It was a note that found willing re-
sponse all over the banquet hall.

Rev. P. A. Shippin was very elo-
quent in describing the present advan-
tages of Utah and her possibilities of
future greatness. He predicted that
the time will come when Salt Lake will
be a great intellectual as well as com-
mercial center. Mountain people, he
said, always have controlled the destin-
ies of nations, and they always will.

This is true. Utah has a great fu-
ture before her. But only, let us add,
on condition that her people will walk
in the paths of truth, virtue, and
righteousness. The natural advantages
and resources are many, but without
the blessings of the Almighty, they
will not amount to much, and these
blessings are predicated upon the con-
dition mentioned. This land was dedi-
cated to the Almighty, by the Pioneers,
and their descendants were told that
unless they remember the Sabbath and
keep the commandments of the Lord,
it will not be a "Zion" to them. Pal-
estine, too, was a land with wonderful
possibilities, but when its people de-
viated from the paths of righteousness,
the country became smitten and deso-
late. In order to build a great Utah,
the builders must lay the foundations
and rear the superstructure in the fear
of God. We must have righteous laws
and honest officials. We must be dif-
ferent from those who only live for
themselves and their own personal ad-
vancement. Without this, Utah will
never come to her full rights.

Let the citizens of Utah come to-
gether, on a platform upon which all
true American citizens who believe in
righteous government can stand. Then
there can be no doubt as to the glori-
ous future of the State.

GOOD APPOINTMENTS.

We are pleased to note that there are
many excellent appointments on the
list sent to the Senate on Friday, March
19, by Governor Spry. Among these are
the re-appointment of Hon. Lorenzo N.
Stohi, of Brigham City, as a member of
the board of trustees of the Agricul-
tural College, Logan, and of Hon. Rich-
ard W. Young as one of the regents of
the University. There are many other
good appointments, and if we mention
these particularly, it is only because of
the importance of the two great educa-
tional institutions of the State.

It is a matter of satisfaction to the
people of Utah to know that the rela-
tions between the University and Col-
lege are no longer as strained as they
were at one time. When Mr. Stohi was
chosen president of the Board of Trust-
ees of the school at Logan things there
did not look entirely encouraging. The
reconciliation, which had been contin-
ued for eight years, had weakened the
school and its policy until its best
friends felt that its recovery would
require a very long period of time.

However, under the Board of Trust-
ees then appointed, and which are con-
tinued under the appointments sent in,
yesterday the work of restoration, and
in a measure, a reorganization, was
carried on with the greatest possible
energy. The agricultural and domestic
science work were given new emphasis.
Serious attempts were made to in-
crease the number of college students,
and thus to make the Agricultural Col-
lege an institution of advanced education
in actual deed, as in name.

The work under the management of
the Board of Trustees, headed by
President Lorenzo N. Stohi, has given
satisfaction throughout the State. It
is concluded that the cordial relations

established between the two schools
are, very largely, due to the intelligent
efforts in behalf of harmony, and
that much of the success achieved is
owing to his executive ability.

We have given considerable space in
these columns lately, to the splendid
work of the University, and its needs.
The Agricultural College has done
equally well in its sphere. The at-
tendance of students during the last
two years, has been very much larger
than during any previous year in the
history of the College. The number of
students taking agricultural work is
nearly tripled. The work in domestic
science and by the way, this State
school is authorized to give the college
work in home making and home keep-
ing—has increased 150 per cent. The
other departments have increased in
like manner. The student body has
been restored to a condition of peace
and harmony; and the institution is
now in a condition, which, under the
liberal appropriation by the present
legislature, will make rapid growth,
and do most profitable work in the de-
velopment of the industrial resources
of this State.

As we have said, a great deal of
credit is due to Mr. Stohi who has
given his time and energy to the work,
but he has had able co-operation and
assistance, in the other members of
the board; the faculty, under the direc-
tion of Dr. John A. Whitson, the stu-
dents, and all interested in the suc-
cess of the College.

NO "COMOTION" HERE.

The Rev. Livingston Smith, in "The
Presbyterian," of Philadelphia, declares
that the "Mormons" have uttered a
revelation of "the mechanical theory
of the translation of their sacred
book."

Mr. Smith bases his assertions on
statements which he represents Elder
Roberts as making in his recent "De-
fense of the Faith and of the Saints."
They are that "it is no use resisting
the matter; the old (mechanical) the-
ory must be abandoned," for "to ad-
vance it before intelligent and educa-
ted people is to unnecessarily invite
ridicule, and make of those who ad-
vocate it candidates for contempt."

The editor of the Literary Digest al-
ludes to Mr. Smith's "discovery" and
ventures the opinion that the "Morm-
ons" will probably "repudiate the ex-
treme assumptions of this critic re-
garding the importance of these con-
cessions." The "mechanical" theory
of the translation of the Book of
Mormon, Mr. Smith asserts, "has been
exclusively and continuously an-
nounced and defended by the 'infalli-
bly inspired' priesthood of the Mormon
Church, from the inception of the
Church until the recent overwhelming
bombardment of the Mormon citadel
by the congressional investigation of
the 'Smoot case' in Washington, two
years ago." Mr. Smith thus states
briefly the theory that he says has now
been definitely abandoned:

"What is popularly known as the
'mechanical theory' for process, of
using the Seer Stone and the Urim and
Thummim, is that Joseph Smith looked
at the golden plates through them,
with his face covered so as to exclude
the light, and that he beheld two lines
of characters; the upper line being
those characters upon the golden plates
(said to be Reformed Egyptian), and
the other, or lower line, being the En-
glish translation of the same; that these
words of English translation would re-
main until Joseph Smith had correctly
read them and his scribes had correctly
recorded them in the manuscript
from which the Book of Mormon was
later printed 'without the changing
of a dot or the crossing of an I.'"

It is true that some have held the
"mechanical theory" of the transla-
tion of the plates, just as many have
held to a like theory of verbal inspira-
tion of the books of the Old and
New Testament; but others have
thought differently; and there is no oc-
casion for alarm over these divergen-
cies in the manner of accounting for a
received fact.

Mr. Smith designates the statement
of Elder Roberts on this question as
the "manual theory" and explains the
substance of the theory as follows:

"Joseph Smith, by great mental ef-
fort, the exercise of faith, and the gift
of power of God, was enabled to see
in the Urim and Thummim or in the
Seer Stone not the mechanical and in-
fallible translation of the Egyptian
hieroglyphics into the English
language; but the 'conception' or
'thought' of the hieroglyphics, which
he then translated into the best
form and use of the English language,
of which he was master; and that, too,
the best at his command, in view of
his limited opportunities and environ-
ment. This is the infallible sub-
stitute for the former inspired, origi-
nal theory."

Just why this critic should attach
so much importance to the "manual
theory" of the manner in which Joseph
Smith translated the plates is not en-
tirely clear. That the Latter-day Saints
discuss this topic at all, simply shows
how far they are in advance of a
great many of the ministers and laity
in other denominations, to whom,
it seems, the thought has never oc-
curred to try to find out just how the
prophets in all ages have been inspired
to perceive, to know, to speak, to
write, or to translate for the benefit
of the human family. In what way were
the prophets inspired? Did the Spirit
infuse every word and shape the form
of their every expression? Or did they
as they were moved upon by the
Holy Ghost, think, speak, write, and
translate in their own way and using
their own perfect and polished, or im-
perfect and crude language, as the case
might be?

Did Isaiah, for example, have a
style peculiarly his own? Or did he
speak exactly as Jeremiah spoke? Did
Paul, Peter, and James use the same
dialect? In other words, what has
been the relationship between divine
inspiration and enlightenment and the
prophet's own peculiarities of speech?

A mere glance at these questions will
serve to show that in discussing the
manner in which Joseph translated the
plates, the Latter-day Saints are al-
ready as compared with the average
follower of a sectarian minister, in the
realm of "higher criticism."

It matters little as to just how the
Book of Mormon was translated. That
book is a fact. It was the product of
revelation and inspiration. Various
speculations have been indulged in as
to the process which the Prophet's

mind went through in bringing it forth.
As he did not say, we can only infer;
but our inferences as to the particular
method in which he was used as an
instrument to bring it forth by transla-
tion, is a minor consideration—one of
the non-essentials.

The value of Mr. Smith's discovery
of what he terms the "unconditional
surrender" of "Mormons" can be cor-
rectly estimated by another statement.
He says:

"It scarcely needs to be added that
so widespread and rampant has been the
upheaval and commotion produced by
this 'manual theory' that its author
and publisher has been bitterly as-
sailed by both the Mormon hierarchy
and laity, and so strenuously casti-
gated and excommunicated by the non-
Mormon people in all parts of the land
and world, that he has been held in
constant dread by the first presidency
as the official exponent and apologist
of this latest 'revelation' upon the
manner of the golden-plate translation.
By voice and pen alike, he is vainly
endeavoring to still the tempest, and
stay the wrath of his offended and be-
wildered brethren."

People may properly differ, if they
choose, to do so, as to the manner of
the translation of the Book of Mormon;
but no well informed person can fail
to perceive how wide of the mark this
critic lands when he speaks upon a
matter that is easy of verification or
disproof. The fact is that no such "con-
motion" or anything like it has oc-
curred in relation to the incident
about which he makes so much ado.

EVANGELICAL ALLIANCE.

Mr. H. M. Good, general secretary
of the Evangelical Alliance, London,
has set to work to gather funds for the
erection of a hall, to take the place of
the historic Exeter Hall. The new
building is to be one of great splendor,
as well as a convenient home for the
various religious organizations that
used to meet under the auspices of the
Alliance.

The Evangelical Alliance is an as-
sociation of different Christian sects,
formed in London in 1846. Its object
is to unite all believers, or, perhaps
more properly, to exemplify the Chris-
tian unity that does exist, by empha-
sizing the necessity of belief in all esen-
tial doctrines and liberty in all non-
essentials. The association has adher-
ents all over the world. It holds world
conferences at regular intervals, and
it has exercised a beneficent influence
in the direction of toleration and re-
ligious liberty. It has pleaded with
monarchs and legislatures for laws
ending persecution and imprisonment
for dissenters. Its service in the cause
of liberty has been beyond estimation.

Exeter Hall was a familiar land-
mark of the great metropolis of the
world. It calls to mind the sublime
 Handel festivals; the thrilling oratory
of Gough, the temperance speaker; the
sweet songs of Jenny Lind, and the
philanthropic work of the Earl of
 Shaftesbury who used to hold his audi-
ences as under a magic spell, while he
recounted to them his labors of love
on behalf of girls working in coal
mines; his visits among the lowest,
the vilest, the most degraded of mankind
in their old familiar resort, known as
the Seven Dials; his nocturnal visits
to the thieves' kitchen, in some cases
deep down in dark cellars approached
through a trap door; then down a dark
ladder, to be confronted by the dark-
est of characters, whom the police were
often afraid to tackle. Yes, the very
name of Exeter Hall recalls many
memories.

We are pleased that another hall is
to be provided, and we can only hope
that those who have undertaken the
work will succeed in realizing their
fondest hopes and desires. The Evan-
gelical Alliance has done a splendid
work at a time when bigotry and re-
ligious partisanship were almost gen-
eral in the world. It has still a mis-
sion to perform, for religious freedom.

MONEY FREELY SPENT.

According to information sent out
by the Associated Prohibition Press,
the liquor interests paid about \$90,000
to defeat a local prohibition bill in
Minnesota. Hundreds of thousands of
dollars were spent in Tennessee, and
large sums in other states, especially
West Virginia.

Testimony before the Senate investi-
gating committee of that state, just
made public, discloses the fact that
the methods of the liquor interests
are dishonorable in the extreme. Both
parties had planks in their platform,
declaring for prohibition, but when it
came to a vote in the Senate, nine
Republicans out of thirty, and five
Democrats out of 17, voted against it.

According to the testimony before
the Senate committee, Senator W. C.
Grimes, of the Second West Virginia
District, declared: "Some time during
the present session, I was called to
the Hotel Ruffner by a very good
friend of mine. This friend is closely
allied with certain interests or repre-
sents certain interests. There seemed
to be a combination of all corporate
interests and the liquor interests for
the purpose of effecting legislation.
This friend stated to me (how he knew
I don't know) that if I were to vote
against allowing the prohibition am-
endment, to come out of the commit-
tee room, there would be \$5,000 in it
for me, and if I were to vote against
the amendment on the floor of the
Senate, there would be \$5,000 or \$6,000
for me, and as much in it for him-
self."

Senator Grimes, however, refused to
be a party to any such transaction.
It was said during the hearing that
as much as \$25,000 had been offered
for one vote. Mr. T. C. Martin, a
prominent business man of Pittsburg,
West Va., reported an interview. He
said: "Mr. Schmidt told me that the
liquor interests of the State had
raised a fund to defeat the amendment
and that they get a requisite number
of votes."

Mr. W. B. Wilkinson, of the Kan-
sas National bank, Charleston, de-
clared: "A representative of a cer-
tain house in a discussion re-
garding the campaign for State Pro-
hibition, said: 'They are putting us
in a whole lot of trouble which is
costing us a whole lot of money,'
and the said representative then
stated to me that he had been at a
meeting of the liquor interests from
various places for the purpose of rais-

ing a pool, and . . . he said, 'he had
put \$10,000 in for his concern.'"

On cross examination, Mr. Wilkinson
replied to the query, "Did he say
whether or not he had paid the money,
and if so, how?" "Yes," he said, "he
put it into the pool—\$10,000. He didn't
state in what manner he put it in, or
the place where he put it in. My
recollection is, and the inference I
drew was that he had attended a meet-
ing the night before, at which meet-
ing he did so."

We quote these data from sheets sent
out by the Associated Prohibition
Press. In order to give our readers an
idea of the enormous difficulties the
friends of temperance reform encoun-
ter everywhere, whenever they under-
take to arouse the public and public
servants to a realization of the dangers
of the liquor traffic. In an open and
fair fight the champions of morality
would win each time, but when it
comes to contests with giants and
tricks covered in all the black arts, Thor
himself will have to acknowledge him-
self defeated, at times.

A man of ideals is rarely a successful
financier.

A great deal of "hot air" passes for
brain work.

The novel reader rarely has any real-
ly novel ideas.

A charitable feeling sometimes is the
most charitable act.

A man who quarrels with his destiny
quarrels with his alter ego.

Nicaragua appears to be the natural
subject of Central America.

It would still be just as well to have
your coal weighed occasionally.

A soft answer will turn away wrath,
but it won't freeze a book agent.

A deficit is about the only thing that
can rise higher than its source.

If we could only forgive our enemies
as readily as we excuse ourselves!

If wise, Colonel Roosevelt will take
a safety razor with him on his African
trip.

One of the prime requisites of a
successful politician is unscrupulous-
ness.

Russia has all her arrangements for
military intervention in Persia com-
pleted. Shah!

If you wish to know who's who and
why, look over the list of the Govern-
ment's appointments.

It begins to look as though the extra-
ordinary session would be an extraor-
dinary strenuous one.

President Taft will always have a
warm spot in his heart for one corpo-
ration—the Yale corporation.

In the revising of the tariff it should
not be forgotten that what is sauce for
the goose is sauce for the gander.

If the control of her police and fire
departments is taken away from Salt
Lake City who will pay the freight?

The White House is the only public
institution in the country that can be
white washed without raising a sound.

"The best man in any city is none
too good for councilman," says the Bal-
timore News. But the average coun-
cilman is a long, long way from being
the best man in any city.

Close students of the liquor problem
have discovered that the liquor traffic
is largely centered and protected in a
hundred large cities of twenty-eight li-
cense states, from which vantage
the nation's prohibition two-thirds are be-
ing bombarded and devastated. One
of the startling facts is that the liquor
traffic through its close alliance with
the party bosses in these cities controls
and dictates the attitude of the parties.

The millions of Prohibition Republicans
and Democrats north and south in their
respective parties seem to be almost
helpless to prevent this dictation or
thwart the manipulations of the liquor
power's chosen tools in perpetuating
their business.

EVENTS IN CHURCH HISTORY.

The following paper on leading
events in Church history during the
month of March, at Kirtland, Ohio,
was read by Sister Ina C. Smith at
the gathering in Social Hall, on the
18th of this month. The data were
culled from the history of the Church
by Elder Joseph F. Smith, Jr.

March 7, 1831—A revelation was
given at Kirtland (see 34.) in which
the saints were commanded to gather
to purchase land of inheritance
where the City New Jerusalem should
be built.

The following day, by revelation,
John Whitmer was called to be the
Church Historian.

March 8, 1831—In Kirtland the Pro-
phet received that revelation (see 35)
in which the promise is made that the
head of the kingdom should never be
taken from him.

March 18, 1831—Sidney Rigdon and
Frederick G. Williams were set apart
at Kirtland to be the Prophet's coun-
sellors. This the First Presidency was
organized.

March 28, 1831—The Revelation on
Priesthood (see 107) was given in
Kirtland.

March 27, 1831—"This day a meeting
was held in Kirtland by the Church
of Jesus Christ of Latter-day Saints
for the purpose of blessing in the name
of the Lord, those who had assisted
in the building of the Kirtland Temple
up to that time. The corner stone
of the Kirtland Temple was laid July
23, 1831. The building Committee
was, Reynolds Cahoon, Hyrum Smith
and James Carter. Over 150 of the
brethren were blessed on that and
the following day.

March 12—The Twelve Apostles
were called to take their first mission
which was to be through the Eastern
States to the Atlantic Ocean.

THE PROPHET ON TEMPERANCE.

March 12, 1838, the Prophet wrote
in his journal as follows: "Cold weath-
er and fine sleighing. I was informed
today that a man by the name of
Clark, who was under the influence
of ardent spirits froze to death last
night, near this place."

"How long O Lord, wilt this monster
intemperance find its victims on this
earth! I fear until the earth is swept
with the wrath and indignation of
God, and Christ's kingdom becomes
universal. O come, Lord Jesus, and
cut short thy work in righteousness."

March 27, (Sunday)—The Kirtland
Temple was dedicated. The Prophet
Joseph Smith offered the dedicatory
prayer (see section 109