

people. On securing this we asked the president for the chapel. He being one of the directors, placed the matter before the others and obtained the building for us free of charge.

"Since then we have attended the Endeavor meeting and the Primitive Methodist Sunday school at Ashington. Last Sunday, in the latter, we were asked to address those who were present, and made remarks to an audience of more than three hundred, many of whom were young men and young ladies, while a number were men of mature years and of some local prominence. At the close of school we received an invitation to take tea with the superintendent, Mr. Mayne, and invited to again attend the Sunday school.

"We mention these matters simply to show that the Elders may do well to attend outside meetings and thus become acquainted. Many here are becoming interested and we receive good treatment at their homes and tables."

IN DEER LODGE VALLEY.

GAYLORD, Mont., February 2nd, 1897.

We were called to fill a mission in Montana, and left our homes respectively, Wilford, Snake River Valley and Pratt, Teton Basin, Fremont County, Idaho. We left Rexburg December 16th, 1896, arrived at Lima the morning of the 17th, and made ourselves known to Sister William Purdy, who introduced us to counselors Burt and Child, presiding Elder Hopkins being absent from home at the time.

In company with Elders Burt and Child, we made a house to house visit of all the Saints residing at that place. We held meeting with them, and had a good turnout and a goodly portion of the Spirit of God attending. This is the town in which Brothers Stevenson and Cowley baptized thirty-six persons when they came to open the Montana mission in July, 1896. We have just heard of the death of Elder Stevenson, and his demise will be sadly mourned by the Saints of Montana.

We left our new made friends feeling that we and they had been strengthened in the faith. The 21st inst, we took the train for the north, Brother Young going to Butte and I to Anaconda; he to visit and labor among friends and relatives, I to labor with Elder P. Tempest in the Deer Lodge valley. I found the Saints of Anaconda in good faith, and working diligently for the building up of the Lord's kingdom. I spent the holidays with them, having a good time.

Brother Willard Johnson, a missionary from Rexburg, came New Years eve; and in company with him, I started down the Deer Lodge valley, towards Deer Lodge city, visiting every house as we went. Arriving at Deer Lodge city, we visited the principal buildings and streets. Among the notable buildings is the State penitentiary. On our way back to Anaconda, we visited the warm springs where the State asylum is located, and which contains about four hundred inmates. We arrived in Anaconda after six days of hard walking, having walked seventy-two miles, visited fifty-nine houses, and bore our testimony to the inmates of fifty of them; were rejected nine times.

Here I found a letter from my duly appointed traveling companion, Elder George S. Young, informing me that he was ready to start for the Jefferson

valley, which is our appointed field of labor. I bade good-bye with much regret to my many new friends in Anaconda. I arrived in Butte, January 12th and left, in company with Brother Young January 15th, for White Hall, Jefferson valley, which is a small railroad town on the Northern Pacific, of about fifty inhabitants, and thirty-two miles from Butte. After eating dinner we interviewed Mr. Pace, the editor of a little paper called the White Hall Zephyr, told him who we were, and asked him if he knew of any Latter-day Saints in that neighborhood. He did not but referred us to the post master, Mr. Davies, an old settler who knew the people better than he. Mr. Davies said there were none in town; but that Mr. Tuddenham, general manager of the large smelting plant being erected at Gaylord, by the Parrot Smelting company, was from Salt Lake City.

Leaving our large valises we started for Gaylord a foot, a distance of five miles. We found Mr. William J. Tuddenham, made ourselves known, and asked him if we had any friends there. He said "I should say you have, one at least." We found in him a friend and brother, who amply provided for all our wants. We also met his son William, a foreman under his father; who also gave us a hearty welcome, and kindly asked us to make our headquarters with them; which offer we gratefully accepted, on account of the central location of the camp, as regard this valley. After spending a pleasant evening with Brother Tempest and son we retired, thankful to our Heavenly Father, for guiding us to such kind friends, we being strangers in a strange land. We have also found two other families who belong to our Church, David Thomson and Lorenzo S. Pringle, who make us welcome and do all they can for the cause of truth.

We left Gaylord on the 18th of January for a house to house canvass of the upper Jefferson valley south of Gaylord, being gone thirteen days, walked 105 miles and visited 112 houses; had rejected testimonies 14. We have met with fair success, considering the prejudice that exists against our people; and no wonder, for only a few days ago we were shown two articles written for the Christian Herald by one John Eaton, that was falsehood from beginning to end.

We held a meeting here in Gaylord, Sunday January 31st, and had good attendance, and attention. We believe a good work can be done here, as there are some good honest hearts who are seeking after the truth, and want to get on the right road to salvation. We feel well and encouraged in the work of the Lord and trust that if any of your readers have friends in this part of the world, they will kindly let us know. We always enjoy reading the News, but for some cause we don't see it around here, often, but hope in the future it will be numbered among our welcome visitors.

C. J. BLACK,
GEORGE S. YOUNG.

TWO GREAT ERAS.

Anno Domini, 30-33. Within those brief years there was concentrated in one locality, and in one person, the mightiest forces of human history; it seems also to have been the culmination of divine wisdom and purpose, for

many then realized the ushering in of a dispensation to which all others had been but "types and shadows."

History is largely and perhaps strangely silent as to the probationary or preparatory training received by "the one" who, when he manifested himself, provoked the encomium, "We know that thou art a teacher sent from God, for no man could do the things thou doest, except God were with him!"

The new comer, although known only to his locality as "the carpenter's son," was in silence as well as in words, a protest against the formalism, division, coldness and traditional innovations of the would-be oracles, now claiming and exercising priestly authority in the Herodian temple; they had been engaged, with rare exception, in "binding burdens upon the people," and fulfilling the words of the Prophet by making "their little finger heavier" in rule and observance "than had been the loins" of their priestly fathers, who had officiated in the fear of the God of Israel.

"The Man of Nazareth" understood His mission; He understood it as the outflow of observation. "I do nothing of myself, only as I have seen the Father do, that do I," was His significant corroboration; and for every detail of His marvelous work there was precedent and instruction. "The spirit was poured upon Him without measure," so that mistakes were impossible, and superfluous things were quite as unlikely to be found in His methods as were oversight and neglect.

So we simplify the authority of Jesus and vindicate from the charge of being transitory that which was assuredly official and intended for permanence, in that order designated as "the Gospel;" and when human wisdom arrogates to itself the liberty of choice, it dethrones this supreme authority, it questions the divine wisdom, it throws down the pedestal upon which omnipotence has placed its apical representative, and proclaims as immaculate the vagaries of schools and parties, of individuality, limited reason and judgment, as against the dicta of "the majesty on high!"

The very name of Jesus Christ, or the "anointed Savior," carried with it the insignia of knowledge, as well as that of authority. He knew man's condition, knew the remedy, the best methods of application, and the unmistakable results thereof; it was not a matter of speculation or expediency, no experiment was His. He had studied in the heavens. He had graduated among the Gods, and sat in their council, consequently He came to teach and not to be taught, "to minister and not to be ministered unto," yet not in the dictatorial fashion of the Pharisees, but in the spirit of divine love, of which He was the unique, the grandest type, for "in Him," as one of His followers inspirationally declared, "dwelt all the fullness of the Godhead bodily."

His harmless yet heroic life, His mighty miracles, His sublime teachings, His patience with friend and foe, his precaution as to his work, the selection of His associates, His unending counsels to them in public and in private, as to duty, responsibility and